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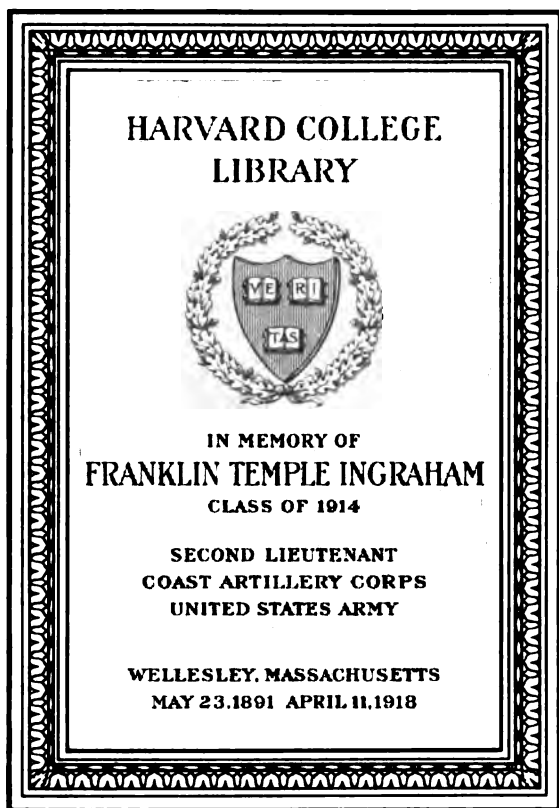
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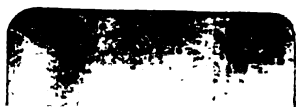
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THE
INVESTIGATOR.

VOL. I.

MAY AND SEPTEMBER, 1820.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

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PREFACE.

WE now commit the first volume of our work to the continued kindness of an indulgent public. In the second part of it they will find that we have introduced some important alterations, and, we flatter ourselves, improvements. It was our wish to have given a complete catalogue of books, as they were published and announced for publication; but finding, that notwithstanding the exclusion of entire classes as inconsistent with our plan, it would be impossible to keep pace with the teeming population of the press, we have abandoned the design; and, omitting altogether the announcement of works preparing for publication, as leading, in a quarterly publication, but to needless repetitions, we have considerably abridged the other department, by the exclusion of minor articles. At the suggestion of several of our friends rather advanced in life, it is our intention also, in the next number of our work, to print the provincial and miscellaneous intelligence,—now also considerably retrenched, by the omission of notices of less general interest,—in a larger type. The nature of the publication renders it impossible to give, as we should have wished, the index to the volume with its last part; but it will regularly be published with the first Number of the succeeding volume.

With a deep sense of the liberal reception which has been given to our labours, we now take leave of our readers, with one observation, calculated to meet an objection that has been

urged against us ; namely, that the price of our Number is too high, in proportion to its size. To this we beg leave to reply, that it is the same as all quarterly publications of a like nature ; though it contains more matter, in consequence of the smallness of the type,—a great addition to the expense of printing. It will, on an average, contain as many pages as did the Edinburgh and Quarterly Review when they first started as candidates for public support. As that support was increased, they occasionally extended the size of their journals ;—an example which we shall be most happy in having the opportunity to follow.

THE INVESTIGATOR.

MAY, 1820.

*Memoirs of the Life and Character of the late Robert Spear,
Esq. of Manchester.*

ROBERT SPEAR was born at Hyde's Cross, in Manchester, Nov. 27, 1762. He was the eldest son of John and Betty Spear. His mother's maiden name was Clegg. His father was a native of Scotland, but his mother was an Englishwoman. His parents were in a respectable way of business as linen drapers, and what was of still greater moment to him, they were persons of exemplary piety, so that he was trained up from his earliest infancy in the nurture and admonition of the Lord. They were dissenters from the established church, and his father was, for many years, an active member and a deacon of the church of the Independent denomination, then assembling for worship in Cannon Street.

He received his education, in part, at the public Grammar School of the town, which, at that time, stood almost as high as any public school in the kingdom*. Mr. Lawson, an eminent scholar, was then head master. His education, however, was completed at a private seminary at Aigburth, near Liverpool.

At a very early age he appears to have given promise of future excellence and respectability in life, from the remarkable indications of amiableness, piety, and talent, which he then displayed. So interesting was he, as a youth, that the whole religious community of the place seemed unusually concerned for his welfare, when, at the age of fifteen, he was attacked by a most malignant fever, and laid for several days hopeless of recovery. It so happened, that at this time there was a meeting of ministers, from the surrounding country, in Manchester, his anxious father earnestly entreated an interest in their supplications in behalf of his afflicted son. A special meeting for prayer was accordingly held on his account, and it was remarked by all present on

* The late Lord Grey de Wilton, and many persons of rank and literature in the North of England, received the rudiments of their education in this school, as also many excellent scholars, who afterwards graduated at Oxford. It stands connected with Brazen Nose College in that University. The school still maintains a very high character under its present master, Dr. Smith.

2. *Memoirs of the late Robert Spear, Esq. of Manchester.*

that interesting occasion, that a spirit of uncommon earnestness distinguished the petitions which were presented for him at the throne of grace. Nor was the prayer of faith in vain. The object of their kind and pious solicitude was spared, and, by slow degrees, restored to perfect health. Nothing but the unbroken vigour of a strong and youthful constitution could have sustained him under so severe a shock. But God had gracious designs to accomplish, both towards himself and others, in the mission, the removal, and the sanctification of this early trial. The hallowed impression which it produced upon his own mind was too powerful to be effaced or forgotten, on the return of health. It accompanied and influenced his character and conduct during the whole course of his future life. To the deep concern for the salvation of his soul, awakened by his awful situation at that alarming crisis, sealing upon his heart those lessons of piety in which he had been instructed by his parents from his infancy, may be traced that divine change which was so obvious in his early life, and which became the spring of all those excellencies that distinguished and adorned him in his maturer years.

From this period, it appears that his own views and wishes were directed to the holy ministry; but it did not seem in the opinion of his friends to be that sphere of usefulness for which his talents were adapted, or the providence of God designed him. It was therefore determined, that he should be a tradesman, and, accordingly, at the usual period, he was bound as an apprentice to Messrs. Clegg and Kirkham, who were amongst the first cotton dealers in Manchester. Thus was he early devoted to a branch of trade which was in its infancy, but which has since extended itself to an enormous magnitude, and employed talent, capital, and enterprise, to an extent unexampled in the annals of our commercial history.

It is highly probable, that shortly after his recovery from the fever he publicly devoted himself to God, by becoming a member of the Christian church of which his father was a deacon; for it is certain, that from this early age he took a deep interest in its concerns, and was actively employed in various ways to promote its prosperity. He was not contented, as too many are, to delay the public acknowledgment of his personal obligations to redeeming love, to some distant period of his life, or to devote only the dregs of his existence to God; but he served him with the best of his powers, and cheerfully consecrated the ardour and activity of youth to the promotion of his glory.

His conduct during his apprenticeship was such as to secure to him the unqualified approbation and confidence of his masters, in so much, that during the last year of his term, they, in conjunction with two other considerable houses in Manchester, entrusted him with an important mission to Lisbon, for the purpose of making large purchases of Brazil cotton, which had not then been imported in any considerable quantity to this country. Here his ardent and enterprising spirit, together with his deep penetration and remarkable talent for business, were amply displayed. Being furnished with a discretionary power, he bought to a much greater extent than his employers had anticipated, and they were not a little alarmed for the issue of the speculation. It surpassed, however, their most sanguine expectations, and secured considerable gain to all the parties concerned in it.

He was at this period but little more than twenty years of age; and interested as we feel in the successful issue of his first great commercial enterprise, it is with much higher pleasure that we proceed to notice the powerful operation of Christian principles upon his character and conduct, amidst the strong and peculiar temptations to which this voyage exposed him. It appears from his journal, that he endured much scorn and ridicule on account of his religious sentiments. This circumstance, however, did not induce him, in the smallest degree, to conceal or disavow them. While at Fal-mouth, waiting for the sailing of the packet, he had sufficient fortitude to decline an invitation to a splendid party on the Sabbath, from a conscientious regard to the sanctity of the day, and preference to the sacred engagements of the sanctuary; and though he mixed, while in Lisbon, with the first nobility and gentry of the place, he yet maintained an honourable consistency, and never lost sight of his Christian character, in forbidden compliance with the habits and maxims of the world. Thus he returned to his native land, uninjured by the contamination of foreign manners and gay society.

The appeal of the Psalmist will put us in possession of the secret of his security in these critical circumstances: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." His Sabbaths; and a considerable portion of every day while there, were devoted to a secret and diligent perusal of the Holy Scriptures. It will, perhaps, be matter of surprise to many, how he could consecrate so much time to such a purpose, without injury to the commercial speculation upon which he came;

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out a truly devotional spirit can create time for the indulgence of its own desires, without impeding the pursuits of business, or infringing on the hours which they demand; and such of our commercial men who plead the want of time, as an excuse for the neglect of sacred duties, are left, by the interesting example of Mr. Spear, without excuse.

On his return from Lisbon, and the expiration of his apprenticeship, which occurred about the same time, he entered into business on his own account, and continued alone, in trade, for two years. The providence of God smiled on his exertions. The enterprise and activity which he displayed soon rendered him conspicuous amongst commercial men; and the expectation was early entertained, by those who witnessed his rise, that he would speedily advance to the attainment of considerable wealth.

In January 1788, Mr. Spear entered into partnership with Richard Arkwright, Esq. of Willersley, in Derbyshire, son of the celebrated Sir Richard Arkwright. This partnership, which extended to the cotton trade only, was dissolved at the close of the following year. The period of their union was one of terrible convulsion and distress to the commercial world, and they, with most others, were made to feel its severity. But although Mr. Spear, for his share of the concern, lost a considerable sum of money, yet it does not appear that this circumstance had any influence on his mind, to produce depression of spirit or vain regret: he regarded all as the result of an arrangement beyond his control, and infinitely wise and good; while he maintained his confidence in God, and hoped for better times.

Immediately after his separation from Mr. Arkwright, whose friendship he enjoyed till the close of his life, he entered into a mercantile connexion with Messrs. Brocklehurst and Whittenbury, of Manchester. This continued till 1793 or 4, when he separated from them, and began business again by himself.

Being now entirely alone, he gave scope to his bold and enterprising spirit, and the first important step he took was visiting France, with a view to promote his interests in trade. While there, by mere accident, he observed some cotton which the French had thrown away from some parcels, as too long in staple, and too fine for use. By way of speculation he purchased a quantity of this, and prevailed on some spinners in Manchester to give it a trial. This was almost the first sea-island cotton ever imported into this country. It answered remarkably well, insomuch that

he was induced to send out an agent to Savannah, for the purpose of promoting the cultivation of this cotton, making the most advantageous purchases; and shipping it off to England. Thus he introduced a new branch of trade, and laid the foundation of his own ample fortune; for he had the business almost entirely to himself for three years, and rapidly accumulated wealth. At length, however, the secret of his prosperity was discovered. Other mercantile houses embarked in the same speculation, and large importations came into the market, by means of which it was suddenly and unexpectedly depressed. Thus the tide of prosperity that set in full upon him was arrested in a moment, and he himself saved, as by a miracle, from utter ruin. The remarkable interposition of the kind Providence that watched over him and his affairs, by means of which he was delivered, deserves especial notice. In the full expectation that cotton would still continue to rise, although at that time it was at more than its ordinary price, he determined to increase his speculations in it. He accordingly purchased all on which he could lay his hand in Manchester and Liverpool; and sent out orders to his agent in Savannah to buy whatever he could procure in that place, at certain limits, much higher than he had been accustomed to allow. It so happened, however, that not many days after the departure of these orders, the markets began to decline so rapidly, that the loss which he sustained by the purchases he had made in England only, soon amounted to upwards of £20,000. In this alarming state of things, he, and several other Christian friends who were in similar circumstances, met together at his house to unite in prayer to God, and deliberation amongst themselves. It was immediately determined to send out a second agent to America, to prevent, if possible, the execution of the order which had been forwarded to the first. An individual was appointed, who sailed immediately for Savannah; but contrary winds obliged the vessel to return, and being unable to procure an immediate passage to that port, he sailed by the first ship to New York, intending to accomplish the remainder of his journey overland to Savannah. Upon his arrival in New York, previous to his entering the harbour, several boats surrounded the vessel to conduct the passengers on shore. Into one of these he was received, and while in the boat, fell into conversation with a stranger, who inquired with great eagerness the news from England; and on learning that he came from Manchester, asked him if he knew Mr. Robert Spear; on his replying in

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the affirmative, the stranger told him, that he was in America to purchase cotton for him. An explanation immediately took place, and the stranger proved to be the very person whose operations he was sent to intercept. He had been unable to execute his commission at Savannah, owing to the increased demand at an higher price than he was authorized to give; and had come to New York, in the hope of being more successful. He was then making diligent inquiry for the article, but happily had purchased nothing. Thus Mr. Spear was snatched from ruin, when he appeared to be upon its brink, and delivered from the snare by which many respectable houses in that trade sustained an irreparable injury. This circumstance occurred towards the latter end of the year 1799.

Mr. Spear was twice married. He was united to his first wife in 1794, and enjoyed her society but little more than two years. One child, who survives him, was the fruit of this union. His second marriage took place in August, 1801, at Bath. Previous to this event he formed a new commercial establishment in Manchester, in favour of a relative; which, after he had dissolved every other, he continued, till within twelve months previous to his death.

But it is time that we should turn from his widely extended mercantile transactions, to contemplate the exercises of his benevolence, and the growth of his character as a Christian. These appeared to sustain no injury from the multiplication of his commercial speculations, and his constant contact with the scenes and interests of the busy world. The good seed in him was not choked by the cares of this world, nor the deceitfulness of riches. The reverse was, in fact, the case. His zeal for God kindled with his increasing wealth; a circumstance indeed of rare occurrence. His purse and his influence were ever at the command of the cause of religion and humanity; and it was frequently remarked by those who closely observed him, at that period of his life, when he was most involved in commercial engagements, that they never met with one who seemed to pursue both worlds with such ardour. It was his invariable custom to devote the early part of each day to the perusal of the Scriptures, meditation, and prayer. Thus he induced upon his mind the genial influence of religious principle, and was constantly imbued with the spirit of the Gospel. He entered on the business of every day, with more deep reflection than most men give to the commencement of life: he went from his closet to his counting-house; and brought all that freshness of religious impression and feeling which is the usual accompaniment of

recent conversion, into his daily transactions with the world. Nor, when in the world, was he less active than the most eager of its devotees. Yet it was not the love of money that inspired him. This was evident from the liberality with which he dispensed the wealth he had acquired. He was as much a stranger to the avarice by which most men are influenced in the pursuit of gain, as they are to the piety that animated him. None, perhaps, ever attained more completely to that combination of qualities represented by the Apostle, and which constitutes the standard of excellence to the tradesman and the merchant: "Not slothful in business, fervent in spirit, serving the Lord."

But it was easy to perceive that, with a decision and activity of mind that engaged his whole soul in whatever he embraced, he was yet most at home and happy in those pursuits which concerned the interests of philanthropy and the cause of Christ. We have already observed, that at an early age he was much concerned for the enlargement of the church and congregation to which he was attached; the same concern for its prosperity attended him through life: and at length he, and those who were equally interested with him in the promotion of the Redeemer's cause, had the satisfaction to reap the fruits of their pious and unwearied exertions, in the erection of a large and commodious chapel in Moseley Street, and the regular attendance of a numerous and respectable congregation. Thus the zeal for God which glowed within his breast, and consecrated the ardour of his youth, in no way declined as he advanced in years. The decision of his maturer judgment confirmed his early attachment. It grew as the means of its gratification increased, and the sphere of his influence extended. It became the ruling principle within him; and so completely, at times, did it absorb every other, that he seemed almost incapacitated for any occupation that did not bear immediately on this great end.

It was from the operation of this principle, that he became what some would call perhaps *profuse*, but certainly *most liberal*, in his religious and benevolent contributions. Nor was he satisfied with merely giving his name, or devoting his property; he trod a less smooth and easy path to the honours of philanthropy. He devoted his time, his talents, and his influence to such institutions as were within his reach. Many a toilsome journey, many a wearisome day, many a fervent prayer, many a princely donation, unrecorded in the annals of benevolence on earth, but registered in heaven, attest the

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ardour and sincerity of his zeal: and notwithstanding the extent to which he was known and esteemed while here, much, doubtless, of his retired and unostentatious goodness remains to excite our astonishment and admiration another day.

Indeed the distinguishing feature of his character was *humility*. Not that spurious kind of humility which some affect, only to elicit compliment, and secure to themselves the greater praise; but a deep and genuine principle wrought in his mind, arising from a consciousness of his own unworthiness, and a dread lest any of the honour of what he did should be withheld from God, and bestowed upon himself. Of this he gave an interesting example at the first public collection which was made in Moseley Street Chapel, in behalf of the Missionary Society, by silently putting into the box as it passed him £300; in the hope, that while it swelled the collection, the giver might remain unknown. It proved to be a sum just double the whole amount collected from the rest of the congregation; and no doubt was entertained for a moment to whom the Society was indebted for so liberal a donation.

His benevolent attention was much directed towards the instruction of the ignorant population inhabiting the large and numerous villages round Manchester, and many of them enjoy to this day the happy effects of his enlightened and generous exertions on their behalf. The introduction of the Gospel, and the establishment of Sunday schools, were the means which he was ever anxious to employ for the improvement of their condition. It would have been a source of unspeakable gratification to his own mind, if he had been sufficiently qualified to become a preacher of the Gospel amongst them himself; and once or twice he actually made the attempt, in the presence of those well able to judge of his fitness for the work, but wisely gave it up, on their faithful representation to him of his apparent deficiencies. These were not of the head or the heart, for he was a man of great wisdom, and mighty in the Scriptures; but from extrinsic circumstances, over which he could have no control. He did, however, what he could. He gave his wisdom and his influence in another way, and was always ready with his purse and his advice, his presence and his prayers, whenever he thought they were required.

In the year 1803, he built a neat and commodious chapel at Cross Street, a populous village about six miles out of Manchester. Here a place of religious worship had been

long needed, and in that which he erected, accommodation was provided for 600 people. The expense of the erection was about £800, the whole of which was furnished by himself, with the exception of about £51, collected in the neighbourhood, and £220 by a relative, who gave 20 to every 50 of Mr. Spear's.

About this time also he built a school adjoining the chapel, where from 2 to 300 children were instructed daily in the rudiments of English education by an experienced schoolmaster. The whole expense of this establishment rested on himself; and he gave his personal attendance to watch over the admission of scholars, and the interests of the school. He was at length, however, disgusted and wearied out with the many instances of imposition which were practised upon him by parents able to provide a suitable education for their children; and perceiving that, in too many instances, he was only wasting his money upon undeserving objects, to the great injury of many worthy schoolmasters in the town, he abandoned this undertaking, and turned the resources it had employed into a more hopeful channel.

He was deeply impressed with the importance of sound learning to a Christian minister, and was, therefore, a warm friend and liberal supporter of academies for the education of pious young men with a view to the sacred office. He frequently visited that established at Rotherham*, and, together with the late Mr. Joshua Walker, and Mr. John Clapham, its tried friends and powerful advocates, took a journey to the metropolis, for the purpose of exciting the attention and the liberality of the friends of religion there, to the subject of theological seminaries in general, and to that in particular. He afterwards formed one upon a similar principle, though on a more narrow and retired scale, in Manchester, from which many highly useful and respectable men have gone forth to labour in the church of God.

In his second marriage it pleased God to bless him with a numerous offspring, all of whom, except one, survive their revered and honoured parent. It appears to have been his chief concern early to imbue their minds with religious principle, and to lead them, by every method of parental instruction and example, in the paths of piety and wisdom. Amid the large demands made upon his truly valuable time by his

* That respectable institution was then under the care of the late Dr. Edward Williams, a man whose works remain an imperishable monument of his learning, talents, and piety. It is now under the able superintendence of the Rev. James Bennett; and the Rev. Thomas Smith, A. M.

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extended operations in commerce, the numerous religious and benevolent institutions to which he was devoted, and the multifarious and often troublesome correspondence to which a man of his known prudence, influence, and public spirit, must always be exposed; that portion which he owed to his family was ever held sacred, and the duties of the parent were discharged with uniformity, punctuality, and cheerfulness: and when, at length, he obtained that rest from the toils of business, and retirement from the bustle of the world, which he had long ardently desired, he shone forth in all the hallowed lustre of a Christian parent, in the various exercises of devotion, instruction, and correction—the PROPHET, PRIEST, and KING of his family.

At length, however, his health began to suffer from his numerous journeys and his multiplied exertions. In a tour which he was induced to take through the Highlands of Scotland, in company with several eminent ministers, for the purpose of promoting the interests of religion, he laid the foundation of the disease (asthma) which frequently afterwards endangered his life, compelled him ultimately to leave Manchester, and attended him to the grave.

In the year 1806, he withdrew from all active concerns in business, devoting himself to works of benevolence and piety; although he still retained his connexion with the commercial world, remaining in partnership with Messrs. Dillon and Halliday, and also with his relative above alluded to. By this time he had become well nigh weary of the world, both in body and in mind, and he earnestly desired to be free alike from its temptations and its cares. The constant collision of the pure and noble principles that animated his pursuits, and governed all his conduct, with those of the mercantile men with whom, in the way of trade, he was compelled to mingle, created a restlessness and anxiety in his mind, to the removal of which he had long looked forward with intense desire. It is saying but little, indeed, for the principles and spirit that characterize the commerce of the present day, that such a man as Robert Spear was glad to be disentangled from it; but so it was: and they who observe the truly devotional and heavenly frame of mind, discovered in the following extracts from letters written at that period, will not be astonished that such should have been the case. The first is dated “Sept. 8, 1806:” is addressed to his relative, Mr. Heron, of Manchester. “Oh this sad world! often am I ready to express myself as the Psalmist does, ‘Oh! that I had wings like a

dove, then would I fly away, and be at rest.' But the path to heaven is through much tribulation; this is the appointed way, and why, oh! why, do I so ardently pray, or wish to be excused travelling in it? It is because I am still under subjection to the world, the flesh, and the devil — I hope not willingly. But I am sure, that if I were free from their influence, I should glory in tribulations also. Well, well! if the time of enjoyment in this life to the wicked be short, the time of suffering also will soon be over to those who have fled for refuge to Jesus Christ." The date of the other is "Oct. 3, 1806:" it relates to the severe indisposition of Mrs. Spear, and is addressed to the same relative. After stating the particulars of her case with much tender minuteness, he adds, "The Lord knows how to succour his people in their afflictions, and he is the meter-out of the quantum of their sorrows. To some he apportions more, and to some less, according to his wisdom or sovereignty, or both — for some children require more chastisement than others. May these afflictions which we are called to endure, work out for us a far more exceeding and eternal weight of glory. Oh! pray for me, brother, that I may be enabled to bear up my mind from the considerations which the Gospel affords, under the varied trials appointed for me to pass through in this life, towards his kingdom above, as a Christian should do. I perceive your alarm respecting your son and my sister's indisposition. Let us sympathize with each other, and draw off our views from sublunary to unchangeable and eternal good." Both the letters, from which these extracts are taken, were written at Amber Mill*, some works of his, in Derbyshire, where he was then staying with his family. It appears, from another paragraph in one of these letters, that his concern to obtain a suitable person as overseer of this mill had the moral improvement of the people as much in view, as his own temporal advantage; for he observes, referring to an individual who had been named for the situation, "one consideration as to Mr. A. weighs with me much, viz. that he might preach about in the neighbourhood on the Sabbath, and adopt some effectual plan for the instruction of the people in the Mill."

In the year 1808, he finally retired with his family from Manchester: gradually winding up his affairs, till 1809,

* Amber Mill was purchased by him, in consequence of a bad debt to the amount of £9000, contracted by its former possessor; he bought the house, factory, and land; and took his family there for a season, but the air did not agree with Mrs. Spear.

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when he disengaged himself altogether from mercantile connexions and pursuits, with the exception of that already alluded to, and an occasional speculation, in which at certain favourable periods he might indulge.

The place which he chose for his retreat was Mill Bank, a pleasant situation on the Cheshire side of the Mersey, twelve miles from Manchester. There is little that is interesting in the surrounding country; but the convenience of the house, which is spacious, the extent of the gardens, its distance from Manchester, and its contiguity to the road from that place to Liverpool, afforded him accommodation for his family, which had by this time become numerous, amounting to seven children; and placed him within the reach of those friends, from whom his social spirit would have found it too great a sacrifice to part.

His concern for the welfare of his neighbours, who were chiefly poor, and in a very destitute state with regard to the means of moral and spiritual cultivation, induced him, immediately on his settlement at Mill Bank, to establish a Sunday school, and fit up a barn on his premises as a place of religious worship. He invited his pastor, the Rev. Samuel Bradley, of Manchester, and several Christian friends, to spend the first Sabbath with him in his new abode; on which occasion the place he had prepared was used, for the first time, as a house for God. A large concourse of people from the surrounding country attended, attracted chiefly by curiosity. Suitable and impressive sermons were preached, and the solemnities of the day were accompanied by an impression of the gracious presence and the power of God, deeply felt by many at the time, and remembered by not a few with grateful emotions to the present moment. On that day, Mr. Spear gave a pleasing and instructive evidence of the firmness and decision of his Christian character, from which his new neighbours might know with certainty what manner of man he was. The novelty of the occasion had attracted so large a number of people in the afternoon, that the place was far too small for their accommodation. This circumstance was no sooner perceived by Mr. Spear, than he ordered the pulpit, which was moveable, to be brought out and placed upon the lawn before the house, when he himself got into the desk, and began the public worship, by giving out those admirable lines of Dr. Watts, never perhaps more truly appropriate than on that occasion, (for the lawn was immediately in view of the public road, and Mr. Spear was in the midst of strangers)—

“ I'm not ashamed to own my Lord,
Or to defend his cause ;
Maintain the honour of his word,
The glory of his cross.”

After the morning sermon, he addressed the people in a most earnest and affectionate manner ; telling them that it would be his great concern, now that he had come to reside amongst them, to do them good in body and soul ; urging them to attend to the things that belong to their eternal peace ; and observing, in a familiar manner, that if he had the riches of Lord Stamford (a neighbouring nobleman) to bestow upon them, it would all be nothing compared with the blessings of the Gospel, of which they were then freely invited to partake. Nor was it in vain that the standard of the cross was that day erected by this holy man, on the banks of the Mersey. Of the multitudes then assembled round it, many were pricked to the heart, and began to cry out, “ What must we do to be saved ? ” Soon a Christian church was planted there ; and during the years in which a faithful ministry was maintained on that spot, there is good reason to conclude that not a few were trained up by it for glory, honour, and immortality.

Another incident occurred very shortly after his settlement at Mill Bank, which, as it strikingly illustrates his mild and forgiving disposition, is worthy of being recorded. His garden and hot-houses, which at that time abounded with choice and valuable fruit, were robbed ; and on the morning after the robbery, he caused a placard to be placed against the garden wall, intimating, that as the gardens had been robbed of a considerable quantity of fruit, and as it was possible that the robber might have been impelled by want to commit the depredation, that Mr. Spear took this method of giving notice, that if such was the case, and the person who had thus injured him would make known to him his situation, he would not only freely forgive him, but cheerfully administer to the relief of his necessities. The robbery was committed on the Saturday night, and this paper was read by all the people as they came to the chapel on the Sunday morning. It excited such indignation against the robber, and esteem for the character of Mr. Spear, that, notwithstanding the peculiarly exposed situation of the premises, it proved an infallible security against similar depredations in future. Thus he found the apostolic declaration true, “ If thine enemy hunger, feed him ; if he thirst, give him drink ; for by so doing thou shalt heap coals of fire upon his head.” Even the rude

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and uncultivated villagers felt the commanding influence of such rare and almost unexampled goodness; and could not but regard the interesting individual, who had come to fix his residence amongst them, with a feeling of veneration, such as they had never cherished for any human being before.

From the period of his removal to Mill Bank, we are enabled to render the interesting subject of this memoir, in a great degree, his own biographer, by means of extracts from his letters, with which we have been kindly furnished for this purpose; and which exhibit a distinct view of the principal movements of his life, and a most undisguised disclosure of the sentiments and feelings of his mind in connexion with them.

It seems that he never felt himself at home and happy at Mill Bank; he could not bring his mind to regard it with any degree of satisfaction as the spot on which he was to fix his permanent residence; and, as though from the first he contemplated a removal, would not allow any considerable or expensive alterations to be made either in the house or grounds. He there appeared like a being removed from his proper element: the recollections of his former activity and usefulness crowded upon his mind; his ardent spirit sighed for the scenes of benevolent exertion from which it had retired, and perpetually expanded with generous wishes and designs beyond the ability of his delicate constitution and declining health.

We have already mentioned a visit which he made to Scotland, some time previous to his complete retirement from business. From that period a deep impression remained upon his mind in favour of Edinburgh, as a desirable place for the future residence of himself and family. That interesting city promised to afford him every thing his heart desired—a circle of religious friends, of views and sentiments highly congenial with his own—opportunities of extensive usefulness, and more important advantages for the education of his children, than could be enjoyed in any other part of the United Kingdom: while it is natural to suppose, that the wishes of his connexions in Edinburgh, who earnestly desired his settlement in that city, and to whom he was strongly attached, would have their influence in strengthening his own predilections in favour of such a plan. His friends in England, however, did not view the measure with the same complacency: they esteemed the climate as an insuperable objection with regard to his prevailing malady; nor could they look with composure on his anticipated removal to so great a distance from their society, and the sphere of his

former influence and usefulness. Nor were these sentiments confined to the immediate circle of his friends; the whole religious population of the county deeply participated in them. They felt that the presence, that the very *existence* of such a man was of incalculable advantage to the cause of Christianity and benevolence in the neighbourhood where he dwells, even though he should not be actively employed. They knew that from such a fountain the streams would never cease to flow, however concealed the source might be from the public eye; and felt that, at a period like the present, when God is pleased to accomplish so much by human agency, when talent, influence, and property, are rendered so eminently subservient to the promotion of his cause; the loss of such a man from the populous and important county of Lancaster was not to be contemplated but with the deepest regret. His own mind, however, was so deeply impressed with the plan, that in Feb. 1809, he made another journey to Edinburgh, with a view to obtain sufficient grounds for a decision on the important question that gave him such disquietude. How greatly he was agitated by it will be seen in the following extracts from his letters while on his journey, and when at Edinburgh. From Carlisle, where he rested a night, he writes:—

“Oh! that I could attain rest and peace to my troubled mind! Oh! that God would lift up upon me the light of his countenance, and dissipate all my sinful doubts and anxieties, so that I may be enabled again to praise and magnify him.”

Of Edinburgh he says, “The advantages to be enjoyed by persons residing here, in a literary and religious view, are superior almost to any other place in the world; for the education of children, and the improvement of your own mind, it exceeds all others. These considerations have powerfully impressed my mind; but of this we can talk when I return. I endeavour to take encouragement from the considerations you suggest and others, that God will yet smile upon me, and give me the enjoyment of his blessed countenance; that I shall yet be able to satisfy myself that I am in the path of duty, and engaged where and how he would.”

In the meantime, Dr. Williams, of Rotherham, hearing of his desire to change the place of his residence, wrote to urge him to settle at Rotherham, to occupy one of the mansions of the Walkers in that neighbourhood, and to devote himself, as much as his own inclination and ability would allow, to the interests of the academy over which the doctor presided. This appeared to him too important a suggestion to be

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hastily dismissed. He determined, therefore, to pay the doctor a visit, in order to obtain free conversation with him upon the subject, and afterwards to request his presence with a few Christian friends in Manchester, where he might have the opinions of those whose judgments he most esteemed, and enjoy the advantage of their united supplications for Divine direction. Thus prudently did this holy man regulate all his affairs, and thus diligently did he seek, and devoutly acknowledge the hand of God in every movement of his life.

In the midst of all this uncertainty, however, his mind, which appears to have recovered its composure in a great degree after his return from Edinburgh, became again the victim of the most distressing depression and anxiety. In a letter from London, in May 1809, he speaks of his enjoyment in the services connected with the Missionary festival that year, and says, "I continue very well, improving still, I hope, both in body and in mind." But, in one dated in October, he refers to himself and his future prospects in language bordering almost upon despondency, as one given over to unprofitable wishes, and whose usefulness was for ever gone.

It is more than probable that there are many persons of equal piety and excellence with Mr. Spear, who would not have been thus agitated and depressed under similar circumstances; and to many who have observed the strength and energy of his mind amidst the more complicated trials and difficulties of commercial life, his present despondency may be an inexplicable circumstance in his character. But the secret of it all was an exquisite, one might almost say, an *excessive* tenderness of conscience, that induced at length a morbid sensibility of mind, and rendered him like a sensitive plant, shrinking from every suggestion, suspicious of every object, and doubtful of every plan, lest in the least degree he should think, or speak, or act contrary to the will of God. To this, together, perhaps, with the latent influence of disease, must be traced that tinge of melancholy which mingled with the glow of his devotion, and cast a sombre hue on the lustre of his character, and the brightest of the closing scenes of his earthly pilgrimage.

He visited Rotherham in November, and thus writes during his stay there:—

"I am now in very good health, and in tolerable spirits, and I hope somewhat refreshed by the conversation and unreserved consultation which I have had this morning with

Dr. Williams, upon the very interesting topic connected with my visit. I have unreservedly told him all my mind, in relation to the important matter, and he has very freely, indeed with equal frankness, expressed himself thereon. As the result thereof, and at my suggestion, he has promised to pay me a visit, or rather meet me and a few friends in Manchester, to enter into a free and impartial review with him, of all circumstances connected with the matter under consideration. Perhaps this meeting may take place in the course of a fortnight, or thereabout: in the meantime, I trust that I shall in a great measure be delivered from that unhappy state of mind, arising from the uncertainty of my future destiny, to which I have hitherto been subject. O that the Lord may succeed this measure with his especial blessing, and cause the most happy effects to result therefrom, personally and relatively."

The final determination respecting Rotherham was in the negative. London was then spoken of by some of his friends; but he does not appear ever to have seriously entertained the idea of settling in the neighbourhood of the metropolis. At length, after repeated visits, much serious deliberation, and fervent prayer, he finally decided for Edinburgh, and removed thither with his family in August, 1816. We shall close the history of this removal with a few extracts from his letters relating to it, in which all that tenderness of conscience, and that anxiety to ascertain and do the will of God, already alluded to, is most strikingly illustrated; together with a self-abasement of soul, and an ardour of devotion, the contemplation of which must awaken the sympathy of every pious heart.

"With regard to myself I do feel as though I should become the offscouring and filth of all things. My depravity, and the world, and Satan prevail so against me, and I am so obdurate and insensible, that nothing affects me as it ought to do. In the morning I say, 'Would God it were evening!' and in the evening, 'Would God it were morning!' My poor, distracted, and irresolute heart is at times ready to break. Oh! that I could be persuaded what to do, and where to go!"

How much, in the midst of all his anxiety and depression of mind, his heart was set upon doing good, and how wise and judicious were the methods of his benevolence, may be seen in the following extract, which, (as also the last), is from a letter dated 'Edinburgh.'

"I send you by Mr. T. a quantity of tracts, of which

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you already have had copies: near 20,000 of them have been distributed in this city and around it, by two men who have been engaged for the purpose. They sometimes stood in the principal places of resort; upon Change, near the Post Office, at the entrance into the College, &c. Perhaps you can induce some of our Christian friends to co-operate with Mr. B: Mr. R. and yourself, in adopting something like this in Manchester. I would not prescribe how or where, nor do I expect that you would confine yourselves to these tracts. Others more suitable, or more congenial, in some respects, to the meridian of Manchester, would easily be drawn up, though I must say, I think you cannot get a better model than these; they are so short, and yet so comprehensive, and so evangelical. However, you and my good friends in Manchester will do something, I hope."

In another from the same place, after referring to a merciful deliverance from fire, which his family had experienced, during his absence from them, he says,

"If I were to be rewarded by the Lord according to my fears and unbelief, I should certainly receive nothing at his hands, but sorrow, lamentation, and mourning, here and for ever. My fears, though not now so much respecting my final security, are at times equal to what you have witnessed. I indeed feel myself to be one of the vilest of the children of men. Now and then, for a few moments, I am delivered from these fears, and whenever this is the case, I think they will never return. But alas! for me, I am poor, and wretched, and miserable, without the light of God's countenance shine into my heart, without the Holy Ghost take of the things of Christ and shew them to my mind; without I get a believing view of the boundless love and grace of our Redeemer! O Lord, increase our faith! is a prayer that we all need to present to the throne of grace, continually." In another he writes,

"It is my distress that I cannot discharge my duties to my fellow sinners and Christians, and that my heart is so insensible of the Divine goodness. I can truly say, that I would be holy, that I would be perfect as God is perfect."

After a severe paroxysm of his complaint, on one occasion he says,

"May the Lord prepare me, by these intimations of my approaching change, for that which I hope will release me from all sin and suffering, and present me faultless before the throne of God. Amen and Amen."

Under date, Edinburgh, Jan. 31, 1811, he writes,

"I have given the important matter as to my future residence all the consideration and deliberation in my power, and I have sought direction in prayer until my applications there seem to me to be mere formality. Sometimes my unbelieving heart suggests that it is in vain to seek the Lord any longer. Thus I am exercised from day to day, hoping and expecting that some new light will break out to direct me what to do. My affections and many considerations call me loudly back again. My own personal improvement and the education of my family cannot be promoted more any where in the whole world, I imagine, than in this place. My health and spirits, for the most part, are certainly better here than they have been for many winters past. These almost keep my mind at times in a state of perfect equilibrium."

Notwithstanding the seclusion in which he lived during his residence at Millbank, his mind did not sink into inactivity, nor was he at all the victim of that listlessness which many feel who suddenly retire from business to comparative solitude. His correspondence was extensive; and whatever time the claims of his family and his epistolary intercourse with his friends left unoccupied, was filled up with reading. His selection of books was judicious, chiefly of a religious cast, while his interest in the cause of Christ led him to peruse with great avidity those publications which record its progress at home and abroad. A country life presented also opportunities for the exercise of benevolence which he did not fail to improve. He supported many schools in the neighbourhood for rescuing the children of the poor from ignorance and profligacy; and was the means of planting a Christian Church, which soon amounted to fifty members, and of supplying them with a stated pastor. They were accommodated on his premises while he continued at Millbank, and now meet in a village about a mile distant, in an endowed chapel, formerly occupied by the Socinians.

Mr. Spear was a man of keen sensibility, capable of strong attachments, and ardent in his friendships: although the astonishing command which he had over himself seldom allowed him to betray the inward workings of his mind by any outward expression of his countenance; and when he did throw his feelings into his look, as was sometimes the case, when any presumed to trifle with religion, or attempted to impose upon the credulity of others, in his presence, that look was such as few ever had the hardihood to withstand; and many have been awed by his expressive silence, who would have braved the sharpest rebukes of other men. But this self-control by no

means impaired the sensibilities of his nature : his was a tender heart ; and in seasons of affliction he neither suppressed the inward sympathy, nor the outward expression of it. He could weep with those that weep, and rejoice with those that rejoice.

It was not, therefore, without the most poignant feelings, that he separated himself from the scenes of his early association and the friends of his youth, to become a resident in the northern metropolis. The following passage in a letter to some friends in Liverpool, written shortly after his arrival, will fully justify this declaration :—

“ I trust that the Lord will crown this expatriation, as it may be called, with his blessing ; for, ‘ except the Lord build the house, they labour in vain that build it.’ If I may draw any inference safely from my inmost feelings, my secret breathings ever since I came here, I may take great courage, to say the least. But I am now quite willing to be tried for the step which I have taken ; the Lord knows with many an aching heart, after great searching of heart after my motives, and eyes dissolved in tears at the thought of breaking away from my dear and highly valued friends in England, &c. &c. I will leave my cause with him who knoweth the way that I take.”

In a letter addressed to one of his sisters, when tending the death-bed of another sister at West Bromwich, he says, “ The distance we are removed from each other, together with the present state of my family, preclude me from mingling my sorrows and tears with you and Brother H—— in any other way than by letter. This however, I admit, makes a stronger call upon me in this way to afford all the sympathy and condolence I possibly can : and I am most willing to discharge this mournful duty as time and opportunity, and the grace of God shall enable me.”

In Edinburgh his time was occupied much in the same way as at Millbank, so far as reading and correspondence were concerned. He had larger opportunities, indeed, of improving his own mind, by intercourse with the wise and good who inhabit that city ; and these he endeavoured, as much as possible, to cultivate, though he went but little abroad ; while his generous and affectionate heart ever furnished employment for his pen, or suggested to him the means and the opportunities of doing good. Of this striking feature in his character, his life furnished many illustrations, though we can but select one exhibited a short time previous to his leaving England.

In the summer of 1814, Mr. Spear spent several weeks

with his family at South Port, a bathing place, on the coast of Lancashire, about 20 miles north of Liverpool. He was accompanied thither by the Rev. Thomas Smith, who was then the tutor to his children. For two or three summers previous to this, there had been preaching in the dining-room of one of the hotels in South Port; and Mr. Smith commenced the service for that summer in the same room, with very encouraging prospects of success. The room was not registered under the Toleration Act, from deference to the ministers of the established church, who had occasionally officiated in it, and who might be expected to do so again. The curate of the parish, however, took advantage of this circumstance to prevent the preaching; and Mr. Smith from that time preached regularly in the house occupied by Mr. Spear, with the full consent of its owner, who was a Roman Catholic. The curate, who interfered in this business, was the successor to an aged clergyman, who had been curate of the parish nearly 40 years, and was, at that time, in great affliction and deep poverty. When Mr. Spear was made acquainted with his circumstances, he caused notice to be given for a collection to be made the following Sunday in his house after preaching, in aid of the poor superannuated curate and his family. The sum of money raised on this occasion was very handsome; and he would have sent the amount the next day to the dying minister, but the person whom he wished to convey it was desirous that he should accompany him, and present the money himself. He consented to do so, and a gentleman, then on a visit at South Port, a member of the church of England, went along with them. It was a most affecting interview. The modesty of Mr. Spear caused him to defer presenting the money until he was about leaving the room. A few minutes before this took place, the young curate, who had so unhandsomely interfered to prevent Mr. Smith's preaching at the hotel, entered the apartment; and was himself a witness to the deed of benevolence, which so remarkably illustrated the liberality and kindness of this amiable man, who, though a decided Dissenter, had been making this generous effort to relieve a distressed clergyman of his own church. The gentleman who accompanied Mr. Spear was much touched by this instance of "charity without partiality," and remarked, that if the mind of the young curate was capable of being softened, such a scene as that must do it. Not many months after, the young clergyman died, and the following letter from Mr. Spear will shew how deeply he felt on his sudden removal:—

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"I was duly favoured with your letter of the 1st ult., the contents of which I duly noticed, and intended to write to you again bye and bye; but what a subject to correspond concerning has death furnished us with! On looking over the Liverpool paper this morning, I came to the deaths, when lo! I read, to my great surprise, the death of the Rev. Mr. Y——, of North Meols, in the 24th year of his age, after a short illness. What a very striking providence to you and to me! How we should adore the mercy and forbearance of God, that we are spared to serve him in the land of the living, and to humble ourselves under his mighty hand! Pray did you see Mr. Y—— in his confinement? Did you go without [invitation] to fulfil the commands of your Lord, or did he send for you? I am anxious to hear from you with all the particulars, and I shall be very glad indeed, as you will believe, if you can say that you have strong grounds to conclude that he died in Christ. I have heard of his preaching very good sermons, that he corresponded, and was a favourite too, with the bishop."

This anecdote, perfectly characteristic of the man, fully justifies the remark of one of his intimate friends, who observes of his benevolence: "It was limited to no country, and to no party. His account, in this particular, lies chiefly between himself and his approving God. No one ever knew the extent of his beneficence. It was without ostentation, and without noise. The great day alone will discover its vast and silent operations. He sent considerable sums of money in letters, with a request that they might be inserted as the gifts of a friend: and these were even unknown to his own family; thus guiding himself by our Saviour's rule, 'Let not thy left hand know what thy right hand doeth.' He was afraid of being thought too well of."

He visited England in the spring of 1817; but the winter of that year was most disastrous to his health. He was attacked with a violent inflammation of the lungs, was long in extreme danger, and though he recovered, his constitution was much enfeebled by the shock it had sustained. During the whole of his affliction, the principles of religion were in lively operation. When in the full expectation of his death, he spoke collectedly; and some of his expressions were peculiarly forcible. He appeared "just on the verge of heaven," and, as one about to leave the world, addressed many impressive exhortations to his family. On his recovery he writes thus:

"Yet I must say that I desire to feel grateful to the Lord for his great mercy to me and my family, in my affliction, as

well as in my recovery; for I trust I can say 'It is good for me that I have been afflicted, that I may keep thy statutes.' Oh! may I ever retain those lively impressions made upon my mind in the time of my sickness, concerning the vanity of the present life; except as it relates to another and a better—the importance, interest and honour, O yes! *honour*, of devoting ourselves to the service of God, in any way whatever; the solidity, the infallible certainty of the ground of a sinner's hope of pardon and acceptance through faith in Christ Jesus, 'that whosoever believeth in him shall not perish, but have everlasting life.' O yes! Allow me, therefore, my dear sir, as one recovering from the grave, to encourage your hands in the prosecution of every good work, to abound more and more in faith and good works. Now is your day of labour, of seed time, and of stewardship. Your reward of grace, you know, not of debt, is certain; don't fear! 'Be thou faithful unto death, and I will give thee a crown of life.'"

In the following spring he again visited England. He spent some time in Manchester, Liverpool, and London; and returned to Edinburgh by sea.

In consequence of his severe illness the preceding winter, he was prevailed upon to spend that of 1818 in some warmer climate. In October he commenced his journey southwards, accompanied by Mrs. Spear. They proceeded through Manchester and Bath, and reached Penzance, the place of their destination, in safety. They were cordially received by a large circle of Christian friends, whose kind assiduity to promote his comfort, and warm expressions of regard, must have been peculiarly grateful to the heart of the interesting invalid. The climate had a most happy influence upon his health, so that he was not confined to the house during any part of the winter; and his spirits were as good as might reasonably be expected, when at so great a distance from his family.

But during his temporary abode in that place, an event occurred which would have cast the shade of melancholy over the brightest scenes. A lovely boy, about eleven years old, a most engaging and promising child, was removed by death. No situation can be conceived more trying than that in which these parents were placed at this awful juncture. Six of their children were afflicted with the measles at the same time; they were fully apprized of the extreme danger of one, and the alarming symptoms in others; but the sad intelligence was a full week in reaching them; so that their

suspense was embittered by the consideration, that when they sighed, and wept, and hoped, and prayed, the beloved object of their parental solicitude might be beyond the reach of their sympathy and their prayers. When the letter came, which they expected to be final, before opening it they joined in prayer for strength to receive with submission whatever information it might convey. But when, with a faltering voice, the father read the mournful account of the death of his son, Nature bowed beneath the stroke, and expressed her anguish in a flood of tears. It was not long, however, ere he recovered his accustomed composure, and devoted himself, with Christian fortitude, to the duty of administering comfort to his afflicted partner and distressed family.

The following extracts from his letters to his eldest son, on that trying occasion, cannot fail to be interesting, as they breathe all the placid resignation of the Christian.

“ Penzance, Jan. 16, 1819.

“ In the awful suspense as to the decease or recovery of our dear son Joseph, your dear mother and I will endeavour to commend him, if he is yet in life,—if, *indeed, he is yet alive*,—and you all, (who are dear to us as ourselves,) to the blessing of God; saying, as the Lord commanded Moses to direct Aaron to bless the children of Israel, saying unto them, ‘ The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and give thee peace:’ and in this prayer is included all that we could desire and wish concerning you. Well then, if it please God to take unto himself our beloved child, and in this manner to bless the lad, in his abundant mercy, and in answer to our prayers, shall we murmur? Shall we complain? Oh no! Ought we not rather to rejoice and praise the Lord? But if we cannot do this, through the weakness of our faith, the remaining carnality of our hearts, we will not suffer ourselves, (by the aid of the Lord,) to indulge any unkind, ungrateful, unbelieving thoughts of the Lord’s dealings towards us in this affliction; but, like Aaron, hold our peace, if we can rise no higher. And should it please God to spare and recover the child, in answer to prayer also, O that it may be for the glory of God; that the Son of God might be glorified thereby: that he may be a burning and shining light in the world: that he and his dear brothers may be the devoted sons of God, in the Gospel of his Son, our Saviour. Tell them, if they are all alive when you receive this, or if not, tell the survivors, that this is our prayer for them all.” He then alludes most affectionately to his daughters, who, with one exception,

had escaped the contagion; and concludes with an earnest prayer, that the affliction might be sanctified to the whole household.

On receiving the intelligence of the death of Joseph, he wrote as follows:—

“ MY VERY DEAR SON,

Jan. 19, 1819.

“ Now we find that your dear sister's and your own anxiety and sympathy for your beloved brother Joseph terminated on the evening of this day week, about seven o'clock, by his departure from this vale of tears. Well! it is well! Good is the will of the Lord; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord! We trust to hear something further from you to-morrow; but whatever be the result of one or more days hence, let me entreat you and your dear sister, and all the surviving family, indeed, to be of good comfort, to look up for Divine consolations, and to realize the same truths which you suggest to us. Meantime, I hope we shall be enabled to bear all God's holy will concerning us; and you all, our dear children, divide our love among you, and give a large portion thereof to the dear sufferers. We recommend you to God; and he only can give us all relief.”

He returned home early in the spring; and as the summer advanced, assured by experience of the unsuitableness of the climate of the north to the delicate state of his lungs, he determined on leaving Edinburgh, and was anxiously engaged in forming plans for the future. The subject was much involved, and attended with many difficulties. The interests of his numerous family lay near his heart; and for their improvement he was disposed to make any lawful sacrifice; but to remain any longer there, was to expose his life to the most imminent peril, and therefore inconsistent with duty. These conflicting considerations, together with his various engagements, wholly absorbed his time, and in some measure preyed upon his spirits. But, in the midst of these perplexing cares, death laid his softest hand upon him, and relieved him from all further anxiety, by calmly introducing him to a state of perfect blessedness and rest.

In the month of July, 1819, he removed with his family to Porto Bello, a place on the sea-side, about three miles from Edinburgh. There he used sea-bathing, and frequently appeared much refreshed by it; but, in the meanwhile, disease was busy in his frame, and its operation was in all probability not a little facilitated by the cares that oppressed his mind.

The severe attack of inflammation in 1817 had materially weakened his constitution, and rendered it susceptible of injury from the slightest causes.

About the middle of August he was attacked with fever, and confined for a week to his room. It seems that he had a suspicion, from the beginning of this illness, that his life was in danger. This he indicated in several ways, and even said so; but his desire not to wound the feelings of his family would not allow him to allude to it in strong terms. He recovered, however, so as to be able to take exercise; and went up to Edinburgh to meet his eldest daughter, on her arrival from England. But the fever soon returned, accompanied with inflammation. He remained in Edinburgh, and every exertion of medical skill was made to afford him relief. On Monday, the 30th of August, he was considered materially better, and great hopes were entertained of his recovery: but these appearances were only flattering and delusive; for, on the following morning, a rapid change for the worse took place, so great indeed, that it affected his countenance, and gave to his medical attendants a certain indication of his danger, immediately on their entering the room. All hope of life was now taken away. Death gave too many signs of his approach to leave a doubt upon the mind that his end was near. The dying saint was himself fully aware of it. Early on Tuesday morning, the last day he spent on earth, at the close of which he entered heaven, several of the members of his family being assembled round his bed, he broke silence by this short aspiration—"Let the bright shining of thy countenance appear." This he repeated several times; and when his daughter expressed her confidence that his prayer would be answered, he added with peculiar emphasis, "O yes!" He was disposed to converse, but was restrained by the express and repeated request of the physicians; on this account, but few of the family were allowed to see him. It was evident that his thoughts were much engaged about eternal things; his prospects of future felicity were unclouded, and his mind was perfectly tranquil. He was not, however, without his anxieties for his family; but was quite alive to the deep affliction in which his death would involve them. About nine in the evening, a few friends being assembled in the house, he was asked if it would be agreeable to him that they should join in prayer on his behalf. He instantly expressed his satisfaction, his countenance brightening into a smile that indicated the glory that filled his soul. He retained his consciousness almost to the

last moment: and at half-past twelve, on the morning of the first of September, his happy spirit entered into the rest that remaineth to the people of God. A relative who was present writes, "His departure, like his life, was marked, I may say, with an almost enviable serenity. The taper of life gradually sunk lower and lower in the socket, till he departed without a struggle, a groan, or the smallest apparent unwillingness."

Many interesting reflections crowd upon the mind, at the close of such a life as that of Mr. Spear; but we have already exceeded our limits too far to indulge them. We therefore close this imperfect sketch with a faithful transcript of his character, from the hand of one who knew him intimately in his retirement, and was for several years an inmate of his family.

"Mr. Spear's active life had closed before I knew him, and I only knew him in retirement as a Christian and a man. In these characters, I rather think, I saw him to disadvantage; for having been active through life, and being quite secluded at last, it preyed, I fear, upon his mind, and prevented, perhaps, the full display of his excellencies.

"He was a man of *genuine humility before God*. This appeared in his prayers, in his confession of sin, in the hymns he sung at worship, in the whole train of his conversation. He deemed himself less than the least of all saints; confessed he was a sinner; and esteemed the humblest believer better than himself.

"*Great meekness before men*. His general manner was retired, and approached to shyness; but it rose from the meekness and gentleness of his disposition, his unassuming temper, and his wish to make all around him feel at ease and happy. In the society of the illiterate and the poor, who were pious this appeared conspicuous, and indeed in all his conduct. He was especially careful not to seem to take the lead in company; was unwilling to put himself forward; would only guide conversation by a gentle hint, or modest remark, or inquiry, or he would be silent.

"*His candour was great*. Seldom would he speak on the subject of character at all, unless it was to say something favourable. If he was obliged to notice faults, it was generally to excuse them, or explain how they might have risen; and often would he remark, that there was no perfection, and would maintain his general charity where he could not wholly approve. Here he displayed remarkable command over his tongue, that world of iniquity; and often would he convey a severe reproof by his mere silence. If I have ever seen him

unpolite, it was in refusing to speak, lest he should injure character. In short, he knew how to be silent better than most men.

" His kindness was great to all with whom he had to do. It appeared in a look of benevolence and a smile of affection, that would be known in Scripture by the light of his countenance. It invited his friends to come and be happy, and feel at ease, and present their request. It appeared especially to his own family. It beamed upon his children, and prompted him to enjoy and even share their sports, rejoice in their progress, and reward them for obedience and goodness. It diffused a gentle influence round his family circle, that often composed my troubled spirit, soothed my anxious mind, led to devout and heavenly meditation, and inspired a sweetness and mildness that was delightful.

" His benevolence formed the element in which he lived. It led him to seek the good, and rejoice in the happiness of all his friends, all his acquaintance, and all men; to take prompt and effectual means to promote it; to assist all good societies; to promote every useful plan; to grieve over the misery that could not be relieved. He felt deeply when his friends were sick, or when they died; wrote often and largely to them or the survivors on such occasions; rejoiced when they married, prospered, or recovered; exulted in the progress of the Gospel, of bible and education societies, and all plans of public good. Seldom has benevolence had fuller possession of the whole heart and soul of mortal man than of Mr. Spear.

" His liberality was unbounded. When in trade it was greater than it could be when he had retired; and then he supported, at one time, an academy alone, and gave money in hundreds at a time. He had the chapel in Manchester, at one time, wholly on his hands. He lent money to poor and industrious tradesmen; he gave to all chapel cases; he gave largely often to embarrassed ministers. I never knew him refuse or resist an application, or give a miserable donation. He thought the religious world erred in not sufficiently supporting charitable institutions, which have a reference only to the bodies of men; he never neglected these, saying they ought to be attended to, and the others not neglected. It was no excuse to him that the world would take care of their own. He had liberal arrangements in his own family; made liberal allowance to his servants; gave more liberal aid to his relations and friends, and acquaintance. He made most liberal and expensive arrangements for the instruction

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of his children; and gave liberally to academies for the ministry, and for general education. Few men in modern times, especially among Dissenters, had such elevated ideas of a good, liberal, and pious education. For this he lived; to this his other plans were made subservient; for this he made the greatest sacrifices; and he was blessed in no common degree with the desire of his heart. In short, seldom has there appeared in private life a display of a more princely mind and elevated soul.

" His prudence was consummate. In the transactions of business he had a penetration and perspicacity that discovered at once what was right, and seemed prophetic to others. In ordinary concerns his prudence was most conspicuous; and his opinion was treated with the greatest deference in all public and religious affairs. His own affairs he regulated with discretion; he sought good ends by the best means; he prevented in no ordinary degree his good from being evil spoken of, and secured the end with the least measure of offence. His prudence did not fetter him in exertion, or prevent him from exertion; but guided him in all his efforts, and contributed to their success.

" His integrity was unimpeached and unimpeachable. In the transactions of trade he acted upon those large views and liberal principles that prevented his taking petty advantages, or carrying his rights to the utmost. Hence he would often pay what he did not really owe, rather than have the appearance of evil. He had large concerns in trade; few had larger; but never, I believe, did malice itself impugn his integrity.

" His enterprise and activity were conspicuous. He did what his hand found to do with all his might. He was diligent in business, fervent in spirit, serving the Lord. He introduced, I believe, some new markets first to the notice of the mercantile world; and had the largest transactions, and the greatest stake in the cotton trade, that were then known.

" His regularity in all his conduct was striking. It affected the order of his business and affairs, and made them all proceed with the greatest uniformity and success. It pervaded his domestic arrangements, and caused them all to move on with a calmness and comfort that could not easily be excelled. It influenced his devotion, and fixed the hours of family prayer with undeviating punctuality. Whether company was present or not, the domestic devotion was uninterrupted.

" His devotion was eminent and constant, and appeared in

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his uniform regard to family religion. Often, when scarcely equal to it, would he be present at the family altar, and always, unless hindered by illness, or absence from home. His journeys were often regulated, and his returning home, in reference to the family devotion. The whole domestic arrangements of his house were made subservient to this, and constructed upon this principle. The last thing on leaving home was to commend the family to God, and the first on his return was to assemble them for devotion. He cultivated a devotional turn, read pious books, and had his conversation in heaven.

"His friendship was steady and lasting; nor was he given to change, or to be soon angry. He did not expect perfection in his friends, as he knew he did not display it; nor did he reject their friendship for a small matter. No; he kept his friends till God took them in providence or death. He was one of the few too who loved his friends so much as to risk their displeasure by telling them their faults. But this he did with a reluctance that shewed the pain it gave him, and a mildness that disarmed all who felt his reproof. When he smote indeed, it was a kindness and an excellent oil. It did not break the head, but bound him more firmly to your heart.

"His charity was great to all good men. It was not of that spurious kind that sinks all differences into nothing, under the power of lukewarmness. He was a conscientious Dissenter, and saw and lamented the evils brought on the church by human interference and secular arrangements in religious things. But while he preferred Dissenting order, and regarded it as Divine; while he was a strict Calvinist, from conviction that Calvinism was the doctrine of Scripture; while he walked with the churches whose order and doctrine he deemed scriptural, he maintained personal friendship and esteem for good men in all denominations. Many of his friends were Episcopalians, Methodists, Baptists, and Presbyterians. He acted according to his own light, and left others to the guidance of their conscience and the judgment of God. He rejoiced in Missionary and Bible societies, not merely for the amount of the good which they did, but because they tended to produce union and affection among all good men.

"He was a man of peace. His temper and disposition led him to cultivate this principle, and he sought it as pleasing to God and useful to man. In all cases of contention and quarrel, he was ready to act the part of mediator. He spared

no pains to accomplish so desirable an object, and was often employed in offices of mediation. Here he shone—his candour and kindness gaining the confidence of each; his mildness disarming those that were offended; and his wisdom and influence procuring mutual concession, frequently mutual reconciliation: whilst where he did not see this result, he never lost the good will of either party. He mourned over the divisions of the world and the church, and the strife of individuals; and lamented the evils he could not cure.

“ *He was a man of trust*, and never divulged a secret confided to him. His general prudence prevented this, his great delicacy, and his great care as to what he said, so that his friends were under no apprehensions in opening their minds to him, or making him acquainted with their affairs; for they felt assured that, even if he saw their imperfection or imprudence, he would bury it in his breast, and not discover their concerns. This added greatly to the value of his character, and made his friends feel more easy in his society.

“ *His delicacy* was partly the result of all his other qualities, and partly an original faculty given him by God. But it spread a charm, and a glow, and a glory round all his other excellencies. It led him to weigh his words, and measure his expressions; to consult the feelings of all with whom he had to do. It gave him an instinctive perception of what was proper, and led him to the truest politeness, without thinking of its rules. Thus all who were honoured with his acquaintance loved him, and loved him the more the longer and the more they knew him. After more than four years eating at his table, daily and friendly intercourse with him, in all circumstances and in all frames; after habits of daily and interesting conversation on all subjects, and intercourse of all kinds; after seeing him in the retirement of domestic life and the privacy of his own family, in the most common and the most trying circumstances, my esteem for him increased, my confidence in him, and my affection for him. I have received innumerable proofs of his regard; I owe him much for the influence, silent and powerful, of his society, his spirit, and example. I feel poorer in the most precious article this world contains since he left it; and I feel assured that he is now near the throne of God, and singing the praises of redeeming love.

“ *His life was chequered and varied*. He rose to wealth and influence by the peculiar providence and blessing of God. He had trials in his affairs and connexions of the most painful

kind. He had many sorrows, rising from his keen sensibility to these trials, and partly from his concern respecting his eternal interests. But his principles were unshaken, though his frames varied; his friends never had fears for him, whatever he might have for himself. His affliction prevented his expressing much on his death-bed, but what he said shewed that all was well: and now he has entered into the joy of his Lord.

“The loss of such a man is a public calamity. Every good institution will feel it more or less; for to all of them he was a benefactor. He was one of the few distinguished men of the last generation, who helped to introduce that liberal and princely spirit into religious and benevolent affairs that is now diffusing itself through the nation, and is pregnant with so many mercies to mankind, and is probably the harbinger of the latter day. Happily the cause of Christ depends not on individuals, nor on man, but on Christ himself: and he has the residue of the Spirit, and can raise up instruments to accomplish his purposes, or accomplish them, without their agency!”

For ourselves, we can truly say that every view which we have obtained of the interesting character whom we have thus introduced to the contemplation of our readers, whether from our own observation, or the testimony of those who knew him best, has only tended to deepen our veneration of his virtues, and our regret for his loss. Such examples of ardent piety, of inflexible integrity, of diffusive benevolence, combined with deep commercial speculations and extensive mercantile engagements, are indeed of rare occurrence, and when they do occur, every care should be taken to preserve the record and perpetuate the memory of their worth; as well for the instruction and encouragement of those who occupy the same station of difficulty and of danger, as for the honour of him who made them to differ. We write no panegyric, we pronounce no eulogy: “By the grace of God, they were what they were.”

The Free Agency of Man compatible with the Divine Decrees.

THE object of the present paper is to illustrate and establish the proposition, that the free agency of man is a doctrine perfectly compatible with the decrees of God—and that the proof of the one doctrine by no means impairs the validity of the other. That God is in himself, in the highest possible sense of the term, a free agent; and that his own decrees can have no influence, in any way, to diminish or impede the exercise of his free agency, is, we presume, a principle universally acknowledged by those who admit the being of a God: and with the free agency of *angels*, or the inhabitants of other worlds, supposing other worlds to be inhabited by intelligent creatures, like our own, we have nothing to do. Our sole business, at present, is with ourselves; and so indeed, in such inquiries as these, it always ought to be: nor should we ever presume to meddle with the manner of the Divine administration, with regard to other beings, till our destiny becomes linked in with theirs; or God commits, in some way, the responsibility of their government to us. And we shall find the question intricate enough, as it regards ourselves, without plunging into difficulties with which we have no concern; and perplexing ourselves with parts of the Creator's ways, far removed from the scene we occupy, and that department of his boundless administration under which it is our lot to live. We shall endeavour, then, throughout the whole of the ensuing discussion, to confine our subject within the limits we have thus laid down: and, as the basis of our observations, beg leave to call the attention of our readers to the two following passages of Scripture. *Ephes. i. 11—13.* “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation.” *Acts, ii. 23.* “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” And we unite these two passages as the foundation of that train of thought which the present paper is to embrace, because, together, they not only necessarily involve the question to be discussed, but they furnish an ample illustration of the principle, both as it respects those who receive, and those who reject the Saviour. Here, the *determinate counsel and foreknowledge of God—the*

counsel of his own will—which, whatever interpretation may be put upon them, are only different modes of expressing his purpose or decree, are distinctly named; independently of which, neither the Jews could have murdered the Messiah, nor the Ephesians have welcomed him by faith. Whatever the nature of that connexion may be, there is evidently recognised by the Apostles, Peter and Paul, a *real* and *necessary* connexion between the murderous deed of the Jews, and the Divine counsel, in the one instance; and the faith of the Ephesians, and the *counsel of his will*, in the other: and yet the deed of the Jews is justly represented as a horrible crime, involving the most aggravated guilt on the part of its perpetrators, which could not have been the case if they had not been, in the proper sense of the term, *moral agents*, and, strictly speaking, *free* in what they did; while faith in Christ, it must be admitted on all hands, is not the mechanical movement of a being reduced by the necessary operation of certain fixed and determinate laws to the condition of a mere *automaton*, but the voluntary act of an intelligent creature, and the noblest exercise of his free agency. We are well aware of the misconstruction and abuse to which so distinct and ample a declaration as this, which at the outset of the argument we deem it necessary to make, is liable; and shall endeavour more fully to guard the propositions we have thus laid down, hereafter. For the present, let it suffice to observe, that by the voluntary act of an intelligent creature, is meant an act done with the full consent of the will;—and no man believes in Christ against his will;—while, unquestionably, the noblest act of which man, as a free agent, is capable, is to receive Christ as he is offered in the Gospel, in the exercise of a faith which involves the entire subjection of his will to this divinely appointed method of salvation.

Now, it does appear to us that the case is clearly made out by the texts which we have referred to; and that minds less vain and curious than ours would be fully satisfied with the Divine declaration on the subject, and for the unravelling of all that is mysterious and intricate connected with it, would patiently wait the disclosures of that day when the light of eternity will be thrown alike upon the scenes of Providence, the pages of revelation, and the dispensations of God, and we shall study them with a mind braced up to nobler efforts of thought, and expanded to a wider grasp of comprehension.

But vain man is not so easily satisfied: the testimony of God, and the promise of future information, are not enough to quiet his anxieties, or repress his curiosity. He must know

the *why* and the *wherefore* of every doctrine, and understand the *mode* and *manner* of every truth submitted to his observation, and presented to his faith: and often, in his daring pursuit of forbidden knowledge, he passes beyond the limits which the Creator has thrown around the powers of a finite mind; plunges into the secret things that belong alone to God; and is justly punished for his awful temerity, by the vexation and disappointment that attend his inquiries, or the fatal influence which its own speculative propensity is permitted to exercise over the best interests of the spirit that indulges it. It not unfrequently happens that a man loses the spirituality of his mind in the labyrinth of metaphysical disquisition, and returns with the wreath of victory upon his brow as a theological disputant, but dreadfully wounded in his peace, and mangled in his character as a disciple of Christ. The heat of polemical discussion, and the glow of ardent piety, agree not well together; and he is the best Christian, and the happiest man, who is most contented with the simple declarations of Holy Writ, and least agitated by the desire of knowing what God has not condescended to reveal, or the human mind is inadequate to comprehend.

We said that there were limits to the powers of the human mind; and no one can dispute it, who admits that there is any difference between the finite and the infinite; for this is that very difference,—the finite has limits, the infinite is unlimited. However vast may be the capacities of a created mind, and however extensive the field of observation and of knowledge in which it is permitted to expatiate, yet still there must be limits to its powers and to its range; and all beyond those limits is infinite. It may, indeed, be a question with some, whether the question now before us comes within those limits, or can be fully apprehended by the powers of the human mind, at least in their present state of degradation and confinement. Nevertheless, it is a most interesting and important subject of inquiry: consequences of the utmost moment, deeply affecting other essential doctrines in the Christian system, are dependent upon it; and much that is of a practical tendency may be connected with its discussion. We are willing, therefore, with much deference to the opinions of others who may differ from us on this point, to state what we conceive to be the testimony of Scripture concerning it; and to point out those important practical results, without a due consideration of which, the discussion of such a subject would be worse than trifling.

The Divine decrees are the eternal purpose, will, or plan of

God, whereby he hath, for his own glory, predetermined whatsoever has, or shall come to pass.

And we prefer, in our discussion, to use the word *purpose*, for this idea of the Divine determination, rather than *decrees*. It is the word more commonly employed in the New Testament; it is a more comprehensive term, and, with greater metaphysical correctness, confines the notion to one vast volition of the Eternal Mind, within which all is perfectly embraced, rather than a series of volitions, the one taking precedence of the other, and all occupying time in their passage through it; a notion which the term *decrees* is certainly adapted to convey, but which is utterly incompatible with any correct conceptions of the Deity. "He spake, and it was done; he commanded, and it stood fast." Is there here any thing like series, or succession, or number, of volitions? No; the complicated result is thus sublimely stated as the single act of the Creator's will: thus the whole universe He governs, in all its systems, beings, and actions, rose entire in purpose and design to the single and eternal volition of His will; nor can there aught exist which that volition of the Eternal Mind did not include.

This purpose is *eternal*. It must be so, on the supposition of the eternity of God. Nothing had existence from eternity, but the supreme Intelligence; and He must necessarily have existed from eternity, for it is quite clear that the denial of the eternity of God is equivalent to the denial of his being; and even Atheists allow that something has existed from eternity.

Now, an infinitely wise Being must always know what is fittest and best, and what ought actually to take place in every possible case or event: and what is fittest and best, if he is a being of infinite rectitude, must be most pleasing to him; and that which is most pleasing to him must be the subject of his preference and choice: and, if he be infinite in power, that which is the subject of his preference must be also of his determination and purpose. If, therefore, God has existed from eternity, he has known from eternity what is the best plan by which to govern the universe: he has from eternity had a preference for that which is best, and from eternity determined to adopt and pursue it; and that is all that is intended by his eternal purpose;—the determination of God from all eternity to do that, in every possible case, which it appeared most desirable to himself that he should do.

His purpose is *immutable*. It cannot alter. An alteration in the Divine purpose would necessarily imply an alteration in the Divine mind, which would be, in fact, to suppose a

fickle, changeable God. "But he is of one mind—who can turn him?—The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." If the purpose, or the plan of God, for they are the same thing, could change, it must be from one or other of these causes, the existence of either of which, could it be proved, would undeify Him. Either his plan was imperfect at first, and it needs completing; or it was not, on the whole, the best, and it needs improving; or something has happened which was not foreseen, or which, if foreseen, was not provided for, and, therefore, the deficiency must be supplied. All of which ideas, the moment they are contemplated, appear absurdities; and compel us to take shelter from the horrible and monstrous conclusions to which they would conduct us, in the immutability of the eternal purpose of God.

It is *sovereign*,—not *arbitrary*. There are some who always understand the word *sovereign*, as though it were synonymous with *arbitrary*; and therefore reject the idea of the Divine sovereignty altogether; and for the same reason they reject the doctrine of the Divine decrees, as though they were the mere expression of *arbitrary power*, without any reason or propriety; and, therefore, utterly repugnant to the ideas which they have formed of God. But this is not the case. We discard such a notion, as monstrous, and tending to Atheism. To entertain it would be to reduce the Divine purpose to a mere system of blind and senseless fatalism, and to introduce the stoicism of the ancient philosophers into the theology of modern times. No: in the purpose of God there is an end to be secured infinitely worthy of himself, namely, his own glory; and that purpose is nothing more than the determination to secure this end by the best possible means. The sovereignty of his purpose lies in this: that it is perfectly independent of his foreknowledge, as its cause; and that, in the adoption and prosecution of it, he is not in any way responsible to any of his creatures. We said that the Divine purpose or decree was independent of his foreknowledge; and the denial of this involves us in absurdity. If God decreed only that which he foresaw would certainly come to pass, then that which he has decreed would certainly have come to pass without his decree, or else he could not certainly have foreseen it; and it is mere trifling to say that God has only decreed what he saw would come to pass without his decree: such a decree as this were no decree at all, but only the determination of a Being, who, foreseeing that certain events will happen, magnanimously bows to the necessity he cannot avert. But, can any thing in the universe be rendered

certain, independently of the purpose of God? We presume not. It is the being comprehended in his eternal purpose and perfect plan, that secures its accomplishment; and as that plan is perfect and eternal, so every thing is included in it; and from this circumstance its futurity is rendered certain. Thus the certainty of all created existence, and every event, is the object of the Divine knowledge; and that certainty is the result of his unalterable determination and purpose. If such and such things had not been determined by him, their existence could not have been foreknown by him, for it is only his determination that could make them certain; and unless certain, they could not have been certainly foreknown. It is absurd, then, to talk of the Divine purpose being the result of his foreknowledge. If it were right to speak of succession in the Eternal Mind at all, it would be more correct to say, that the Divine foreknowledge is in consequence of his decree; and that he foreknew all that would come to pass, from a perfect acquaintance with that purpose of his own mind, whereby the existence of every thing was made certain. But, we conceive it most correct to dismiss these ideas of progression from our notion of the Infinite Mind, and rather to say, that the purpose and the foreknowledge of which we speak have existed simultaneously, essentially, and eternally, in the bosom of the Deity.

Further than this—his purpose is sovereign, inasmuch as he has formed and executes it independently of the opinions and counsels of his creatures. He avows his great and glorious design, and ever keeps the end of all his dispensations steadily in view; but he rarely condescends to shew his creatures in what way that end shall be accomplished, or how the measures he adopts will tend to advance it: he gives no account of any of his matters, any further than he pleases. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Often, in our view of the subject, his methods seem least adapted to secure the end; his instruments least likely to subserve effectually his purpose; and he is frequently just at the accomplishment of his design, when, to our short-sighted apprehension, he appears furthest from it. "Clouds and darkness are round about him:" but "righteousness and judgment are the habitation of his throne."

" Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sov'reign will."

It yet remains to be distinctly observed, that in this eternal purpose of the Deity, every thing within the range of his moral government is certainly included. For every being, every circumstance, every event, however minute, from the birth of an archangel, to the falling of a sparrow; from the salvation of an immortal soul, to the numbering of a hair; is comprehended in his perfect plan. If any, the minutest thing had been omitted, so far as that thing was concerned, the plan would have been imperfect; and an imperfect plan would argue a want of some faculty or attribute in the Eternal Mind, essential to the perfection of his plan. But, a perfect being must act according to a perfect plan; and any other idea than that of absolute infinite perfection is incompatible with correct conceptions of the Deity.

Thus we see that the doctrine of the Divine decrees is nothing more than the simple purpose of the Divine mind, eternally formed and settled, to accomplish the most glorious possible end, *i. e.* his own glory, (for the glory of an infinite Being must be the highest possible end in the universe,) by the best possible means; those means being perfectly known to himself, and, therefore, the subject of his eternal purpose, and included in his perfect plan.

Now, the proof of this doctrine may be derived by an appeal both to reason and to Scripture. The argument from reason has been involved in our previous statement of the doctrine, and it may be thus summed up. God from all eternity determined to promote his own glory, by the creation of the world, consisting of intelligent beings, provided with a suitable habitation, and subject to a system of moral government, which he should exercise over them. In the anticipation of such a system of things he must know what course would, upon the whole, best secure the great end he had in view. That course he, therefore, must needs determine to adopt. This determination must necessarily be eternal, upon the admission of the eternity of God. This determination is his eternal purpose or decree, and it has received different names, according to that department of his moral government in connexion with which it is viewed: *PROVIDENCE*, *general* and *particular*, according as it is supposed to regard the general concerns of empires and societies of men, or the history of individuals; *PREDESTINATION* and *ELECTION*, as it is regarded in connexion with the dispensation of special and saving grace, to different and particular persons of mankind.

To prove the doctrine from Scripture, our quotations might be endless. *Isa.* xvi. 10. "My counsel shall stand, and I will do all my pleasure." Here, then, God is represented as having a counsel and pleasure: nothing can occur to contravene that counsel or pleasure; every thing that exists must exist in exact harmony or accordance with that pleasure, else his counsel does not stand, he does not do all his pleasure. *Isa.* xliii. 13. "I will work, and who shall let it?" *Dan.* iv. 35. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Here his will is asserted to be absolute law, his pleasure irresistible energy, acknowledged alike in heaven and in earth, and which no creature can successfully oppose. *Rev.* iv. 10. "The four-and-twenty elders fall down before him that sat on the throne,—saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

That the actions of moral agents are foreknown by God, is evident, or they could not have been foretold; yet multitudes of such actions, the voluntary actions of moral agents, are distinctly predicted in Holy Writ, ages before they actually had existence. Now, if they were certainly foreknown by God, they must, upon the whole, have been either according to his pleasure, or contrary to it. But, he will do all his pleasure, and nothing can resist his will: although, therefore, individual cases may occur which seem to us repugnant to the benevolence of the Deity, yet we may be assured that, upon the whole view of every such case, the existence of those actions appeared more desirable than their non-existence; and, therefore, that they were according to his pleasure; and, if according to his pleasure, certainly included in his eternal purpose or plan. No one can say that the murder of the Son of God was an amiable act on the part of the Jews, and taken apart from its causes and its consequences, it is not such an event as one could suppose would awaken pleasure in the Eternal Mind; and yet take that event in connexion with the scheme of human redemption; and it absolutely eclipses every other in importance, and absorbs in its peculiar glories all that has occurred in the annals of time, and on the theatre of the universe.

"Twas great to speak a world from nought,
 'Twas greater to redeem."

To constitute an *accountable creature*, or a *free agent*, there must be *intelligence*. That being who is destitute of the ability to distinguish between right and wrong, who has not the capacity of thinking and judging for himself, cannot, by any means, be considered an accountable creature. The actions of such a being are the actions of a mere *automaton*, and cannot have any moral quality, either of good or evil, so far as he is concerned in them. This is the case with lunatics, infants, and idiots; they have not the power to distinguish between right and wrong, and, therefore, cannot be accountable for their conduct.

The power of choice, or the exercise of will, is absolutely essential to free agency; and it is in this especially that our own consciousness informs us our free agency consists. He cannot be a free agent who has not the power to choose; the actions which are not the result of choice or will, but contrary to it, are not, properly speaking, our own. Moral accountability terminates where the will is coerced in its choice, and absolute compulsion begins. Thus, if I am taken to a certain place by force, contrary to my will, and all my utmost efforts and entreaties against it, I cannot be responsible for the consequences of my going there; but if I choose to commit idolatry, rather than forfeit my life, I am responsible; for I might avoid the commission of the crime, by submitting to the stroke of death: but the idolatry is, in this instance, the subject of my preference; must, therefore, be with the consent of my will; is the act of a moral agent in the exercise of his free agency; and I must be responsible for it. It is in the power of willing and choosing, then, that free agency consists. According to those volitions, and that choice, is the moral character good or bad; for those volitions and that choice, I must be accountable, even though the object of my choice should never be secured, nor the purpose of my will carried into effect. "As a man thinketh in his heart so is he;" the will determines the bias of the mind, for that is the master principle that leads all the others in its train; and the eye of God is ever on the heart. Let it be observed, however, that there is a vast difference between that power of willing or choosing, wherein free agency consists, and that freedom of the will, of itself to choose good or evil, for which some persons strenuously contend. Indeed, this notion of the freedom of the will seems to carry an absurdity along with it; for if it be affirmed, that the will is equally able of itself, naturally, to choose good or evil, we inquire, why it never chooses good without the divine in-

fluence? The answer is, because it uniformly prefers evil! Now, if the will, in its natural state, uniformly prefers evil, it cannot prefer good; for it would be absurd to say a man willed good and evil, chose right and wrong, virtue and vice, at the same time. But the ability of the will is its power of willing; and the will cannot have the power of willing right at the same time that it is willing wrong; else the man may have the power of willing against his will, and choosing contrary to his choice. And this is, in short, the doctrine of the freedom of the will, as some have stated it; it is, they say, a power to choose either good or evil. If, by this, they mean a man may choose good if he will, we admit the sentiment; but he does not will, and, therefore, does not choose good, for he cannot choose contrary to his will; and, therefore, in that sense, he has not the power of choosing good, because he does not will to choose it. And if the antecedent inclination to good and evil were equal, which must be the case, on the supposition of that freedom of the will to which we have now referred,—for no man can be free to will against his inclination,—then there could be no choice at all; for where there is an equal inclination, there can be no preference, and thus all moral agency would cease; but, in the actual determination of the mind for the one, its ability to prefer the other is destroyed. It is true that a man, in every supposable case, might have chosen differently if he had pleased; but he did not please, which shows that he was more inclined to the way he did choose, than to that which he did not choose; and he could not choose an opposite way to that which was the object of his choice.

Where actions are concerned, sufficiency of means is also requisite to the constitution of a free agent, or an accountable creature. No man can be justly chargeable with guilt, in failing to accomplish what he had not sufficiency of means to perform. Thus the guilt of rejecting Christ will never be charged upon the Heathen who have never heard his name; while the circumstance that we have heard of him, and his great salvation, will awfully aggravate our guilt and enhance our punishment, if we reject him. "If I had not come and spoken unto them," says Christ of the Jews, precisely as he may say of us, "they had not had sin; but now they have no cloke for their sin." With regard to all objects or actions, then, presented to the mind for its choice, the choice or preference of the mind is that in which its free agency consists; and according to the nature of which, as morally good or bad, the character is determined. With objects or

actions never presented to the mind, it cannot be supposed to have any thing in the way of accountability to do, except in so far as those objects and actions may be influenced by, or result from, some previous objects or actions, which were the subjects of determination, preference, and choice. Thus, according to the laws of his country, he that goes with a *banditti* into the highway, or chooses to associate himself with a gang of depredators, is justly held responsible, not only for the deeds they may compel him, contrary to his inclination, to commit, but even for the deeds which they may commit themselves, without the intervention of his actual agency.

Now, the Divine decrees thus understood, and the free agency of man thus defined, are not incompatible the one with the other; in other words, the purpose of God does not destroy the freedom of human actions.

If, indeed, the doctrine of the Divine purpose be established, and the free agency of man admitted, then the proposition is at once demonstrated. If these two things do actually exist, their existence cannot be incompatible, the one with the other, otherwise they could not both exist: so that the question really is, not so much whether the Divine decrees are, or are not, incompatible with the free agency of man, but *how* they are compatible. It is not the *fact*, but the *mode* of that fact, which is the subject of inquiry. We have already shown that God governs the universe by a perfect plan; that from all eternity he has determined upon the best possible measures for securing the great end of his moral government, namely, his own glory; that man is the subject of his moral government, and that he is a free agent. These things then, if true, must be compatible with each other; and any apparent, or supposed incompatibility between them must exist only in our imagination, and not in reality. And it is hardly necessary to observe, that the truth of a proposition is by no means affected by our inability to understand it. There may be many subjects perfectly intelligible to an angel's mind, which our finite powers cannot comprehend; and many truths most obvious to the Eternal Mind, which neither angels nor men are able to perceive. No one will deny that many propositions might be quite obvious to the apprehension of Sir Isaac Newton, which a plowman could not comprehend; and, if there exists such disparity in the minds of finite beings, what must be the disparity between a finite and the infinite Intelligence! -Our wisdom, then, is not to question and object; but, with a teachable spirit,

to search the Scriptures; with unhesitating confidence to receive their testimony; and to adore the wisdom which is, after all, unsearchable. Thus did the great Apostle of the Gentiles, the powers of whose mind were most assuredly equal to any we can boast, and who might have pursued these mysterious topics with as fair a prospect of success as a mortal could reasonably indulge: yet he bowed before the mysteries he could not unravel, and exclaimed, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again?"

But there are many who will not be satisfied with such a conclusion as this, however justly drawn from the premises we have established; but till it can be shewn to them, by some other process of reasoning, that the doctrine of the eternal purpose of God is not incompatible with the free agency of man, they will reject the doctrine of his eternal purpose, and affirm that it is no part of Scripture: and here we might turn upon the objector, and affirm that it is, and require him to explain the texts to which we have referred, on any other supposition. This, however, we shall not, at present, do; but proceed to appeal, in support of the doctrine in question, to hypothetical reasoning; our own consciousness; and the illustration of some Scripture examples.

Hypothetical reasoning, or reasoning by supposition, is a legitimate mode of argument on topics such as these, where the object is not so much to establish the truth of a doctrine or proposition, as to shew the possibility of its existence, by an appeal to some supposable cases. There are only two ways in which the Divine purpose or decrees can be supposed to affect the free agency of man, either by *rendering his actions certain before they take place*; or by *compelling, or constraining those actions against his will*.

Now, can we not suppose a finite being in every sense perfectly free—a being under no system of moral government whatever; left in every respect to himself, and whose actions should be, in the philosophical sense of the word, contingent? Would not such a being be allowed to possess every requisite qualification of a free agent? But the circumstance that all the actions of that being, and every volition of his mind, are perfectly foreknown by God, would not render them therefore less free. Suppose the individual in question did not know that God foreknew them; suppose,

for the sake of argument, he is ignorant of the being of a God; would the foreknowledge of God, in such a case, render his actions and volitions less free? Certainly not; for all this foreknowledge is possessed by God only, and the individual in question is supposed to be as ignorant of it as though it did not exist; and yet all the actions and volitions of that being, which are thus the subject of the Divine foreknowledge, must be certain, or they could not be certainly foreknown. Thus then the certain foreknowledge of the actions of a moral agent, though it renders those actions certain, does not destroy their freedom; and the objection against the doctrine of the Divine decrees, from the circumstance that they render human actions certain, and, therefore, destroy their freedom, falls to the ground. It equally militates against the Divine foreknowledge: for that could not be certainly foreknown by God, which will not certainly take place; and to say that he foresees things as contingencies merely, in our sense of the term, is the same as saying that he foresees a certain thing will happen, that may not happen; for that which must happen is not contingent: a contingent event is an event that may or may not occur, and that which may or may not occur cannot be certainly foreknown, that it will, or will not occur; if it is foreknown that it will occur, it is certain, and ceases to be contingent. Events may seem to be contingent to us, and in the popular sense of the term may be so; but there can be no contingencies or uncertainties to the Infinite Mind. If, therefore, the Divine foreknowledge extends to all the volitions and actions of intelligent creatures, and that foreknowledge, though it render them certain, does not destroy their freedom; so neither does the Divine decree destroy the freedom of human actions, because it renders those actions certain. And, therefore, so far as this question is concerned, the doctrine of the Divine decrees is not incompatible with the free agency of man. But it may be said that the doctrine of the Divine decrees compels men to act in a given way, and thus their freedom is destroyed. But what is compulsion? It is constraining a man to do something contrary to his will,—for to talk of a man's *willing* any thing against his will is absurd; and if a man can be shewn, who, in his natural state, sins against his will; does not choose the sin he voluntarily commits;—or, a man who believes in Christ against his will, or, in other words, chooses Christ while his inclination is, at the same time, contrary to that choice; such a man is not a moral agent, and we may cease to argue

the point, so far as he is concerned. But we despair of ever meeting with such a case.

We have already supposed the existence of an intelligent finite agent, free in the absolute sense of that word—we have supposed all the actions of that being foreknown by God, and thus rendered certain; and yet that their freedom was not affected by that certainty. Now, is it to be supposed a thing impossible with God, to create a being in every respect like this—in attributes, inclinations, circumstances, and actions, insomuch that he shall do and think, and act in similar circumstances in a similar manner, and from similar motives? Would not the actions of such a being be free? They must, or else the resemblance cannot be complete. Is it impossible for God to create such a being? No; else he is not omnipotent: omnipotence can do any thing but a contradiction; and it is not a contradiction to say that God can create a being like some supposable type—and every thing is supposable which is not a contradiction; any thing but a contradiction is possible. God, therefore, can create a free agent, who in the exercise of his free agency shall accomplish the purpose of his sovereign pleasure—and such a being is man; therefore, we conclude that the doctrine of the Divine decrees is not necessarily, or actually incompatible with that of the free agency of man*.

But we may appeal, as another ground of argument on this difficult subject, to our own consciousness. Are we ever conscious, either in our vicious or virtuous actions, of acting against our inclination? Were we ever conscious of choosing a thing against our choice, or of preferring a line of conduct contrary to our preference? We may be told that we are putting impossibilities: we are so; and we are anxious so to put them, that our readers may see their absurdity. When a man is compelled to do a thing contrary to his inclination, he does not choose it; but when his conduct is the result of his choice, in that conduct he is perfectly free—and does not the sinner choose sin? does not the believer prefer Christ? The *determinate counsel and foreknowledge of God* does not affect the crime of the Jews in murdering the Lord of Glory; nor does the *counsel of his will* render the faith of believers less a voluntary act in the Ephesian converts.

But we shall finally appeal to some Scriptural illustrations

* See President Dwight's System of Theology, Vol. I. p. 262.

of the doctrine. The first we shall introduce is the memorable passage from Peter's sermon on the day of Pentecost: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And the Apostles confirm this declaration, saying, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Can any thing then be more plain than this, that in crucifying the Son of God, all the parties concerned were executing the Divine decree, and so far accomplishing the Divine pleasure, and the unalterable purpose of the Most High; and yet that they acted as moral agents in what they did, and were guilty of a most heinous crime; for the guilt of which they, and not God, are answerable? That there is difficulty in all this, we readily grant: but perhaps some such considerations as the following may tend to diminish, if not remove it. God, as an infinitely wise Being, must determine all that he will do, or allow to be done, from the beginning to the end of all his operations upon matter or on mind, else it is clear his plan of governing the universe would be imperfect, uncertain, and confused. Now, from the determinations of God, thus eternally settled, certain results issue, which, though he is not their author, he nevertheless allows; esteeming it, upon the whole, better that these results should be allowed, than that the determinations whence they sprung should not exist. These results are, therefore, fully contemplated by his infinite mind, and comprehended and provided for in his perfect plan. Such are all the varieties of moral evil. God determined to make man,—to make him a free agent, therefore capable of sinning; that free agency he *did* abuse to purposes of actual crime; but God was not the author of his sin, though he was of his free agency; the sinful volitions of his mind, which led to the sinful actions, were all his own. Hence, then, the responsibility and guilt of the Jews in the murder of the Son of God; they did it of their own malignant hatred, impelled by their diabolical passions, without any respect whatever to the Divine decree, or intention to advance the purpose and the plan of God in what they did. If they had, it would have been a pious act; for that which is done according to the Divine will, and with a sincere desire to promote the Divine glory, is decidedly a pious act. But no;

they cried *Away with him; crucify him.* So that although they fulfilled the Divine counsel in what they did, they were as much free agents, and therefore as culpable, as though no Divine determination had existed.

Let us examine the other passage, to which we alluded at the beginning of this paper. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." Now the *counsel and purpose* of God are infallibly certain, but faith in Christ is the voluntary act of an intelligent creature; by this we mean, an act done with the full consent of the will. It may be asked, then, Is the will of man free to receive, or free to reject him, so that it can as easily do the one as the other? We answer no; for by reason of the fall, his will has naturally a bias to that only which is evil, and would, therefore, in every case, without a Divine influence, reject Christ. Here, then, is the difference between free agency and free will. A free agent is one who has the power of willing and of acting according as his will shall dictate; but free will, in its popular sense, is an ability in the will itself to choose good or evil; and this is not the case with man; for the will that spontaneously and of itself chooses holiness cannot be a depraved will; this supposition would therefore falsify the doctrine of human depravity, and at the same time annihilate the doctrine of the influences of the Holy Spirit; for the will that can choose holiness, without a Divine influence, does not require a Divine influence, and therefore the office of the Holy Spirit is unnecessary. The will, indeed, is uncoerced; the idea of a coerced will is absurd. But the will of a finite being is limited, and bounded by the circumstances of his nature; and in man, that nature being fallen, limits the exercises of his will to that only which is in harmony with his fallen nature. While the will to sin, then, is perfectly free (we use the term as opposed to coercion), he cannot, from the very necessity of his nature, will holiness without a Divine influence on the heart; and that influence is such as not to coerce the will, or render the will to holiness less free, than was the previous will to sin. The one was the will of a corrupt and depraved nature; the other is the will of a renewed nature, both equally uncoerced; but in the one instance, the principle was from within himself, in the other it was from God. We shall only refer to one other illustration.

The Apostle Paul was in a dreadful storm at sea; all

hope of escape was utterly lost; but it was revealed to him, from heaven, that God had determined they should all be saved: and this he declared to the ship's company, with his own confident assurance, that the Divine determination, so expressed, would certainly be fulfilled. And yet, soon after this, while the storm was still raging, some despairing of the safety of the vessel, were about to quit her, and make an effort to swim to shore. Then "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." On this representation, they remained on board, and they all got safe to land. Now, who that reads this story but must perceive, that throughout the whole affair, Paul and his companions acted as free agents in this business, and felt as much free agents in what they did, as though there had been no decree existing on the subject: and yet there not only was a decree, including both the end and all the means necessary to the attainment of that end, but they themselves were perfectly aware of its existence. Here, then, we have the verdict of common sense, and the ordinary feelings of mankind, in favour of the position, which it has been the object of this paper to establish, namely, that the free agency of man is not incompatible with the Divine decrees.

Let, then, our faith in the Divine inspiration of the Holy Scriptures be established by the consideration of such a subject as this. Here we see God acting according to an infinitely wise and perfect plan: such a plan is developed in the Scriptures; and the consistency that marks the several parts, the harmony that characterizes the whole, are the impress of his almighty hand. Let us learn our only dependence. Man is fond of boasting of his independence; but, alas! the boast but ill becomes a being who is so completely in the hand of God. Let us adore the unsearchable Deity. "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Let us be encouraged to confide in him:—the perfection of his plan—the certainty of his operations—afford the strongest possible grounds for the highest confidence to his intelligent creatures: and it is written, "They that know thy name will put their trust in thee." How should the consideration of such a subject teach us to value the unspeakable gift, that when, in his infinite wisdom, God had permitted sin to enter and destroy the human race, he provided a strong deliverer, and sent his Son to repair the ruins of the fall—to rebuild the desolated mansion, and

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render it once more a residence for Deity; thus overruling evil for good:—where sin abounded, causing grace much more to abound. Turning, then, with profound adoration from the knowledge that is too wonderful for us, let us believe in Christ, according to the Divine commandment, for “he that believeth shall be saved.” And let no man, to whom the offer of Christ is made, think to shelter himself for the rejection of that offer in the abysses of such mysteries as these; for thus it is written;—and, after all the sneers of infidelity, and cavils of objectors, the dreadful alternative stands unalterably the same, “He that believeth shall be saved, and he that believeth not shall be damned.”

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An Essay on the Agriculture of the Israelites.

PART I.

Situation and Extent of the Land of Israel—its Population—Fertility—Tenures—Soil—Climate—Seasons—Agricultural Produce.

[The following pages are not offered to the reader as a complete Essay upon the subject, but merely as hints thrown out to promote investigation; and it is hoped that others will contribute, from their stores, to a farther elucidation. From the various particulars of which it treats being mentioned only incidentally in the books from which they are taken, complete information is neither to be expected nor obtained; yet the subject is, at any rate, worthy of notice, were it only as a matter of antiquity and curiosity: but it may, likewise, afford hints, in an economical, as well as in a moral and religious point of view. The reader is, therefore, requested to bear this in mind; and, where we have only an intimation, not to require amplitude; and, where there is only room for conjecture, not to expect certainty. And, after all, should the information respecting the agriculture of the Israelites in the land of Canaan, prove to be but small, or next to nothing, it will be some satisfaction to have ascertained that it is ALL that is to be acquired, at so great a distance of time and place, and under the yet more disadvantageous circumstances of a total change of inhabitants, laws, and religion.]

MAN, in the original intention of the Creator, was designed to be employed in *agriculture*. The whole earth, at the creation, was *rural*; and man was placed in one selected, peculiarly favoured, and most delightful spot, “to dress it, and to keep it;” in which words must be understood some *care* and *exertion*, however pleasing, and however salutary. All the kingdoms of nature were placed at his disposal; but, as he himself was a created being, it was right that he should live in dependence upon his Creator,

and a single test of his obedience was instituted: "Be fruitful, and multiply, and replenish the earth, and *subdue* it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." *Gen.* i. 28, 29. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." ii. 16, 17. The prohibition was soon violated; the fruit was eaten, and man was driven from his easier employment in Eden, the garden of the Lord, to earn his bread by "the sweat of his face," from out the land cursed with the spontaneous and rapid growth of the thorn, the thistle, and all kinds of weeds, until he should himself be consigned to the earth which he had cultivated. The seasons were changed, and the cattle, partaking of the disobedient nature of their lord and master, were to be held in subjection by the rod of power.

Agricultural writers usually make a distinction between gardening and agriculture, though both of them are, in fact, the cultivation of the soil. But that is usually called *gardening* which is on a small scale, in a piece of ground near to the dwelling; and to raise, by the labour of man alone, vegetables for the use of the family. Agriculture is carried on upon a larger scale, with the help of cattle, and for the sustenance of cattle as well as man. And, in comparing the two, gardening still seems to bear much of its original character, of an employment and opportunity of meditation, in a state of comparative tranquillity and innocence. In *agriculture* there is more of the sweat of the brow to subdue the turbulent passions of rebellious man, and those turbulent passions are likewise called into action from the often untractable dispositions of the once obedient, but now rebellious animals, our servants.

Of the immediate offspring of our transgressing progenitors, one was "a keeper of sheep," the other "was a tiller of the ground." The one offered in sacrifice to God, as an emblem of an atonement afterwards to be made, "the firstlings of his flock;" the other "brought of the fruit of the ground," an emblem of "the first fruits" of them that were to arise from the earth at THE GREAT AND AWFUL HARVEST OF ALL. (1 *Cor.* xv. 20—23. *Rev.* xiv. 15.)

In process of time, the earth being filled with violence

and wickedness, God was pleased to drown the whole with an overwhelming flood, preserving only eight persons, together with some of each kind of animal, alive, in an ark which floated on the waters; and, on the subsiding of these waters, a blessing of fruitfulness and multitude was pronounced upon the survivors, and a promise was made, that, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The animal, as well as the vegetable creation, was granted to man as his food; and then Noah, the head of the remnant of the old world, the head also, and progenitor of the new, "began to be an husbandman, and planted a vineyard." The wealth of the patriarchs Abraham, Isaac, and Jacob, consisted chiefly in their flocks and their herds: they were temporary sojourners, in tents, in a strange land; but that land was promised to them, that is to their posterity, in after times, as a settled habitation, as "a land flowing with milk and honey,"—"a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive; a land wherein they should eat bread without scarceness," where they should "not lack any thing;" "a land whose stones *were* iron, and out of whose hills *they should* dig brass:" *Deut. viii. 7—9*. Accordingly, in the due time, the children of Israel were established in this country, with this blessing upon them, if they should observe the commandments of God: "The Lord thy God will set thee on high above all nations of the earth. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.—The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto.—And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground.—The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." (*See Deut. xxviii. 1—14.*) The contrary of all this, and much more, was denounced against them in case of disobedience.

The land of Israel lies considerably within the temperate zone, from about $31\frac{1}{2}^{\circ}$, to about $33\frac{1}{2}^{\circ}$, of north latitude, and

is about $1\frac{1}{2}^{\circ}$ across at its greatest breadth, and about $\frac{1}{2}^{\circ}$ in the narrowest part; so that it cannot, at the most, be considered as containing above three square degrees. Fleury, in his book on "The Manners of the Israelites," the edition by Dr. Adam Clarke, (3d edit. 8vo. p. 59), says, that "It cannot be computed as less than five degrees square, according to the maps." But five degrees square would give twenty-five square degrees; so that he must surely mean, but five square degrees, and that seems to be greatly too much. The computation here made is from the maps in "Wells's Geography of the Old and New Testament, in 2 vols. Oxford, 1801." Three square degrees will give 4,800 square miles, and 3,072,000 square acres. This is supposing it to be a flat surface, but its hills and mountains will make it considerably more. If we consider the land of Israel, then, as only two degrees, or 120 miles, in length, it is but about ten miles more than the space in England from London to Norwich, or to Bath, with a breadth varying from 90 to 30 miles. England may be said to be about 5° in length from north to south, with a breadth varying from one to three degrees; that is about 300 miles in length, by from 60 to 180 broad. England alone, not including Wales, contains 86,129 square miles, and 63,719,695 square acres. The total population of England alone is 8,331,434. When David numbered the people, (2 Sam. xxiv. 9.) there were 800,000 fighting men in Israel, and 500,000 men of Judah, or 1,300,000. We must reckon nearly as many women as men, or at least, 1,200,000, and of old men, old women and children at least five to every couple, which would make 6,500,000, or a total population of 9,000,000, much exceeding that of England, upon not a tenth of its space. And this may be easily credited, if we take several particulars into consideration, as, first, the general fertility of the land. We consider it not bad wheat land in England, which, from a sowing of $2\frac{1}{2}$ bushels to the acre makes a return of from 20 to 30 bushels. Suppose we take 25 as the medium, that is tenfold; whereas the sower in the parable, from his "good ground," received a return of thirty, sixty, and an hundred fold. They had, secondly, no horses for war, for agriculture, for carriages, or for pleasure, the maintenance of which with us takes up so large a portion of our land. Their parks and useless pleasure grounds must have been but small, and their general habits were more plain and frugal than ours*.

* Maundrel, in his Journey from Aleppo to Jerusalem, says, "For the husbanding of these mountains, their manner was to gather up the stones,

The land of Israel was bounded on the north and north-east by the mountains of Lebanon and Hermon, which kept off the cold winds in that direction, while the mountains on the south equally defended them from the scorching winds from the Deserts of Arabia; and the Mediterranean Sea, on the west and north-west, supplied it with refreshing breezes.

In respect to *tenure*, each Israelite had his own portion of arable land, which was the same as that which had been allotted to his forefathers at the first settlement under Joshua: and to each district were assigned common pastures for the support of their numerous flocks and herds. They could neither change their place, nor enrich themselves to any great degree. The laws respecting the jubilee had provided, that all alienations should be revoked every fifty years; and it was forbidden to exact the payment of debts, not only in the forty-ninth, but also in every sabbatical year. This very much prevented both selling and borrowing: and thus every man was confined to the portion of his ancestors, and took a pleasure in improving it, knowing it could never go out of the family. If, by the increase of a family, it was necessary

and place them in several lines, along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains. Of this form of culture you see evident footsteps wherever you go in all the mountains of *Palestine*. Thus the very rocks were made fruitful. And, perhaps, there is no spot of ground in this whole land, that was not formerly improved, to the production of something or other ministering to the sustenance of human life: for, than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are afore described, served very well to bear corn, melons, gourds, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead Sea, which, by reason of its saltiness, might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness, for the nourishment of bees, and for the fabric of honey; of which *Josephus* gives us his testimony, (*De Bell. Jud.* lib. v. cap. 4.) and I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. Why, then, might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey, which are the principal food of these eastern nations; the constitution of their bodies, and the nature of their climate, inclining them to a more abstemious diet than we use in England and other colder regions?"—P. 65.

to divide an estate into shares, the smallness of each of them was compensated by breeding large flocks of cattle in the common pastures.

The *soil* of the land of Israel must have been, in general, light and rich, from the abundance which it produced, and from the circumstance of its agriculturists plowing usually with a *yoke*, or pair, of *oxen* to a plough, as was the case when Elijah came and found the great farmer Elisha with his twelve ploughs and yokes of oxen before him, and he himself, like a thrifty husbandman, holding the twelfth. (See 1 Kings, xix. 19.)

In respect to *mines*, the Israelites seem not to have had any *gold* and *silver* of their own: that appears to have been furnished from Arabia, especially from Ophir, whilst Solomon was supplied with what he had for the temple by Hiram, King of Tyre, who probably imported it from Ophir: (see 1 Kings, ix. 11. x. 2—14. xxii. 48. Psalm xlv. 9. lxxii. 15.) and, indeed, it was forbidden to them “greatly to multiply gold and silver.” (Deut. xvii. 17.) But, in the more useful metals employed in agricultural and domestic purposes, in those, as we have before seen, it was promised that the country should abound; it was to be “a land whose stones are *iron*, and out of whose hills thou mayest dig *brass*,” or *copper*. (Deut. viii. 9.) We read of *coals* with which they made *fires*, as if they were *mineral* coals; we hear of them used at the altar, by the refiner, by the smith, and by the baker; and the high priest’s servants “had made a fire of coals,” at which they warmed themselves, when Peter “stood with them and warmed himself.” (Levit. xvi. 12. Prov. vi. 28. xxv. 22. Isa. vi. 6. xlv. 12. John, xviii. 18. Rom. xii. 20.) But, on farther examination, we shall find that these coals were from *wood*. (Deut. xxix. 11. 1 Kings, xviii. 23. Psalm cxx. 4. Prov. xxvi. 21. Isa. xxx. 33. xlv. 9—20.) It might, however, perhaps, for some purposes, be first converted into *charcoal*. The Israelites had a festival called *Xylophory*, in which every one brought wood to the temple in great solemnity, for feeding the sacred fire, kept continually burning on the altar of burnt-offerings. This feast is no where mentioned in Scripture; but Josephus speaks of it, *De Bell. Jud.* lib. ii. cap. 17. § 6. It was on the fourteenth of *Lous* or *Ab*, the *fifth* month, or July. *Sandys*, indeed, in his *Travels*, speaking of the Dead Sea, says, “At the foot of the bordering mountaines, there are certaine *blacke stones* which burne like *coales*, (whereof the pilgrimes make fires) yet diminish not therewith; but only become lighter and whiter.” P. 142. They sometimes burnt

cow-dung, (*Ezek.* iv. 15.) and probably camels' dung, as the Arabs do at this day.

The *climate*, as before mentioned, from the moderate southern latitude of the country, and from its being sheltered by mountains from the cold winds of the north and north-east, and from the scorching winds of the south, and being open to the sea-breezes of the west and north-west, was particularly favourable, so as to make it "a land *flowing with honey*," that is, adapted to the production of *flowers*, and the maintenance of *bees*. The *rain* was vouchsafed, for the most part, at stated times in spring and autumn, called "the former and the latter rain," (*Deut.* xi. 14. *Hosea*, vi. 3. *Joel*, ii. 23.) In *Amos*, iv. 7. God is represented as saying, "I have withholden the rain from you, when there were yet three months to the harvest;" that is, the *wheat* harvest about *May*; so that this rain was the *latter* rain, about *February*. The *dews* were constant and plentiful. (*Deut.* xxxiii. 13, 28, *Psalms* cxxxiii. 3.)* It was not, however, without its *frost*, to which the nights are liable even in warm countries, and in the summer time: Jacob complains to Laban, that, in his service, "In the day the drought consumed *him*, and the frost by night:" (*Gen.* xxxi. 40.) and the dead body of Jehoiakim was denounced to be "cast out in the day to the heat, and in the night to the frost." (*Jerem.* xxxvi. 30.) A river is sometimes frozen over there, in a night, when the preceding day is very hot. (Orton's *Exposition*, vol. v. p. 562.) And, as before noticed, for a different purpose, on the night on which our Lord was apprehended and carried to the palace of the high priest, which was at the passover, the beginning of barley harvest, "the servants and officers stood there, who had made a fire of coals; (*for it was cold*;) and they warmed themselves." *John*, xviii. 18.

In respect to the *winds*, though their general character was temperate and calm, yet were they subject to occasional visitations of cold and storms. "Awake, O north wind," says the bridegroom in the Song of Solomon; "and come, thou south; blow upon my garden, that the spices thereof may flow out." (iv. 16.) "When ye see a cloud rise out of the west," says our Lord, "straightway ye say, There

* Maundrel, in his Journey from Aleppo to Jerusalem, on the night of the 22d of March, says, "We were sufficiently instructed by experience what the holy *Psalmist* means by the *dew of Hermon*, our tents being as wet with it as if it had rained all night." P. 57.

cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass." *Luke*, xii. 54, 55. "When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering." *Matt.* xvi. 2, 3. "The north wind driveth away rain," according to Solomon, in our translation, (*Prov.* xxv. 23.) but other interpreters translate it "*produces* rain." "Out of the south cometh the whirlwind;" says Job; "and cold out of the north." (xxxvii. 9.) The whirlwind, however, which Ezekiel saw was in a different direction: "I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (i. 4.) But, even that seemingly most uncertain of all things, *the weather*, was still considered by the Israelites as under the immediate superintendence, care, and administration of the first CREATOR of all things. Our Lord himself says to the Jews, "Your Father which is in heaven, maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." *Matt.* v. 45. "He left not himself without witness," said Paul to the people of Lystra, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts*, xiv. 17. "The Lord our God," says Jeremiah, "giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest." (v. 24.) "The Lord," exclaims the Psalmist, "causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the winds out of his treasures." (cxxxv. 7.) "He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who is able to abide his frost? He sendeth out his word, and melteth them, he causeth his wind to blow, and the waters flow." *Psalms* cxlvii. 16—18. "The Lord hath his way in the whirlwind and in the storm," says Nahum, "and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth," by excessive heat or drought. "The mountains quake at him, and the hills melt, and the earth is turned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured forth like fire, and the rocks are thrown down by him."

(i. 3—6.) But, notwithstanding this, the husbandman was not to be dismayed; he was to forsake his sins, to put his trust in God, to do his own part, and to leave the event with God: "He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap." (*Eccles.* xi. 4.) "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 *Cor.* iii. 7.)

In endeavouring to ascertain what were *the seasons* in the land of Israel, it will be necessary to consider what were the three great festivals of the Israelites. They are thus mentioned, *Exod.* xxiii. 14—17. "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread;" which was joined to *the Passover*, (see *Exod.* xii. 18.) "thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib," or Nisan, answering to part of our March and April; "for in it thou camest out from Egypt: and none shall appear before me empty. And the feast of harvest,"—called also the feast of *Pentecost*, (*Acts*, ii. 1.) from its being *fifty days* from the Passover, (*Levit.* xxiii. 16.) and, likewise, *the feast of weeks*, from its being *seven weeks* from the same, (*Levit.* xxiii. 15, 16. *Deut.* xvi. 10.)—"the first fruits of thy labours, which thou hast sown in thy field," of wheat; "and *the feast of ingathering*," of grapes and olives, "which is in the end of the year, when thou hast gathered in thy labours out of the field:" this is called also "*the feast of tabernacles*," which was to begin on "the fifteenth day of the seventh month," or *Tizri*, answering to the latter end of our September, or beginning of October. (*Levit.* xxiii. 33, &c.) On comparing this account of the three great feasts in *Exod.* xxiii. with that in *Levit.* xxiii. and other passages, it appears that the first fruits of the *barley* were offered at the *Passover*, (*Exod.* xxiii. 15. *Levit.* xxiii. 10—12. *Ruth*, i. 22. ii. 23.) and the first fruits of the *wheat* at *Pentecost*, or the feast of weeks, (*Exod.* xxxiv. 22.) and the first fruits of the *wine* and *oil* at the feast of tabernacles. The *barley* was to be offered in the *sheaf*, the *wheat* made into *loaves*, and the fruit of the *vine* and *olive* in their *expressed* state. Now the Israelites had been promised, "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time;" (*Levit.* xxvi. 3—5.) so that their barley harvest was about the beginning of our April, the wheat

harvest the end of May, or beginning of June. The threshing continued till the vintage and gathering of the olives began; and, when they were ended, succeeded the feast of tabernacles, and then commenced the sowing time. Dr. Doddridge, in his "Exposition of the Parable of the Sower," in the paraphrase, says, it was "at the spring of the year" that it was spoken by our Lord, and adds in a note, "Many circumstances below make this probable* ; and, indeed, I do not find that in Judea they sowed even wheat sooner: but to conclude from hence, as Sir Isaac Newton does (in his *Discourse on Prophecy*, p. 153), that this parable was delivered in the spring, is very precarious. One might as well argue from that of the tares, delivered the same day, that it was harvest." (8vo. vol. i. p. 356.) Brown, however, in his *Dictionary of the Bible*, article *barley*, says, but he does not state on what authority, that it "was sown about October, and reaped in the end of March." And this seems to be more probable. Barley with us is sown about the middle or end of April, and, in a favourable season, is cut about the middle or end of August; that is, it is fit to be cut in about four months. In a particularly favourable season it has, indeed, been known to have been sown and cut in twelve weeks, but it was from May to August. Now, although, in the more fertile soil and more favourable climate of Judea, it might not take so long a time to come to perfection, yet, as it was cut much earlier, we must allow at least as long, if not a longer time, and must then suppose it to have lain in the ground all the winter. We read; (*John*, x. 22.) that, at "the feast of the dedication," which was on the third day of the month *Adar*, (*Ezra*, vi. 15—17.) that is, at the latter end of our February, "it was" yet "*winter*." In *Jeremiah*, xxxvi. 22. we are told that "the king sat in the winter-house, in the ninth month," which answers to part of our November and December, "and there was a fire on the hearth burning before him." Brown says, but here also he does not state on what authority, that there "the winter is very wet and cold, especially between the 12th of December and 20th of January." He adds, "its cold is sometimes deadly," and refers to *Matth.* xxiv. 20.

* Dr. Doddridge does not say what these circumstances are. In *Matthew* this parable is given in the xiiith chapter; and at the beginning of the xiiith we are told of Jesus going through the corn, and his disciples *plucking the ears to eat*. I conclude, therefore, that if this parable of the sower was spoken in consequence of seeing one at his employment, it was neither barley nor wheat that he was sowing; but it might be some other article, as flax, beans, or many other seeds.

but I do not see what evidence that affords of any peculiar severity. In respect to the growth of wheat, it may be observed, that with us it is usually sown in October, and reaped the August following. It is also sometimes sown in February, and cut about the same time with the other: so that, with the Israelites, for a harvest in May, it was probably sown in autumn.

In respect to the various articles of *produce* of the earth, the first place seems to be due to *wheat*, as being the most productive, most nourishing, and most agreeable of all grain. It was principally used in sacred purposes; the shew-bread on the table in the temple, the wafers at the consecration of the priests, and the cakes of unleavened bread being made of it. (*Exod.* xxv. 30. xxix. 2—35. *Levit.* xxiii. 13. xxiv. 5.) A plenty of this was promised to the Israelites as a blessing on their obedience: "He should have fed them with the finest of the wheat," (*Psalms* lxxxi. 16.) "he maketh peace in thy borders, and filleth thee with the finest of the wheat." (*Psalms* cxlvii. 14.) The "wheat of Minnith and Pannag" was particularly famous, and so plentiful that they exported it to Tyre. (*Ezek.* xxvii. 17.) In the treaty between Solomon and Hiram King of Tyre, for the building of the temple, Solomon was to supply him yearly with "twenty thousand measures of wheat for food to his household;" (*1 Kings*, v. 11.) and the same quantity for "the hewers that cut timber," (*2 Chron.* ii. 10.) together with an equal measure of barley. In respect to the *price* of corn amongst the Israelites, it seems very difficult to establish any thing at all approaching to the truth. In *Rev.* vi. 6, under the Roman emperors, we hear of "a measure of wheat for a penny, and three measures of barley for a penny:" on which Dr. Doddridge says, "This may seem, to an English reader, a description of great plenty; but it certainly intends the contrary, as I have intimated in the *paraphrase*. The *penny* was about *sevenpence half-penny* of our money; and it appears from Tacitus, as well as from *Matt.* xx. 2. (see *Fam. Expos. in loc.*) to have been the daily *wages* of a *labourer*. It also appears, from other ancient writers, particularly Herodotus, (see *Raphelius in loc.*) and from Hippocrates, Diogenes Laertius, and Athenæus, (see *Grotius in loc.*) that this *measure*, or *chœnix*, was no more than was allowed to a slave for his *daily* food. What would become of families, when a man could gain by his labour no more, and that only of bread, than might suffice for his own subsistence? Mr. Lowman interprets this third *seal*

of the scarcity, in the time of the Antonines, from A. D. 138 to A. D. 193, and produces passages from Tertullian, and the Roman historians, concerning the calamity the empire endured by scarcity in this period." We learn this, however, from the passage, that *wheat* was at *three times* the price of *barley*. In *2 Kings*, vii. 1. "Then Elisha said, Hear ye the word of the Lord; thus saith the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Here *wheat* is only *twice* the price of *barley*; and in this moment of plenty, if the *measure* was the same, the price was *higher* than in the former case. In *Levit.* xxvii. 16. where Moses is speaking of vows, and the redemption of devoted things, he says, "If a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver." If the homer be set at seventy-five gallons five pints, and our bushel at eight gallons, then there will be rather more than nine bushels in a homer; and the price of a bushel of barley, at that rate, would be 12s. 8½d., a very high price indeed for barley, which cannot, with us, be estimated at more than about half the price of wheat; so that, if we take 10s. as the standard price of wheat, 5s. should be that of barley. Fleury (p. 58) makes the quantity of corn which a man consumes in a *month* to be *three bushels*, or thirty-six in a year. But, I believe, our labourers would, in general, be satisfied if they could get *two* bushels in the month of four weeks, or twenty-six bushels in the year, or 4½ pints a day, wheat being at 10s. the bushel, or 1½d. the pint, whereas the *chanix* (or pint and a half) at a penny Jewish, (or 7½d. of our money) would make it 5d. the pint. But all these conjectures and calculations must necessarily be very vague and imperfect.

Of what is to be said respecting *barley*, something has been anticipated in treating of the seasons and of wheat, where it was stated, that it was sown probably in the autumn, in October; and in March or April, just after the Passover, it was *reaped*, and bound up in *sheaves*. (*Ruth*, ii. 7.) In Egypt, though a more southern country, the barley harvest was later; for, when the plague of hail fell there, a few days before the Passover, the flax was balled, and the barley in the ear, but not ripe, and the wheat only in the blade. (*Exod.* ix. 31, 32.) Barley was considered an inferior grain, and was used for servants, poor people, and cattle. But, when parched, its grains, and especially its flour, mixed with water,

is excellent for persons fatigued, and is much used by the Moors in Barbary. It does not appear that it was malted and used to make beer, which is the chief reason for its being held in so high estimation with us. Barley, too, with the husks knocked off in a mortar, called *Scotch barley*, renders soups particularly nourishing and palatable; made into *frumenty*, it is scarcely inferior to wheat. Barley, as we have before seen, was one of the treasures of the land of promise. (*Deut.* viii. 8.) In David's flight from Absalom, his friends brought him wheat, *barley-meal*, lentiles, beans, and pulse. (2 *Sam.* xvii. 28.) Solomon had *barley* for his *horses* and *dromedaries*; and sent *barley*, along with wine, oil, and wheat, to his Tyrian servants. (1 *Kings*, iv. 28. 2 *Chron.* ii. 10, 15.) A man from Baal-shalisha, in a time of dearth in Gilgal, brought Elisha *twenty loaves of barley*, and corn in the husk, when the servant of God performed, on a smaller scale, that miracle which was so abundantly displayed afterwards by his divine Successor, and fed an hundred men with them, who were satisfied, and had to leave. (2 *Kings*, iv. 42—44.) The tribute which the king of the Ammonites was to pay to Jotham, was "an hundred talents of silver, and ten thousand measures of wheat, and *ten thousand of barley*." (2 *Chron.* xxvii. 5.) *Barley-bread* seems to have been the usual food of the lower classes in the time of our Saviour, since the bread which he and his disciples had with them, on both occasions, when he miraculously fed the multitude, was probably barley-bread; for *ἄρτος* is the word used both in *Matt.* xiv. 17. *Mark*, vi. 38. and *Luke*, ix. 13. and in *Matt.* xv. 34. and *Mark*, viii. 6.; but the *ἄρτος* of the former three places we are expressly told, (*John*, vi. 9.) was *ἁπλῆς*; and therefore was probably the same on the other occasion.

Rye is mentioned only twice in Scripture. The first is *Exod.* ix. 32. where, in speaking of the plague of hail, it is said, "The flax and the barley was smitten: for the barley was in the ear, and the flax was bollen. But the wheat and the *rye* were not smitten; for they were not grown up." From which it appears, that in *Egypt* the rye was later than the barley; whereas with us it is usually the first grain sown, and the first cut. In the other passage, (*Isa.* xxviii. 25.) it is only mentioned along with wheat and barley, so that no other particulars respecting it can be collected. It is the custom with us sometimes to sow rye and wheat together, and, still oftener, beans and peas, and clover and other seeds with wheat, barley, or oats. This was forbidden to the Israelites: "Thou shalt not sow thy field with mingled seed:" (*Levit.*

xix. 19.) "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, ~~be~~ defiled." (*Deut.* xxii. 9.) But this was, probably, only as a type to the Israelites, that they were to be a chosen seed, and to be kept separate from all admixture with others.

Amongst the articles which Barzillai brought to David, (2 *Sam.* xvii. 28.) were *beans*, as they were also among those which Ezekiel was to take at the siege of Jerusalem, (iv. 9.; but there does not seem to be any mention at all of *peas*).

Fitches, or *vetches*, probably what we call *tares*, are mentioned amongst the several articles to which reference has been before made, *Isa.* xxviii. 25—27. and *Ezek.* iv. 9. In 2 *Kings*, vi. 25. we are told, "There was a great famine in Samaria: and behold they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." On which Orton says, "They were reduced to the last extremity, so that an ass's head, which was forbidden to be eaten, was sold for near ten pounds, and less than a pint of *fetiches* or *tares*, which was only fit for doves to eat, the worst of vegetables, was sold for about twelve shillings and sixpence." Brown, in his *Dictionary of the Bible*, (article *dung*) calls them *chick-peas*. The *tares* mentioned in the parable of the sower were, probably, *weeds* of several kinds, of which more will be said under that article.

Of *lentiles* we have mention so early as *Gen.* xxv. 34. when Jacob made *red pottage* of them, for a mess of which Esau, when hungry, sold his birth-right to him. They are used for the same purpose in France at this time, lentile soup being considered a wholesome and savoury dish. Lentiles also were among the articles brought by Barzillai to David, (2 *Sam.* xvii. 28.) and amongst those mentioned by Ezekiel at the siege of Jerusalem. (iv. 9.) The defence of "a piece of ground full of lentiles" was one of the feats of valour which Shammah, the son of Agee the Hararite, one of David's generals, performed. (2 *Sam.* xxiii. 11, 12.)

"*Millet*," says Brown, "is a coarse kind of grain, which was given to beasts, and little used by men, except in times of great scarcity: but whether the *dohhan* appointed of God for Ezekiel, as part of his provision, was millet, we dare not determine." *Ezek.* iv. 9. Millet, with us, is often used to make puddings, and when thus prepared is very good.

Cummin is a plant somewhat like fennel, which produces its branches and blossoms in the form of a nosegay. The

Israelites sowed it in their fields, and threshed it out with a rod. (*Isa.* xxviii. 25—27.) The Maltese sow it in the same manner. Doves are very fond of it. It was, probably, cultivated on a less extensive scale in our Saviour's time, as he mentions the great scrupulousness in paying *tithe* of *mint*, and *anise*, and *cumin*, while they neglected things of more important concern. (*Matt.* xxiii. 23.)

Anise, or *dill*, is another plant something like *fennel*, the seeds of which are well known for their strong aromatic smell, and their properties as a cordial.

Flax was an article of considerable importance among the Israelites, though the "fine linen of Egypt" was one of their articles of importation and luxury. (*Prov.* vii. 16. *Ezek.* xxvii. 7.) Damascus too was celebrated for its flax and its linen. Hughes, in his tragedy of the Siege of Damascus, makes Eumenes, the governor, offer, amongst the articles to be given to the Saracens as an inducement to withdraw their forces :

"To each inferior captain —
A turbant spun from our Damascus' flax,
White as the snows of heaven."

Act I. Scene 1.

The spinning of flax was an employment of women of rank. One of the traits in the character of the excellent daughter, whose "husband is known in the gates," and "sitteth among the elders in the land," is, that "she seeketh wool and flax, and worketh willingly with her hands." (*Prov.* xxxi. 13.) Flax was probably used by the Israelites for the wicks of candles and lamps, as, in *Isa.* xlii. 3. it is said of the Messiah, "The smoking flax shall he not quench;" that is, the almost fainting sinner he will not extinguish, but foster him. It has been before noticed, that in Egypt the barley was later than in the land of Canaan; that a few days before the Passover, "the barley was" only "in the ear, and the flax was *bolled*," (*Erod.* ix. 31.) that is, as Orton explains it, "the head began to appear above the stalk;" or, according to Johnson, who calls a *boll* "a round stalk or stem," *to boll* is "to rise in the stalk." But, when the children of Israel were approaching Jordan, and Joshua sent the spies to view Jericho, and they entered into the house of Rahab, and the king sent to take them, "she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof" to dry. (*Josh.* ii. 6.) Here, then, the flax was in a much more forward state, as the passage over Jordan was on the tenth day of the first month,

and this was nine or ten days before. (See *Josh.* ii. 22. iii. 1, 2, 5. iv. 19.) When Maundrel travelled in the Holy Land, cotton was one of its articles of produce. "The country people were now" (April 15, 1697,) "every where at plough in the fields, in order to sow cotton." P. 110. But it does not appear that it was so when the Israelites inhabited it.

As the principal blessing promised to this chosen people in the land of Canaan was that it should be "*a land flowing with milk*," so it was promised to them by God that, while they lived in obedience, "I will send *grass* in thy *fields* for thy cattle, that thou mayest eat and be full." *Deut.* xi. 15. "The pasture grounds in Canaan, Arabia, and even in Egypt," says Brown, "are still a kind of commons, in which strangers, as well as those of the adjacent cities or villages, at least for a small reward, may feed their flocks and herds." They had, however, certainly pasture *fields*, or inclosures, as well as these commons. (*Jerem.* xiv. 5. *Zech.* x. 1.) "In Egypt, Canaan, and some other fat soils," observes the same author, "Grass grows to the height of a man, and when it and flowers are withered, they are often used to heat their ovens." (*Matt.* vi. 30.) And that this was *mown* and converted into *hay*, appears from *Psal.* cxxix. 6, 7. *Prov.* xxvii. 25. *Isai.* xv. 6. 1 *Cor.* iii. 12. That it was made speedily, in this warm climate, is to be inferred from *Psal.* xc. 5, 6. where, speaking of the transitory nature of man, it is said, (we here quote the translation of our prayer book) "they fade away suddenly like the grass. In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered." So, again, we are told of the rich, "as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth." (*James*, i. 10, 11.)

Maundrel, indeed, in his Journey, (May 11,) says, "All that occurred to us new, in these days' travel, was a particular way used by the country people in gathering their corn; it being now harvest time." That is, I suppose, *wheat* harvest. "They plucked it up by handfuls from the roots; leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen: and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle; *no hay being here made*. I mention this, because it seems to give light to that expression of the *Psalmist*, *Psal.* cxxix. 6. *which withereth afore it be*

plucked up; where there seems to be a manifest allusion to this custom. Our new translation renders this place otherwise: "afore it *groweth* up, that is to *maturity*; but it continues unregarded, none caring to gather it: "But in so doing it differs from most, or all other copies; and here we may truly say, *the old is the better*. There is, indeed, mention of a mower in the next verse; but then it is such a mower as fills not his hand, which confirms rather than weakens the preceding interpretation." P. 144. In answer to this it may be said, that notwithstanding what Maundrel saw in his journey, yet still it might not be the custom, or the general custom, with the Israelites, though they might do it *sometimes*, as we sometimes *cut* beans, and sometimes *pull them up by the roots*. The frequent allusion to *reaping* with a *sickle*, and the mention of both *straw* and *stubble*, which was sometimes *burnt* afterwards, (*Job*, xli. 27—29. *Psal.* lxxxiii. 13. *Isa.* v. 24. xlvii. 14. *Joel*, ii. 5. *Mal.* iv. 1.) are too many and decisive proofs of this. Besides, the promised luxuriance and abundance to the Israelites, seems to imply a greater plenty and length of straw. Nor can we suppose that they would neglect to make hay of such luxuriant crops of grass as we find they had, especially as mention is expressly made of *hay*. And the *mower* filling *not* his hand, nor he that bindeth up the sheaves his bosom, with the grass or corn, where but a few plants grew casually on the house top, implies that the mower *did* fill his hand, or scythe; and the reaper, or he that bindeth up the sheaves, *did* fill his bosom with that which grew in the fields, and was of more value. P.

Recollections of a Visit to the Falls of the Clyde.

IT was a lovely morning, in the month of June, 1811, when, in company with a friend, I set off from Edinburgh, on a pedestrian excursion to the Falls of the Clyde. A considerable portion of the road, after passing Little Vantage, a miserable public-house about 12 miles from Edinburgh, where we halted for refreshment, lies through one of the dreariest solitudes I have ever traversed. No stranger, passing over these moors, would imagine himself to be near the metropolis of Scotland; for, except the goodness of the road, a few scattered sheep, and "here and there a traveller," there are no indications that he is in regions visited by man. The views towards Edinburgh, however, from the more

elevated parts of this tract of country, are very fine; and we enjoyed the prospect, at one period of our walk, under the most auspicious circumstances. The sun had just broke from a pavilion of clouds, and was gilding the proud crest of Arthur's Seat, that appeared like a *couchant* lion on the line of the horizon; while the lofty ridges of the Pentland Hills seemed bathed in a flood of glowing ether, and presented a spectacle of singular brilliancy and grandeur.

Towards evening we reached Carnwarth, a small village, interesting only from its having been the residence of the amiable and pious author of "*The Traveller*," "*Solitude Sweetened*," and some other devotional productions, long known and justly esteemed in the Christian world. We left Carnwarth at eight, and about ten o'clock in the evening reached the brow of the hill immediately above Lanark. We paused to enjoy the deep tranquillity of the scene, wrapped in the indistinctness of twilight, and the stillness of the tomb. The Clyde was dimly seen, as it meandered serenely through the valley to the left: all was still, save one sound which alone broke upon the ear; not a hasty, confused, or continued roar, but a deep and heavy dash, which, mellowed by distance, and heard in the stillness of the night, seemed like the convulsive throbbings of Nature in an agony. We knew it to be the sound of the cataract; and imagination pictured to itself the solemn grandeur of the scenery whose confines we had reached, and whose minuter features we were bent to explore.

Descending the hill, we entered Lanark, and took up our quarters at Somerville's Inn, where we soon lost the remembrance of the day's fatigue, by a well furnished table, and a blazing fire.

Early the next morning we set off to view the two upper Falls of the Clyde. The day was most auspicious, the rain which had previously fallen gave a delightful freshness to the verdure of the hills, and the abundant foliage of the woods, and a prodigious body of water to the torrent whose sublime cataracts we were about to visit.

The road to the Falls winds down the eastern side of the hill on which Lanark stands; the town itself being about 650 feet above the level of the Clyde at Glasgow. The walk to the Cotton Mills*, or New Lanark, is truly delightful. The extent of country stretched out into illimitable downs is immense. Here and there the eye distinguishes spots of

* The property of the celebrated Mr. Owen.

luxuriant cultivation, and deep ravines richly wooded. In one of these rolls the Clyde, the roar of whose waters now mingled with an immense variety of sounds, indicating life and business, grows upon the ear.

On reaching the Cotton Mills, the road turns abruptly to the left; and again taking a direction to the right, enters the beautiful grounds of Lady Ross, which are obligingly open to travellers every day, Sundays only excepted. The path inclining directly to the Clyde soon becomes a fine terrace, immediately above that romantic river. Thick copses line the torrent's side, and it salutes the ear with an incessant roar, now and then broken by the deeper dash of some inconsiderable cataracts at hand, and gradually heightened as we approached the great Fall itself. Within about three quarters of a mile, we reached a second gate; and, in the course of a few hundred yards, the termination of the carriage road; when, by a narrow winding path, we penetrated into the woods. The roar was now become tremendous — the heart palpitated with suspense — the eye was eager to catch the first glimpse of the unseen object, which every moment promised to give to its delighted gaze, when suddenly the Fall of Corra Linn appeared, accompanied by circumstances of majesty, which, to one unaccustomed to such objects, might well be considered imposing and sublime. We scrambled up the side of the immense rock under which we stood, and from our Alpine retreat enjoyed an uninterrupted view of this mighty cataract. Let the mind picture to itself the whole torrent of the Clyde, tumbled headlong with a fearful crash over a precipice of 90 or 100 feet, into a horrible abyss; surrounded by a noble amphitheatre of rocks, from the midst of which silence is for ever excluded, by the continued scream of wild birds, who appear to claim the solitude as their domain; and the perpetual roar of the lacerated torrent, broken by the rugged rocks over which it falls into innumerable masses of foam, or rising in incessant clouds of mists, from the brink of the unfathomed gulf beneath.

We were resolved completely to explore the scenery of this wonderful cataract, and, for this purpose, left our dangerous retreat, and took a path which promised to conduct us along the brow of the cliff, immediately to the head of the Fall. We were not disappointed in our expectation, for, on reaching the summit of the rocks, an opening judiciously cut in the copse presented us with the most complete view of the cataract which the grounds can boast.

Placed some hundred feet above the surface of the river below the Fall, immediately before us was the principal object in the landscape, like a tumultuous heap of boiling foam: above it were rocky ramparts, crowned with luxuriant shrubs, and richly waving woods; on the right a mighty Babel of brown and slimy cliff, partly obtruding its rugged peaks before the face of the Fall, and partly retiring, as if to shew it to advantage, and give it room; in part bare and unsightly, and in part clothed with foliage, which towards the summit, and far above the cataract, becomes thick and luxuriant, and half conceals the old Corra House, a venerable ruin, from which this Fall derives its name. On the left the same kind of rocky barrier, though less rugged and more wooded, confines the waters, and resists their rage.

We now hastened through the woods, till, taking an abrupt turn to the right, we speedily found ourselves immediately above the Fall; but not satisfied to be even a few yards from the object of our delighted contemplation, we scrambled cautiously along the ledges and abutments of the rock, till we reached the very mass from which the river makes its terrific leap; whence, lying all along, we could look down into the abyss below. Here we sat down, so close that we might almost have put our hands into the torrent; while the deafening roar, and the awful singularity of our situation, bewildered and confounded us. The sun shone in all his glory, and shed the bright effulgence of his beams on the magnificent scenery around. We sat watching the fantastic shape of the masses of foam; the inconceivable swiftness of the current just before its fall; and the prismatic colours, that like so many rainbows played amid the clouds of ascending mist. What pencil could paint such a scene, glowing in the splendours of a summer noon! Conceive what effect it must have produced upon minds accustomed only to the bustle of the cities, and the comparatively tame and insipid scenery of the South! I could almost have imagined that the horrors of the resurrection morning were realized before us; that some bar which binds the waters in these intestine caverns having yielded to their impetuosity, the torrent was thundering the loud onset to the uproar of that final day. I bent over the rapid current till I became giddy from its swiftness; the thought of suddenly losing my self-possession, and being hurried down the precipice, made me shudder; and unable any longer to endure my own emotions, I cautiously retreated, and sought a temporary relief in the shade and security of the surrounding woods.

Issuing from the rugged rock which forms the eastern rampart of the abyss, nearly half way down, and projecting immediately before the face of the cataract, we observed the stump of an aged tree; and curious to survey the Fall from so singular, but favourable a situation, with the greatest difficulty we descended down the side of the almost perpendicular precipice, clinging to the underwood which grows luxuriantly upon it; and having reached the tree in safety, and cautiously seated ourselves across its root, no language can possibly describe the appearance of the scene, or the emotions of awe which it inspired. If terror be a constituent part of the sublime, we must have been conscious of the sublime to a very high degree. We hung suspended by a leafless trunk, that might have proved treacherous, over a dark and agitated abyss of waters, where torrent rolled on torrent, and rock was dashed against rock, in endless uproar and incessant rage. The lacerated element rose, as if affrighted from the horrid gulf, in clouds of light and airy mist, that soon covered us with their unnatural dews, and appeared to the eye that views them from a distance, like the smoke of a vast cauldron, formed by Nature for some great process, in one of her wildest and most savage glens. On our left rolled the mighty cataract, like a mass of boiling foam, dashed into an infinitude of lesser cataracts, tossed from projecting rocks in wild confusion on each other; but each in a moment lost in one moving wilderness of waters, dazzling by its brilliancy, as its foam sparkles in the sun beams, and presenting an appearance which fancy might readily describe as the wild play of myriads of pearls and diamonds on a bosom of spotless snow. We lost the impression of danger in the luxury of enjoyment; the whole scene was doubled in its effect, from the circumstance of our being, as it were, embosomed in it, and relieved from the obtrusion of every other object. Seldom, perhaps, does it meet the gaze of a human eye, from a solitude which may well be considered as its own, and which the traveller who has once returned from it in safety, has little desire to violate again.

The last station from which we were anxious to view the scenery of Corra Linn, was a small conical hill, standing upon a rocky promontory a few yards above the Fall, around which the Clyde makes a majestic sweep, ere it dashes down the precipice. Having climbed the hill, the view was wonderful indeed. We stood in the centre of a rocky amphitheatre: all around us were stupendous masses of fantastic shapes, piled up like ramparts reared to meet the sky. Above us, trees

and shrubs of a thousand dyes spread their foliage beneath the deep serene of heaven, and cast a solemn shade upon the angry stream that rolled in its rugged bed below. Immediately beneath our feet, was the precipice from which the river takes its fearful leap. The line of vision lay down the face of the cataract, till it was lost in the foam, while the more distant rocks and woods were indistinctly seen, as the mist became transparent, or they towered above it.

We now left this romantic scenery, and hastened towards Bonnington, another majestic Fall upon the same celebrated river, situated about half a mile above that of Corra Linn. The path along the brink of the precipice that rises abruptly from the water's edge is wild and beautiful, while the river, scarcely visible, rolls in a deep gulf formed by mural rocks, that rise on either side, and appear, as Mr. Pennant correctly observes, "a stupendous natural masonry, from whose crevices choughs, daws, and other wild birds, are perpetually springing."

Within a few hundred yards of the Fall, the walk conducted us to a bold abutment of the rock, from which, as from a watch tower, built to command this awful pass, we enjoyed the first view of Bonnington Linn. The prospect here is rather pleasing than tremendous, though this cataract is by no means destitute of grandeur. But the immensity of the object is diminished by distance; the blending of luxuriant foliage gives an air of softness and of elegance to the scene: besides that, the Fall itself is much inferior in altitude to that of Corra Linn, the eye also is relieved by bracing a wide extent of country, and no apprehension of danger heightens the impression, which, from this circumstance, the near contemplation of such objects usually inspires. We now hastened to the Fall, and when we had reached the rock immediately above it, we burst almost instantaneously upon a scene as different in its characters from that of Corra Linn, as though the cataracts were on distinct rivers, and in separate countries. Here, indeed, was majesty, but in company with mildness: the serenity that reigned above the cataract relieved the eye and refreshed the mind, when wearied with the contemplation of the uproar below it: and while on the one hand, the troubled waters, the frowning rocks, the thunder, and the foam, seemed to render it a congenial abode for the demons of the tempest; on the other, the verdant meadows, the waving shrubs, the placid stream, the deep serenity, proclaimed it,

where the roar of the Fall is mellowed by distance, the haunt of contemplation, and a retreat favourable to the indulgence of the softest melancholy.

The Fall of Bonnington is divided by a bold protruding rock which forms a small island in the midst of the stream. The river is here of a considerable width; the sheet of water is uninterrupted in its fall, and forms a stupendous arch, under which the wild birds actually build their nests, fearless of intrusion from the hand of man. Perhaps this may be regarded as the Niagara of America in miniature. The Fall here, like those celebrated cataracts, is separated in the midst. The principal sheet of water, which I should imagine to be about 80 feet in breadth, and from 30 to 40 in height, is unbroken; immediately above it, for a short distance, the river descends in rapids similar to those of the Saint Laurence; and it recoils from the gulf into which it is suddenly precipitated in clouds of mist, in which the prismatic colours are ever seen to play, and which fill the stupendous basin formed by the hand of Nature for the reception of these troubled waters. Not far above the Falls, the river resembles a deep and placid lake, unruffled and serene. As I gazed upon the sublime contrast, the admirable image of Campbell came with peculiar force and adaptation to my mind—

“And mortal pleasure, what art thou in sooth?

The torrent's smoothness ere it dash below!”

There is a melancholy story related of a catastrophe that happened here some years ago. A wedding party had spent the day in festivity in the neighbourhood of the Clyde, and towards evening had occasion to cross the river at the ferry, some distance above the Fall. But the whole company, including the boatman, being intoxicated, they suffered the boat to glide gently down the stream, till they perceived that the torrent, now become rapid and irresistible, was hurrying them to the cataract; the roar of which roused them, but alas! too late, to a sense of their danger. They were observed by some persons on shore, who hastened to the spot, but were unable to render them any assistance; and it is said, that when they arrived within a few yards of the Fall, unable to endure the sight of the abyss into which they were about to be precipitated, the women covered their faces, and the men drew their hats over their eyes, and thus the whole party were hurried into eternity together!

Having become adepts in the art of climbing, we now ventured, with cautious steps and slow, to descend the

precipice to the bed of the river. The descent was difficult, but by the aid of the tangled foliage and withered stumps of trees, we at length accomplished our purpose in safety, and, secure from danger, began leisurely to survey the sublime solitude into which we had obtruded. The view under the arch of the cataract is chilling and horrible. Immediately below the Fall, the water seems as though it were in an agony, and struggles on, fretted and perturbed, as if indignant at the confinement which it now endures, the concealment to which for a season it is doomed, and the rugged channel and strangely altered scenery through which it rolls. Indeed, when viewed from the brink of the river, beneath the rocks, nothing can exceed the cold and dismal gloom of the ravine: the light of day seems but imperfectly to visit it; while the deep shadows of the overhanging rocks give an ebon blackness to the waters, that presents a curious contrast to the whiteness of their foam.

“ But now to issue from the glen,
No pathway meets the wand’rer’s ken,
Unless he climb, with footing nice,
A far projecting precipice.”

Ascending by the same wild ladder, provided by Nature for those who are sufficiently curious to explore her secret haunts, we left the romantic scenery of Bonnington with regret, and returning by our old path, hastened to the town, and found a hospitable table and hearty welcome at the Manse.

There yet remained one other cataract to be visited, namely, Stonebyers, and that we saw on our way to Bothwell. Leaving Lanark, by a winding road, we descended the south-western side of the hill on which the town is situated, towards the bridge, and having crossed the river, presently passed the village of Kirkfield, when turning abruptly to the left, the distant roar of falling water again broke upon the ear. The roar became tremendous as we advanced, when at length, plunging into the thick copse which lines the rugged banks of the Clyde, we were delighted with the view of a cataract, equal in interest to any we had seen. The Fall of Stonebyers possesses characters of majesty and beauty peculiar to itself; and although much neglected by travellers, is equally worthy their attention with the other two. The volume of water is here as great as at Corra Linn, and the Fall is undivided: the rocks over which it is precipitated lie somewhat in the form of a horse-shoe; the torrent winds round it ere it takes its leap; and

dashed from ledge to ledge, in wild and horrible confusion, the whole has the appearance of a vast amphitheatre of foam. The height of Stonebyers is estimated at about 65 feet. This is the last of the cataracts of the Clyde : beyond all is tranquillity and sylvan beauty ; and the river, no longer fretted and agitated in its course, wanders through one of the fairest valleys in the world, by many a stately mansion and fair domain, to lave the venerable walls of Bothwell Castle, and then bear the commerce of Glasgow to the ocean.

p.

Reflections written by John Bradford the Martyr, in the blank leaves of his New Testament.

[This extract, and others which we purpose to give in our succeeding Numbers, came into our hands from a very respectable inhabitant of Bristol, who had himself compared them with the original, now in the possession of a gentleman in North Wales. We prefix to them the brief notice which accompanied the copy obligingly transmitted to us.]

The following detached and precious remains, were written on, and transcribed from some blank leaves in the beginning and end of a New Testament (Coverdale's, printed 1449,) once the property and *prison companion* of that renowned martyr and servant of the Lord Jesus, John Bradford, who for his sake "endured the cross and despised the shame," and in company with *John Leaf*, an apprentice and *mere youth*, sealed the truth with his blood, at the stake in Smithfield, July 1555.

Say, reader, (and my own soul) should such times return, how couldst thou stand the trial ? Watch and pray !

As the sense or affairs of the flesh neither can be, or ever in this life will be, subject to the law of God, where through the most holy on earth hath cause in consideration thereof continually to fight, seeing in himself not only one enemy, but enmity itself against God ; so the seed of God, which dwelleth in them that are born of God, neither will nor can, nor never will nor can, trespass or sin against God ; by reason whereof, they that are born of God have great cause to rejoice, seeing in themselves, thro' God's goodness, not only a friend, but friendliness itself, towards and with God ; for though in the flesh, and all they have concerning and from the first birth, so often as they consider it, they have great cause to tremble, yet in respect of their second birth, and the seed of God that dwelleth in them, they should much more rejoice and be certain of eternal salvation, because he is stronger that is in them than he

that is in the world; for no less durable and mighty is the seed of God in his children regenerate, than the seed of the serpent in the unregenerate, to move and rule the will of man accordingly. For evil followeth nature, corrupt nature hath corrupt will, pure nature hath pure will. Now who doth not then know that the regenerate, in that and insomuch as they be regenerate, that, I say, they have pure will, according to the nature of the Spirit of God regenerating them, so that as their corrupt nature hath his corrupt affections, which never will be subject, nor can be, to God's laws, wherefore though the work of the Spirit in them be something spotted, yet is not that spotting imputed or laid to their charge for the covenant's sake, which God hath made with them in the blood of Christ, whereof they are and shall be assured by faith, so the regenerate man hath his pure affection which never can or will sin against God. And hitherto appertaineth the saying of St. John, how that the children of God cannot sin; speaking not of the present time only, but finally and perpetually, no less attributing to God's seed, which he saith doth abide in them that are born of God, than to the seed of the devil in our corrupt nature and flesh, so that the children of God are always sinners, and always righteous; sinners in respect of themselves, and of that they be of the first birth; righteous in respect of Christ, and of that they be of the second birth; and thus we see what free will man hath in respect of his first birth; his will is free to sin, and nothing else; in respect of his second birth, his will is free to do good, and nothing else; by reason whereof we ought to be in most certainty of salvation; in confirmation whereof this of St. John, which is, that [those] which are born of God cannot sin. We may look on other places of Scripture confirming the same, as that God promiseth to make his people a new heart. *Item*, that he promiseth he will bring so to pass that they shall walk in his laws. *Item*, that Christ promiseth his Spirit shall be in him to whom he giveth it a spring of water running unto eternal life; also that he witnesseth them which believe in him already to be passed all doubt and death, and to be presently in eternal life. But you will say, perchance, that David, a regenerate person, not only would sin, but could do it, and did it indeed, as Peter also and divers others. Where was the fear of God in these men? Did not David pray God to give him his Spirit again? Therefore he had lost this seed: and so it followeth that no man is so certain but that he may utterly lose the Spirit of God,

and so perish. To answer this, consider David and Peter according to these two births, whereof the one is perfect, I mean it of that which is first, but the second is but begun, and not yet perfect, until the soul be delivered out of the body by death, as the body out of the mother's womb by birth. No marvel then if we see the whole man in the children of God oftentimes to do ill for a time, as in David and Peter, which proveth not yet that they had lost the Holy Ghost; for as a sparkle of fire may be covered in the ashes though it appear not, even so I doubt not but that the seed of God was in these men, though it appeared not; and as for David praying for the renovation of a right spirit in him, doth not fully prove an utter privation of the same; for the children of God do pray often after their sense, rather than after the verity, as when Christ saith, 'My God, my God, why hast thou forsaken me?' which was not so indeed, but to his sense. And David prayed, that God would not take away his Holy Spirit, whereby he acknowledgeth no utter privation of the same; whereof we have a demonstration in his humble reception of Nathan, reproving him, and acknowledging his fault, and humbling himself before the face of God, and praying for pardon. Came this of the seed of the flesh? Was not this evident sign of God's seed and Holy Spirit, which kept to David, that he could not sin, that is, continue in it finally, though for a time God most justly did yet give power to the enemy to prevail, and, as it were, to triumph in David's fall. Therefore, and in the sins of other the elect, we see that the seed of Satan sleepeth not in the most holy, whereby we should be stirred up more to vigilance and prayer; that by our negligence it prevails not. We see also that though for a time God suffer Satan to sift his children, yet his seed reviveth at the length, and getteth the upper hand, for else they should lie still and perish for ever: where though we are taught not to fall and abuse this to a carnality, but rather so to consider it that in our souls we may arise, and in our standing we may stand still and be thankful. Indeed, no man, I grant, is so certain as he should be, but the child of God should not be certain: that I utterly deny. Rather let us acknowledge our unbelief, and give God this honour, which of all other is the most excellent, that he is merciful and true. He that giveth unto God this testimony in his heart, and consenteth that God is merciful and kind unto him, and thereto true, the same doth honour him most highly.

R E V I E W.

1. *The Life of the Right Hon. John Philpot Curran, late Master of the Rolls in Ireland.* By his Son, William Henry Curran, Barrister at Law. 2 vols. 8vo. pp. 448, 532. London, 1819. Longman.
2. *Memoirs of the Legal, Literary, and Political Life of the late Right Hon. John Philpot Curran, once Master of the Rolls in Ireland; comprising copious Anecdotes of his Wit and Humour; and a Selection of his Poetry. Interspersed with occasional Biography of his distinguished Cotemporaries in the Senate, and at the Bar.* By William O'Regan, Esq. Barrister. 8vo. pp. 331. London, 1817. Harper.
3. *Recollections of Curran, and some of his Cotemporaries.* By Charles Philips, Esq. 8vo. pp. 415. London, 1818. Hookham.

THE life of Curran was brilliant, but not happy: the splendour of his talents call for admiration, and may excite envy; whilst the errors of his conduct are but too fruitful sources of useful admonition, and less availing regret. We will endeavour to do justice to the extraordinary endowments of his mind; to the integrity of his political principles; to the delightful sociality of his temperament, in his kindlier moods; whilst we cannot forget, that in exact proportion as he was gifted in these respects above most other men, would it be dangerous, in delineating his character, to conform ourselves to the popular, but mischievous adage, which would forbid aught that is not commendatory to be spoken of the dead.

John Philpot Curran was one of the few individuals, who, by the force—we should be justified in saying by the sublimity—of their genius, have risen from an obscure origin to an exalted station in society; and who, while their ashes moulder in the tomb, have won for themselves a rank still more exalted in the veneration of posterity. By vague traditions, and popular exaggerations, the lowness of that origin has, however, been grossly overrated; as we find from his present biographers, that, instead of being an unlettered peasant, his father was seneschal of the manor of Newmarket, in the county of Clare; at which place his eldest and only celebrated son was born, on the 24th of July, 1750. According to the representation of his grandson, James Curran, for that was the name of the father, possessed, a

mind and acquirements above his station, amongst which was a familiarity with the Greek and Roman classics, and an inclination and ability for disputation, which, on his son's return from college, led him to engage with him in frequent discussions of the metaphysical doctrines of Locke; no very usual employment, we presume, of an "illiterate peasant," or even of the seneschal of a manorial court.

"The only inheritance," Curran was wont himself to say, "that I could boast of from my poor father, was the very scanty one of an unattractive face and person like his own: and if the world has ever attributed to me something more valuable than face and person, or than earthly wealth, it was that another and a dearer parent gave her child a portion from the treasure of her mind." (i. 5)

The mother thus affectionately remembered, and deservedly endeared, was a branch of the respectable family of Philpot, a name which, not undistinguished before, received the impress of its brightest honour, when it formed the second baptismal one of the subject of this memoir. Passing by with the neglect which it merits the peacock gaudiness of Mr. Philips's fanciful, but ephemeral colourings of her character, suffice it to remark that Mrs. Curran was a woman of endowments superior to her rank in society, and that it was with justice that her son attributed much of his success in after life to the influence of such a mother upon the earlier impressions of his ductile but eccentric mind. Nor was she, as her grandson observes, "without her reward;" for hers was the rare felicity of seeing the dearest of her children "surpassing every presage, and accumulating public honours upon a name, which she, in her station, had adorned by her virtues." It was one of the earliest presages of her maternal fondness, that her son Jack was born to be a great man; and no doubt but, with the facility with which a mother's anticipation of the future grandeur of a darling child surmounts all obstacles, and annihilates distances and dangers, she already saw her prediction accomplished, when Mr. Boyse, the resident clergyman of Newmarket, pleased with the quickness of the lad, and commiserating the comparative indigence of his parents, received him into his house, and initiated him into the rudiments of classical learning. Nor ended the kindness of this benevolent being here; for when the rapid progress of his little *protégé* determined his parents to give him a learned education, he generously devoted a particular ecclesiastical emolument of £10 a year to the defraying a part of the expenses of young Curran's education

in the free school of Middleton, to which he was removed until he had attained a sufficient knowledge of the Greek and Latin languages to enter himself as a student of Trinity College, Dublin. Such disinterested kindness was not left without a recompense; as he who had consecrated a part of his narrow stipend to the fostering of talents which might otherwise have withered in the shade of obscurity, had the happiness of witnessing their rapid expansion in the full blaze of popularity, and of seeing them outstrip all the advantages that birth, or that riches, that influence or power could confer, on his more favoured, but less gifted competitors in the race of fame. His also was the rarer recompense of finding gratitude where he had conferred obligation, and of hearing Curran, in the full tide of his success, with warmth and with constancy, acknowledge the humble vicar of Newmarket as the first encourager of his genius, and the chief earthly architect of his fortune.

It seems not, however, that any very early indication of superior powers justified the persuasion which Mr. Boyse entertained of his young favourite's possessing them, much less warranted the prophetic visions of their future achievements, which encouraged the good man in his design of transplanting them from their native obscurity, to astonish and to eclipse, in the great rivalry of talent,—the hard race for pre-eminence, on the wide theatre of the world. Two, indeed, out of the three of his biographers now under our review, have given to the dawn of his talents a full promise of the brilliancy which marked their maturity, and shed a halo round their declension, if declension there was any, as the frail organs of their expression were gradually sinking into the silence of the grave. Facts, however, are wanting to support a theory which the history of men of genius, with but few exceptions, would incline us to adopt as a mere matter of course; and the historian of Curran's life, the most likely to be accurately informed of its more private details, supports the exception, rather than the rule. The chief of his juvenile achievements, on which, indeed, the two other writers lay any stress, is his having performed with much *clat* the part of Mr. Punch's man, on the sudden indisposition of that very principal personage, in a puppet show at the fair of his native village; a stronger encouragement, we should think, for hope that he would in after-life make an excellent Jack-pudding to a showman, than that he would burst upon the world as the Demosthenes of modern times.

His views when he entered the University, were directed

to the Church; and so strong was his mother's predilection for the sacred calling, that when she had heard a sermon delivered before the judges of assize at Cork, which her son had composed for a friend, she answered the flattering congratulations of her neighbourhood upon its merits, by declaring that it broke her heart to think what a noble preacher was lost to the Church, when John disappointed them all and insisted on becoming a lawyer. Nor was her regret at the change at all diminished, when her friends attempted to console her for it, by reminding her that she had lived to see her favourite child one of the judges of the land. "Don't speak to me of *judges*," she would exclaim, "John was fit for any thing; and had he but followed our advice, it might hereafter be written upon my tomb, that I had died the mother of a *bishop*." Happily, however, for his reputation; happily, too, for the interests of religion, this *ultimum thule* of maternal ambition never was attained, but crushed in its very bud. Curran was placed in a station to which the splendour of his talents were better adapted, and where the errors of his conduct had a less mischievous effect. Perhaps, to avail ourselves of his own energetic expressions,—for if our memory serves us correctly, they are his—he might have anticipated Kirwan in interrupting the repose of the pulpit; he might, like him, have shaken one world with the thunder of another; though we are by no means convinced that this would have been the case. To us, on the contrary, it appears, that the strong, masculine, and sarcastic style of Mr. Curran's eloquence was much less suited to the mild persuasion of the pulpit, than to the warm and acrimonious contests of party in the senate, and to the stormy scene of strife and litigation at the bar. In the former sphere the readiness of his wit would have been useless; or at least he ought to have laid it aside, warned, like the prophet of old, that the place whereon he stood was holy ground. To the latter he might justifiably come armed with all the advantages that his unrivalled talent for sarcasm, for ridicule, and repartee could give him, over an adversary who might the most readily be assailed—with an auditory that would be the more forcibly affected by a skilful use of these dangerous but powerful weapons. His mode of life too must have been greatly altered; his creed, his views, and propensities, radically changed, ere he could have sustained, as it would have become him to do, in the face, and for the example of his clergy and his flock, and in a constant anticipation of the

day of judgment, the responsible character of a Christian bishop.

At college Curran was distinguished by his wit, his sociality, and his irregularities, rather than by his learning; though he was sufficiently attentive to his studies to obtain a scholarship, and had ambition enough to begin to read for a fellowship, though he wanted perseverance, or a sufficient impetus to obtain it, as he soon laid aside the design. It was during the second year of his residence in Dublin that he fixed on the law as his future profession; and we shall give, in the words of his filial biographer, the singular circumstance that first happily suggested this change in his destination.

"He had committed some breach of the college regulations, for which he was sentenced by the censor, Dr. Patrick Duigenan, either to pay a fine of five shillings, or to translate into Latin a number of the Spectator. He found it more convenient to accept the latter alternative; but on the appointed day the exercise was not ready, and some unsatisfactory excuse was assigned. Against the second offence a heavier penalty was denounced—he was condemned to pronounce a Latin oration *in laudem decori* from the pulpit in the college chapel. He no longer thought of evading his sentence, and accordingly prepared the panegyric; but when he came to recite it, he had not proceeded far before it was found to contain a mock model of ideal perfection, which the doctor instantly recognised to be a glaring satire upon himself. As soon, therefore, as the young orator had concluded, and descended from his station, he was summoned before the provost and fellows to account for his behaviour. Dr. Duigenan was not very popular, and the provost was secretly not displeased at any circumstance that could mortify him. He therefore merely went through the form of calling upon the offender for an explanation, and listening with indulgence to the ingenuity with which he attempted to soften down the libel, dismissed him with a slight reproof. When Mr. Curran returned among his companions, they surrounded him to hear the particulars of his acquittal. He reported to them all that he had said, and 'all that he had not said but that he might have said;' and impressed them with so high an idea of his legal dexterity, that they declared, by common acclamation, that the bar, and the bar alone was the proper profession for one who possessed the talents of which he had that day given such a striking proof. He accepted the omen, and never after repented of his decision." (Vol. I. p. 16—18.)

At this period of his life, Curran was supported partly by the funds appropriated to the sizers, and partly by very

scanty remittances from Newmarket, which, culpably heedless of the privations that were undergone to procure them, he but too generally squandered away in entertaining his companions, or devoted to the maintenance of some illicit and profligate connections which he had formed, and which, though chiefly promiscuous, the well meant remonstrances of his tutors could not induce him to abandon. But, amidst all the vice and irregularity of his conduct, his studies were still prosecuted, though not with all the vigour which a mind like his might with ease have devoted to them; and, singular as it may appear, the subtleties of metaphysics were then the favourite object of his pursuit. These, however, were abandoned, when, like Swift, and Goldsmith, and Burke, his illustrious countrymen, he turned his back upon his *alma mater*, without or title or degree to give him an interest in its fame; but carrying with him, on the contrary, the seeds of dissatisfaction and contempt for its government and institutions, which matured with the maturity of his life. His journey to London, where he was to enter on the drier studies of the law, as detailed in one of his own letters, is pregnant with encouragement to those sons of genius—poor they may be, though unfortunate we will not call them—who have to fight their way, through privation, and neglect, and contumely, to riches and to honour here, and to a reputation that will never die. The future ornament, and pride, and boast of the Irish bar, with his whole wardrobe, inheritance, and fortune, in a single box, carried to the packet by the maid-servant of his humble lodgings, arrived at Parkgate:—

“I laid,” he tells us, or rather tells his friend, “my box down on the beach; seated myself upon it, and, casting my eyes westward over the Welch mountains towards Ireland, I began to reflect on the impossibility of getting back without the precarious assistance of others. Poor Jack! thought I, thou wert never till now so far from home but thou mightest return on thine own legs. Here now must thou remain, for where here canst thou expect the assistance of a friend?” (I. 32.)

But friends were found, and he did return to his native land; and when a few short years had rolled by, he recrossed the narrow sea that divides it from England, one of the most illustrious of her illustrious men. We must not, however, anticipate; for ere this revolution had taken place, it was much that he had to struggle with of difficulty and of labour in his path. Imposed upon by a landlord at the first spot of

English ground which he had visited, he marched with his box on his shoulder to a waggoner's at the other end of the village, where he entered it for London; and himself sallied forth toward the city of Chester on foot, a stranger in a strange land. Such was Curran's humble debut upon the shore of a country which now vies in admiration of his talents with that which has the honour of calling him her own. A stage-coach brought the young adventurer safely to town, and he was there entered "*quocunque modo*," as one of his biographers has not unaptly observed—for of his means at this period of his life we are not satisfactorily informed—a student of the Middle Temple; and according to the laudable custom of that and its three fellow honourable societies, ate his due portion of mutton, and swallowed a sufficient quantity of wine, to qualify him for his call to the bar. He, however, did more during his two years' residence in London than is, we fear, usually done by the majority of the students of his native country, who, when compelled, as a remnant of national vassalage, which ought to be done away with, to keep two years of their terms in England, are generally far more familiar with our theatres than our courts, and read more poetry than they study law: for Curran seems to have devoted some considerable proportion of his time to the severer preparatory labours of the profession he had chosen. He was also a regular attendant on the debating societies, which in that day began to offer themselves as schools of oratory to aspiring genius, and really trained within their walls to habits of public speaking and self-possession, some of the brightest ornaments of the last generation of the English, as well as of the Irish bar. And well would it have been for the best interests of society, had this been the only effect of such institutions; or that a larger portion of evil had not far outweighed the good, which in this, and other individual instances, they unquestionably did produce, and under proper regulations might produce again. Their gross and wicked perversion to the purposes of revolutionary faction, and of an infidel philosophy, falsely so called, have deservedly brought them into such disgrace with every one who has a regard to his character, that a barrister of the present school would consider it a stigma, rather than an honour, to have it recorded of him, that his first appearance as a speaker was as one of the leading orators of a public forum.

The very first efforts of Curran's elocution were not, however, made on quite so public a theatre; but forming one of a society of his fellow-students, for the most part also of his

fellow-countrymen, who met together in a more private manner for the purposes of discussion, his maiden speech, like that of many others who have afterwards risen to a distinction nearly as elevated as that which he attained, was confined to the trembling enunciation of the initiatory sentence of his harangue; and "Mr. Chairman," stammered out again and again, was all that this great, but unpractised orator could say. Dismayed at about a dozen friendly faces which surrounded him, *he* was struck dumb in their presence, the resistless force of whose eloquence afterwards led the feelings and the judgment of juries captive at his will; whose undaunted spirit lectured the privy council in their duty; whose voice shook the senate of his country, and made her judges tremble on the bench. It was in vain that to encourage the bashful novice, (for even Curran was bashful once,) his friends cried, "Hear him, hear him!" for, as he himself good naturedly confesses, there was nothing to hear. Nor is it easy to say what might have been the effects of a discomfiture severely felt, in proportion as the anticipations of a triumphant display had been vain-gloriously high, but that our hero was soon put upon his mettle, by being tauntingly addressed at some of the societies which he still frequented (the Devils' we believe it was) as Mr. Orator Mum. Then it was that he found words and utterance, and lost the sense of fear, whilst he poured forth upon his unequal assailant that full tide of vituperative eloquence which, when time and practice had matured a talent that Nature had bestowed, was so peculiarly his forte, as it was also the dread and the chastisement of other and of greater men than he whose puny malice and paltry wit seems first to have given it vent.

But besides this timidity natural to the first efforts of an ingenuous mind, Mr. Curran had other and more formidable difficulties to surmount, before he became the powerful orator that the internal qualities of his mind seemed to have destined him for, as clearly as Nature appeared, in a strange fitful mood, to have denied him all the exterior graces of the *suasive* art. The Demosthenes of Ireland, like the Demosthenes of Greece, had from his boyhood so considerable a confusion in his utterance, that he obtained from his school-fellows the nick name of *the stutterer*; and if to cure himself of this defect the Athenian orator daily declaimed with pebbles in his mouth to the dashing billows of the ocean, the speaker of modern times, upon whom, if upon any one, his mantle may be said to have fallen, as painfully, as perseveringly strove, by daily reading aloud with a slow and dis-

inct enunciation, to remove the impediments under which he laboured. This habit, and a close observation and imitation of the tones and manner of more skilful speakers, wore off the rust of his strong provincial accent, softened the natural shrillness of his voice, and gave him, in their stead, a clearness of articulation, and a melodious and graduated intonation, that imparted to his elocution a charm which few of his contemporaries could equal, and none of them excelled. Without dignity or grace of person; short; slender; inelegantly proportioned, and plebeian in the extreme in the cast of his countenance; in order to conceal as much as possible the deficiencies in his appearance, of which he was fully conscious, he recited perpetually before a mirror, that he might catch the gesticulation that had in it the most of gracefulness which, in his circumstances, it was possible to attain. The style of his elocution, if not formed upon the model, was strongly impregnated with the peculiarities which he purposely imbibed from the frequent perusal of Sterne, *Jamius's Letters*, and the works of Lord Bolingbroke. Thomson, and Milton, among the modern poets, were those whose works he at this period of his life the oftenest read, and the most admired; though with respect to our great national epic, the judgment of his after life sadly and singularly degenerated from the warmer, yet correcter taste of his earlier years. Of the ancients, Virgil was his favourite; and his "more congenial tenderness," as the filial piety of one of his biographers terms it, attracted, we are told, his attention every day, whilst he satisfied himself with laying it down as a rule to read once a year the works of Homer, whose fire yet lightened fifty times in his speeches, for one of the softer touches of the Mantuan bard.

Such and so unremitting were the preparations of Curran for the exercise of that profession, amongst whose members he was enrolled, by his call to the Irish bar, in the Michaelmas term of 1775; carrying with him into this new field of action, as a stimulus to exertion, a pregnant wife, to whom he was united in the last year of his studentship, and a load of debt to a few real friends, who had generously assisted in affording him the means of preparation for the bar, where the display of his talents would, they were assured, soon enable him to repay their willing loans. Nor were their hopes disappointed, or even long deferred; for it appears from the authentic evidence of his fee-book, that it was Curran's happy lot to escape the purgatory to which many of the brightest ornaments of his profession have for years been doomed—that of

pacing mechanically the hall, and filling listlessly the accustomed seat—a barrister without a brief. True it is indeed, that common Rumour adds his name to their number, and that some of his biographers have heedlessly adopted her unfounded report; but when we find that in his first year he received eighty-two guineas in fees, the second between one and two hundred, and that he went on in a rapidly increasing progression, we must concede to his son,—and those who are best acquainted with the subject will the most readily join in our concession,—that his early practice at the bar was successful, to an extent that is very unusual with those, who like him have solely depended upon their own exertions, and upon accidental support. His professional *debut* in the courts of Dublin was, however, as unpromising as had been his first oratorical flight in the debating rooms of London. The first brief he ever held was in the Court of Chancery; and as it was in a mere matter of course, probably but a motion, he had only to read a short sentence from his instructions; yet this was done so precipitately and inaudibly, that the Chancellor requested him to repeat his words in a louder voice; upon which his agitation became so extreme, that he was unable to articulate a syllable, but the brief dropped from his hands, and a friend who sat beside him was obliged to take it up, and to read for him the necessary passage.

“ This diffidence, however,” says his principal and most faithful biographer, “ totally vanished, whenever he had to repel what he conceived an unwarrantable attack. It was by giving proofs of the proud and indignant spirit with which he could chastise aggression, that he first distinguished himself at the bar: of this his contest with Judge Robinson is recorded as a very early and memorable instance. Mr. Curran having observed in some case before that judge, ‘ that he had never met with the law as laid down by his lordship in any book in his library’—‘ That may be, sir,’ said the judge, in an acrid contemptuous tone; ‘ but I suspect that *your* library is very small.’ His lordship, who, like too many of that time, was a party zealot, was known to be the author of several anonymous political pamphlets, which were chiefly conspicuous for their despotic principles and excessive violence. The young barrister, roused by the sneer at his circumstances, replied that true it was that his library might be small, but he thanked heaven that among his books there were none of the wretched productions of the frantic pamphleteers of the day. ‘ I find it more instructive, my lord, to study good works than to compose bad ones; my books may be few, but the title-pages give me the writers’ names: my shelf is not disgraced by any of such rank absurdity, that their

very authors are ashamed to own them.' He was here interrupted by the judge, who said, 'Sir, you are forgetting the respect which you owe to the dignity of the judicial character.' 'Dignity!' exclaimed Mr. Curran; 'my lord, upon that point I shall cite you a case from a book of some authority, with which you are perhaps not unacquainted. A poor Scotchman*, upon his arrival in London, thinking himself insulted by a stranger, and imagining that he was the stronger man, resolved to resent the affront, and taking off his coat, delivered it to a by-stander to hold; but having lost the battle, he turned to resume his garment, when he discovered that he had, unfortunately, lost that also; that the trustee of his habiliments had decamped during the affray. So, my lord, when the person who is invested with the dignity of the judgment-seat, lays it aside for a moment, to enter into a disgraceful personal contest, it is vain, when he has been worsted in the encounter, that he seeks to resume it—it is in vain that he endeavours to shelter himself behind an authority which he has abandoned.'

"Judge Robinson.—'If you say another word, sir, I'll commit you.' Mr. Curran.—'Then, my lord, it will be the best thing you'll have committed this term.' The judge did not commit him; but he was understood to have solicited the bench to interfere, and make an example of the advocate by depriving him of his gown, and to have received so little encouragement, that he thought it more prudent to proceed no further in the affair." (Vol. I. p. 120—124.)

This singular anecdote affords at once a very fair specimen of the wit and severity of retort, in which Mr. Curran never, even for a moment, seemed to be deficient, when he but fancied himself to be insulted; and of the very different state of the English and the Irish bench and bar forty years ago. On this side the Channel such a scene could never have occurred; because the judges know better what is due to their own dignity than to offer so gross an insult to an advocate; and could it have been offered, the advocate, from the habitual respect which he pays to the office, if not to the person of the judge, would have found means to vindicate his own honour, without bringing that office into contempt and ridicule. This, however, was no uncommon practice with Mr. Curran; and though we should be the last persons in the world to censure a barrister for braving, even to commitment, the undue exertion of the authority of a judge, where he thinks it will be prejudicial to the interests of his client, we fear that the public display of spirit has, in Ireland, been carried too far, where the offence has been purely personal, and ought not, therefore, to be

* "Perhaps it is unnecessary to remind most readers, that the Scotchman alluded to is Strap, in Smollett's *Roderic Random*."

made the ground-work of perpetual altercation in a public court. A more independent, or a more high-spirited body of men, nor one that has, both individually and collectively, a nicer sense of honour, does not, we are persuaded, exist, than the English bar; yet are not the proceedings of their courts of justice disgraced by the childish bickerings, the keen sarcasms, the studied recriminations, the gross personalities, which characterize—we hope we may rather say, which lately characterized—the judicial proceedings of the sister kingdom.

Into the other marked distinctions between the English and the Irish bar, the younger Mr. Curran has entered at some length, and with as much impartiality as could be expected from a member of the latter body, who is very naturally prejudiced in their favour. The more daring and irregular flights of eloquence; the singular talent of embellishing the driest argument, not merely with flashes of wit, but with strokes of the lowest drollery,—on the part of the English bar, we willingly concede to him; and most earnestly do we hope that the period will never arrive, when even the example of a Curran shall have sufficient weight with a single member of it, to induce him, in a solemn argument before the twelve judges of the land, on a point of deep constitutional importance, to be aping the brogue, and amusing himself with the blunders of Thady O'Flannigan, or some other creature of his imagination, conjured up to excite a laugh, where, by an apter illustration, conviction might be produced. This is converting the advocate into the buffoon and the mountebank, which if the great ornament and pattern of the Irish bar did not occasionally do, he was as near doing as a man conveniently could be, to escape from taking the very last step in so strange and unbecoming a metamorphosis. With regard also to the other point which we have yielded; if the judicious adaptation of the style of elocution to the purposes it is intended to answer, and the character of those whom it is meant to affect, be, as we conceive it is, the test of superiority, we cannot give the pre-eminence to the florid, figurative, and impassioned style, which seems to be but too exclusively cultivated in the Irish courts. Currans and Erskines are not men of every day's growth; but flashing on the world, as comets in the heavens, once or twice in the revolution of a century, they light up the circle in which they move with a dazzling brilliancy, which is not to be confounded with the steadier, if fainter radiance, of the stars that regularly revolve in their orbits.

there. A comparison of their talents and style of eloquence is not, therefore, a comparison of the collective merits of the two bodies of which they were severally the ornaments and pride; though, were this the place to institute it, we should not fear to rest the point upon the single issue, of which of these two celebrated advocates was—not the most impassioned speaker or the more powerful orator, abstractedly considered, but the greatest master of the appropriate and varied elocution of the bar. Between those who have strove, though not very successfully, to form themselves on the one, and those who have aped, and overshot, and caricatured some peculiarities of the other of these models, surely no comparison can be instituted. Let it not, however, for a moment be supposed, that it is because they cannot, but because they will not imitate the bombastic flights of the would-be and self-esteemed Curran of his day, that the barristers of England and the advocates of Scotland do not deluge the press with corrected copies of their “eloquent speeches,” in every case of *crim. con.* and seduction, and breach of promise of marriage, which, unfortunately for our national morals, have of late years fallen pretty much into the ordinary routine of our courts. They have disdained to rival the sickly sentimentality of the novelist; to ransack the heavens above, the earth beneath, and the waters under the earth, for similes and comparisons which, when engrafted on the speech of an advocate, would excite in every well-regulated mind but one feeling, of wonder by what accident they got there. They know also too well the duties of their profession, (Mr. Phillips rants about its oath; but a barrister on this side of the Irish Channel, and we suspect upon the other also, takes no oath but those of allegiance and abjuration;) and are too careful of their own reputation, ever to turn out their clients for the ridicule of a crowded court, merely that they may display to the senseless admiration of the multitude the laboured sallies of their own far-fetched and injudicious wit.

We pursue, however, no further, a comparison which may appear to be invidious; and which would certainly not have been made, uncalled for, and unprovoked. Were Mr. Phillips, and not the subject of his memoir, the more prominent object of our review, we could say, and we should feel it our duty to say, something very severe, upon the tone of unprofessional and ungentlemanly feeling which pervades the memoir of his illustrious friend; a tone that cannot, we are persuaded, but excite the indignation of his brethren on the other side of the Channel, as it unquestionably will on this.

Curran needed, however, none of the arts to which the biographer we have just named is not ashamed of resorting, to forward his rapid rise in the profession of his choice. He brought to the field on which he was bent on striving for the mastery, talents as a public speaker, bestowed on him by Nature in no niggardly measure, and cultivated with much assiduity; nor were they likely to be long buried in obscurity, as he had a connexion sufficiently extensive to obtain that early opportunity for their display, which is all that an advocate of his attainments could require to secure his success in the most independent of professional pursuits. True it is, that he had to contend with no mean rivalry. Barry Yelverton, and Hussey Burgh, were moving from the arena in which their eloquence and classic taste had long been triumphantly displayed, to grace with the same intellectual charms the bench, which was at once the laudable object of their ambition, and the just reward of their eminence; but still there was a Scott, a Duquerry, an Emmet, a Keller, a Hoare, a Toler, and a Fitzgibbon, left as competitors for the prize. With the latter of these powerful advocates especially, Curran ran a hard, and it may even be thought a doubtful race; but on his elevation and that of Lord Norbury to the bench, he was left undisputed master of the field, and reigned without a rival near the throne, the pride and boast of his profession, longer, perhaps, and with a more universal consent, than did ever any one before him, either at the English, the Scotch, or the Irish bar.

It is impossible, in a work like this, to trace with any degree of accuracy or minuteness the steps by which he rose to this enviable and envied height. Suffice it to say, that the first occasion on which his gigantic powers were put forth to any thing like their full extent, was in advocating the cause of a poor old Roman Catholic priest, who had been outrageously assaulted by Lord Doneraile, in consequence of his refusing to obey his lordship's imperious mandate, to take off an excommunication laid upon the brother of one of his village mistresses. So unpopular was the cause of the priest, and so powerful the influence of the nobleman in the bigotted county in which the offence was committed, and the turbulent times that could alone afford the hope of impunity to its perpetrator, that it is said, (for the honour of the Irish bar we hope not correctly,) that none of the leading counsel of that circuit would undertake the statement of the venerable sufferer's wrongs. At the moment, therefore, that he was left without hopes of redress, Mr. Curran, with a generosity

that abundantly outweighs the unprofessional incorrectness of the proceeding, tendered his services to the unfriended plaintiff; and by the masculine and resistless fervour of his indignant eloquence, wrung from the reluctant conviction of a Protestant jury a verdict in his favour, with damages, which, though small in their amount, were justly considered as important; evincing, as they did, that a Roman Catholic priest, hated and despised though he might be on account of his religion, could no longer, even in Ireland, and in the county of Cork, be trampled under foot, unnoticed and unrevenged, though a Protestant nobleman should employ all the engines of his riches and his power to oppress him. Previous to this successful display of his extraordinary talents, Mr. Curran's practice as a barrister had been unusually large for one of his short standing; but from that period it increased with great, perhaps with unprecedented rapidity. He had gained a point whence he never looked back, but to date from it the commencement of the rapid and regular increase both of his fame and profit. It is but justice, however, to the merit of a man of whose talents and whose worth but too slight and frail memorials are preserved, to record the name of Yelverton Lord Avonmore amongst the warmest and steadiest of those friends, who watched with sincere delight, and promoted to the utmost of their power, the advance of the young advocate in his brilliant career. He had been one of the earliest of Curran's associates; and though in the shock of political contests, which about the period of the Union pitted, in fierce hostility, friend against friend, and rudely severed the bonds of the nearest relationship, their intimacy was awhile interrupted, the exquisite scene of a renewal of friendship, broken but by death, must be present to the mind of every one that knows aught of Curran but his name. Very different was the conduct of his former rival, Fitzgibbon, who, when elevated to the highest station in the profession, revenged, as chancellor, the feuds and the animosities of the advocate and the attorney-general. It had not been at the bar alone, but in the senate, that he and Curran had waged against each other a perpetual warfare of personal antipathy, and more than political hatred. On neither side was the contest such as can do any credit to the splendid, and perhaps equal, though differing talents, of the parties engaged in it. Their studied altercations, their incessant attacks, were more like the furious onsets of prize-fighters at a boxing-match, than the differences of the two leading members of a liberal pro-

fession, advocating, in the senate of their country, the opposite sides of an important political question. It is difficult, and it may be impossible at this time, to discover who was the original aggressor; but so little did they either of them observe towards each other the conduct of gentlemen, that a duel became, in the language and on the principles of the world, inevitable; though they both of them escaped from it unhurt. The political services of the one soon placed him, however, in a situation in which he had it in his power materially to injure the interests of an opponent, whose political rectitude alone prevented his elevation to a station where he would have been out of the reach of his malice, could it have survived the change of sentiment that had first engendered it. Unhappily for his reputation, he had not magnanimity enough to resist such a temptation; but giving way to his antipathy, his marked dislike and inattention to Mr. Curran, drove that celebrated advocate out of the Court of Chancery whilst he presided in it, and deprived him of business to the amount, it is said, of thirty thousand pounds. His antagonist was not, however, of a mettle tamely to submit to such treatment; and watching his opportunity, he took advantage of being employed in an argument before the Privy Council, at which Lord Clare presided, to draw so faithful, yet so severe a picture of the weak side of that able but too partial judge, as completely to revenge himself for the injuries he had done him. The singular scene exhibited on that memorable occasion is too long to be extracted; but such of our readers as are not familiar with it, will find it very ably sketched in Mr. Curran's life of his father, and will be much gratified by referring to it.

It was in the beginning of that stormy period in Ireland's melancholy history which issued in the extinction of her independence as a nation, that Mr. Curran attained to the summit of his forensic reputation. The year 1794 witnessed the delivery from his lips, of one of the most masterly speeches ever pronounced within the walls of a modern court of justice, in his celebrated defence of Hamilton Rowan, with which we cannot but suppose our readers too intimately acquainted, to require our pointing out either its beauties or its defects. In the midst of much imagery, whose vigour and boldness will barely atone for the loathsome pictures which it needlessly presents to the imagination, we may be allowed, however, to remark, that its affecting, dignified, but artful exordium; its eloquent and appropriate

enlogium upon the freedom of the British constitution, endangered in the person of the defendant; and the simple but touching majesty of its closing appeal; have never, in our judgment, been excelled by any oration of modern times. It is the most Ciceronian of Curran's speeches, perhaps the most finished in its composition, and avowedly the best reported. To this was soon opposed, in friendly contrast, if not the best, at least the most extraordinary effort of his master genius, in the speech which he delivered in defence of Peter Finnerty, when charged with the publication of a libel on the Irish government. This fine burst of native eloquence was entirely unpremeditated, as his brief was not delivered to him until a few minutes before the trial commenced. We cannot be surprised, therefore, at so astonishing a display of his oratorical powers having been ranked in his own mind above any other of his animated harangues. Nor will there be wanting others to join him in opinion, as they safely may do, without impeachment either to their judgment or their taste; though we ourselves prefer, as more finished specimens of forensic eloquence, the defence of Rowan, and the speech for the plaintiff in the celebrated case of *Massey v. the Marquis of Headfort*. It is worthy also of remark, that the address of Curran which gives rise to these observations, extemporaneously as it was produced and delivered, is, on the whole, more free from those brilliant *extravaganzas*, those erratic flights of a sublime, but unchastened imagination, which verging, even in his hands, upon the borders of the bombastic, have, in those of his puny imitators, sunk floundering to the very abysses of the bathos. This circumstance proves, therefore, that the most glaring defects in the style of Curran's composition, which, with scarce a solitary exception, has given its tone and its colouring to the eloquence of his countrymen, proceeded from a defect in judgment, rather than, as has been erroneously supposed, from want of opportunity to correct them.

These defects are to be traced in the next of his reported speeches which calls for any particular notice, that in defence of Oliver Bond; in which the portrait of the notorious informer, Reynolds, is so grossly overcharged in the vituperativeness of indiscriminating abuse, as considerably to weaken the effect which a simpler exposure of the infamy of his character might have produced. Much of the imagery of that address, as was too generally the practice of its author, is drawn from polluted sources, and creates disgust, where it was intended to awaken pleasurable associations.

Yet there are passages of exquisite beauty in those parts of the speech which are correctly given in the first of the works before us, that may sufficiently atone for faults, which are all that many of the apes of Mr. Curran's style in our days can imitate. The report in the collection of his speeches is evidently given in a most loose and imperfect manner, as is but too much the case, indeed, with the major part of a collection, which he who was most deeply interested in its correctness ineffectually offered five hundred pounds to suppress. His speech in the case of Napper Tandy has happily escaped from the murderous hands of the editor of a work, made, like the razors of the Jew pedlar, but to sell; and as reported in the biographical memoirs of his son, exhibits a very favourable specimen of what, as far as we are judges of the matter, a barrister's address should be; dignified, energetic, eloquent; chastened in its wit, keen in its irony, bold in sentiment, classical in expression; never disgracing the character of the gentleman by the imprudent zeal of the advocate, or sheltering a breach of politeness and the common courtesies of life under the privileges with which, for the benefit of his client, he is invested. In justice, however, to the Irish bar, (in justice at least we fear they will consider it,) we must observe, that whenever, either in the heat of argument or the discharge of their duty, they have given offence to any one, they are abundantly ready to answer in the field, what they have advanced in the court. But would it not be better, we would ask, were not only they, but their brethren in the other parts of the United Kingdom, more careful of offending, than prompt in justifying the offence, and equally studious to prevent the liberty of their profession from degenerating into licentiousness, as, in discharge of its duties, they are officially watchful of such a dangerous perversion of the freedom of the press? In our view of the subject, when an advocate has attacked the character either of a party or a witness, in the fair legitimate discharge of his duty to his client, or from the instructions with which he is furnished,—his sole means of information upon the subject,—the rule of the English bar ought strictly to prevail; and he never should answer out of court, what, under such circumstances, he has said in it. Public convenience requires this concession to the importance, the difficulty, and the delicacy of his office; but then, on the other hand, justice as imperiously demands, on his part, a discreet exercise of the impunity by which he is protected; and if, from wantonness,

or on his own mere motion, he should wound the feelings or hurt the reputation of any one, he ought to be compelled (if he has a right feeling upon the subject he will not need compulsion) to make an apology, as public as was the injury.

The precepts of the Gospel, the duty of a Christian, being put out of the question, Mr. Curran, however, thought otherwise; and claiming no protection from his station, where not to have said what he did say would have been a gross dereliction from his duty to his client, to justice, and humanity, he early in life accepted the challenge of a witness whose testimony he had placed in its proper light; and escaping unhurt from the conflict, afterwards went thrice as a principal to the field, and thrice risked his life, and what was of infinitely more value than his life, in consequence of personal altercations, very unworthy the talents of all parties, and chiefly arising in the Irish House of Commons. But his courage was displayed in other and more honourable ways; if the word honour is to be used in its legitimate, and not in its perverted, though fashionable acceptation. In the disastrous period of 1798, one of the blackest, perhaps, of the black pages that record his country's woes and wrongs, Mr. Curran had as difficult a part to act as ever tried the integrity and firmness, as well as the talents, of any member of the profession to which he always thought it an honour to belong. The spirit of the times had infected the Irish bar; and amongst those whose ardent imaginations caught, from the brilliant dawn of the French revolution, a sanguine hope, that, in the sublimity of its march, the principles of freedom, and the light of knowledge which it professed to pour upon an enslaved and a benighted world, might eventually deliver Ireland from the thralldom of a yoke which the most enlightened of her sons but ill could bear, were several whose talents, whose eloquence, and whose connections, seem to have destined them to a high rank in the profession of their choice. Such were Tone, the Shearses, O'Connor, Emmet; and we cannot be surprised, that when such men were inclined to stake their fortune, reputation, prospects, all that was dear to them in life, upon the event of one grand attempt to reduce their fair, but wild scheme of liberty to practice, though they should lay its foundations in the blood of thousands of their countrymen,—he who had been the friend of many of them; he who had fearlessly denounced the ruinous and impolitic measures that had goaded them on to their destructive work; he who had foreseen, as with a prophet's eye, and foretold with a prophetic tongue, the

result to which these measures, if persisted in, must lead; should have been an object of hatred and suspicion to a government, whose failings he had mercilessly exposed; whose wrath he seemed studiously to have provoked; whose proffered favours he had indignantly rejected; and whose vengeance he fearlessly had dared. It was, therefore, a proud station that Curran occupied, when he dauntlessly advanced to the post which his talents, his professional reputation, his political opinions, unitedly called upon him to fill: and when others shrunk dismayed beneath the scowl of authority, or recoiled in affright from the very breath of suspicion that might taint their loyalty, that he cheerfully accepted of the trust reposed in him, as the advocate of the leaders of the insurrection, when placed on their trial for their lives; believing, as he probably did, that some of them were innocent of the crime laid to their charge, in the full and awful extent of its delinquency; that improper methods were resorted to, to procure the conviction of others; or if this was not his real opinion, feeling, as he, and as every advocate should feel, that, guilty or innocent, these men had a right to claim his best exertions in their behalf. And his best exertions they unquestionably had, though made at the expense of his health, and in some cases at the peril of his life; surrounded as he frequently was by bands of soldiery, incensed beyond measure at his bold denunciations of their lawless conduct, when let loose upon the people in all the riot of martial law, and themselves in a state of insubordination, which their humane commander could only denounce and deplore, but was unable to repress. It was on one of these occasions when he was interrupted at the commencement of his speech by the clash of arms, and some of the military that thronged the court appeared from their looks and gestures about to offer him a personal violence; fixing his eyes sternly upon them, he exclaimed—"You may assassinate, but you shall not intimidate me."

These certainly were not scenes or times for a calm preparation in the closet, of those animated appeals, those indignant vituperations, on which were suspended not only the lives of the accused, but, in the estimation of many, the liberty of their country. Much, therefore, at once of the vigour and the defects of Mr. Curran's addresses at this eventful period, must be attributed to the enthusiastic excitement of the moment; and if we find in them, as we shall find, an heterogeneous assemblage of figures, all of them bold and striking, but comparatively few classically correct,

the whole blame for their introduction must not be thrown upon the vitiated taste which, in this particular at least, deformed even the most studied specimens of his masculine eloquence. He loved the marvellous and majestic; his mind was cast in the mould of originality; and, seldom borrowing from others, but forming a range of novel imagery for himself, he was too careless whence it was gathered, if it were but imposing and new; and laid under equal contribution the sublimest and the meanest objects in nature and in art; the most pleasing and the most disgusting associations that could possibly be presented to the imagination of man. Without the least occasion for doing so, he would unveil the loathsomeness of the charnel-house; anatomize the putridity of the grave, and dwell with a lingering delight on the minutiae of the disgusting scene. At other times he would picture to the imagination as needlessly, and, if any sentiments but those of disgust were to be awakened in the mind, as inefficaciously, the deep yawning up its dead, to float in mangled masses on its surface; or chain the heart of the informer at the fire of the cook. Yet in him these faults might often be accounted for and excused, where, in the servile imitators of the most striking and the worst features of his style, they call for nothing but unmingled reprobation; for in him they were but the foil to a vigour of conception, a force of language, a command of the passions, a tone of feeling but rarely imparted, in their combined effect, to the eloquence of modern, and perhaps seldom exceeded in that of ancient times. We hesitate not, therefore, for a moment, to place Curran in the very foremost rank of the orators of later growth; and we are not quite satisfied that any one has superior pretensions to compete,—if competition in such a case may but be named, with the pride of Greece and of Rome. Yet we doubt whether his example has not been more injurious than beneficial to the country which he loved and adorned, in giving to its rising orators a splendid excuse for faults, to which they are nationally but too prone, without having been able to excite them to the study of excellencies less prominent and glaring, but more worthy of their imitation and applause.

The defects of the Irish school of eloquence, and of the great master of it now before us, have so often been pointed out, as long since to have become stale and trite, as a tale that has thrice been told. We have already said enough upon the subject to convince our readers, that our opinion of them differs but little, if in any thing, from that of most of

our brother critics; except, perhaps, that we draw a broader line of distinction between Curran and his imitators than some of them have done. Our limits forbid us to trace further the progress of his forensic career; and indeed it is too well known, and has been brought too nearly to its close to require that we should do it. His elevation to the mastership of the Rolls is known to have brought with it nothing but disappointment and dissatisfaction: in fact, it was a station for which he was very ill fitted, and in which he never felt himself at home. For the attorney-generalship, which he coveted, we think that he was eminently qualified, and that his merits and services to his party entitled him to have had what he desired; as by a compact, unjustifiably violated, he was warranted to expect it. What he obtained he soon resigned; pleasing himself, in the few last years of his existence, with the idea of writing a history of his life and times, which he was too idle to begin, and would, in all probability, have been too wedded to the prejudices of a party to have executed with fidelity. A national novel, which he projected, there may, perhaps, be more reason to regret that his aversion to the labour of composition prevented his ever writing.

His political conduct was consistent, and highly honourable to his integrity, when we consider the bribes which were offered him on the one hand, and the intimidations used on the other, to induce him to abandon the course which he had adopted, from a full persuasion that by it alone could the salvation of his country be ensured. In some points he was undoubtedly too pertinacious an opponent of the powers that were; but then his error was one of the judgment, not of the heart. If the deep tones of his prophetic voice on others were uniformly gloomy and desponding, time has but matured into a dreadful certainty the evils he foresaw, and would have prevented. His parliamentary elocution was very far beneath his forensic efforts; nor need we be surprised that an advocate, jaded to death in the Courts, should not afterwards rise in the freshness of his vigour in the midnight debates of the Senate. The gross personal invective in which he there indulged, was not the fault of the man, but of the times and the country in which he lived; and affords a convincing proof, that whatever Ireland may have lost, as many have fancied that she has lost, by her union with Great Britain, her senators have gained much of decorum and of gentlemanly feeling in conducting their debates, by their transplantation to the Imperial Parliament.

Of his private life we wish to say little, because we fear little can be said that is good. He was an excellent companion in his convivial hours, over which decency and discretion were but too seldom the presiding graces. In his friendships he was warm-hearted and sincere; nor was there much implacability in his resentments. His favourite associate, the soother of his death-bed hours, was Godwin, whose baneful principles and practices, as far as they affect some of the strongest and most important bonds of society, were too nearly allied to his own. For the sake of the living, we will say no more of the frailties,—we must go further and add—the vices, of the dead; but thus much we conceived it our duty to say, lest, as is too often the case, the great should be confounded with the good. On one other topic, however, we must briefly touch—the levity with which, both in his speeches and his letters, Mr. Curran was in the habit of making scriptural allusions, and of treating sacred things. In some cases, indeed, the former were made with solemnity and effect, we will even add with propriety; but there was something so mechanical in the frequent recurrence of the habit, that even when the illustration partook not of the ludicrous, as too often it did, the Bible was of necessity reduced to the level of any other book, whence a simile or a passage might be borrowed, to round a period, or adorn a tale. The latter can admit of no palliation, when, to raise a smile upon the countenance of a friend, he makes a jest of the amelioration of his health causing him “to be waited for in heaven longer, perhaps, than they looked for;” and by promising to shew his gratitude for a posthumous care of his reputation, as well as he can, “by saying handsome things of *his friend* to the saints and angels before he came.” We had perhaps said less on this subject, were we not convinced, that, both in public addresses and private correspondence, the practice we are reprobating is a growing evil.

The works that have furnished the materials for this article demand a parting word, though it needs must be brief indeed. That of the younger Mr. Curran is modest, unassuming, impartial, and in every way creditable to the talents of the son of such a father; and will, we are persuaded, give satisfaction to every one whom our recommendation shall induce to read it. What could we say more, were we to devote whole pages to the criticising its merits? Of its two ephemeral, catch-penny, and egotistical precursors, what in justice can we say less, than that their perusal most forcibly reminded us of the concluding lines

of an epigram on the conflicting claims of two rival tragedians of some celebrity in their day :

“ Which is the best is hard to be guess'd,
But which is the worst is a toss up.”

Sermons preached in the Cathedral Church of Worcester, by the late Rev. James Stillingfleet, A. M., Prebendary of Worcester, and formerly Fellow of Merton College, Oxford. London, 1819. Longman. 8vo. pp. 594.

CONTRARY to the usual practice of our fraternity, we shall begin our notice of the volume before us with a quotation from its pages; both because it will at once furnish the reader with a tolerable notion of the author's general drift and manner of writing, and because it touches on a subject of great importance, upon which we wish, at the outset of our career, to make a few observations.

“ Sacrifices, considered in themselves, are no better than *weak and beggarly elements*. The principles of natural religion, as it is called, or the vain hypothesis of presuming to know and serve God acceptably by the powers of reason and nature, doth not lead us to conceive that we stand in need of the intervention of sacrifice to placate the Deity. But when the law of sacrifice is considered in its true light, as a ‘ shadow of good things, of which Christ is the substance,’ then they serve the purpose of a *schoolmaster*, to bring us to the knowledge of Christ, who, ‘ after he had offered one sacrifice for sins’ upon the altar of his cross, ‘ for ever sat down on the right hand of God,’ as the great ‘ High Priest of our profession after the order of Melchizedec.’ This hath been the Catholic faith of the true church of God from the beginning. The canonical Scriptures of the Old and New Testament throughout speak decidedly to this purpose. And in concurrence therewith, the confessions of the primitive church, of the reformed churches universally, and of our own truly apostolical communion, maintain the same doctrine. Yet notwithstanding all this accumulated evidence, such is the perverseness and obstinacy of man's nature, arising from the innate pride of his heart, that in a spirit of independence and self-sufficiency, instead of submitting to the superior wisdom of God, and giving himself up to be taught of him according to the principles laid down in his word, he is prone to counteract them, to question their veracity, with an insinuation not unlike that of the first tempter, ‘ yea, hath God said so?’ (*Gen. iii. 1.*) and to examine them at the bar of his own reason. This hath been the case from the time of Cain, to the projectors of a new religion at Babel, upon their dispersion after the flood; and in after ages, the

pure confession of faith held in the primitive church was turned into darkness in the Mahometan and Papal apostacy; as it is now opposed and defamed by the Arian, the Socinian, the Unitarian, the Sceptic and Freethinker, and by the reasoning Infidel of the present day. The first account we have of the breaking out of this opposition to the revealed will of God, is in the history of Cain. Cain it is true brought his offering as well as Abel; but there was a difference in the offering; and no less difference in the spirit with which it was offered. Cain brought of 'the fruit of the ground,' Now though the 'bread offering,' and 'flour offering,' with its attendant drink offering, was a part of the law of Moses, and instituted no doubt with a view to prefigure Christ; yet certainly it did not shadow him forth in so full a sense, as the shedding of the blood of an animal. Nor does it appear that faith in a Redeemer, grounded upon the word of promise, was any part of Cain's creed. Now, if Abel is expressly said to have found acceptance with God; and to have been declared *righteous*, because he *offered* his sacrifice *by faith*, it is more than presumable that Cain was destitute of this faith, and that by offering the fruit of the ground, he meant to acknowledge God only as his Creator, but not as his Redeemer and Saviour; which is the very counterpart of the religion of the Deist. In confirmation of what hath been asserted concerning the worship of Cain, and his being rejected of God, let us advert to the stigma with which he is branded by the inspired Apostle St. Jude, in his short but most valuable general epistle. Having made mention of 'certain ungodly men, who denied the only Lord God, and our Lord Jesus Christ,' or, as St. Peter expresses it in a parallel passage in his second epistle, 'denying the Lord that bought them,' which is styled by him to be 'the damnable heresy;' and having noticed some other traits of their character, such as 'despising dominion, and speaking evil of dignities, and of those things which they knew not,' he denounces a 'woe against them,' saying 'that they had gone in the way of Cain,' as if Cain was the original apostate, in whose steps they had trod. Cain had turned aside from, and denied the true religion, instituted immediately upon the fall of man. The heretics of whom St. Jude and St. Peter speak, had done the same in succeeding times. If this be the true state of the case, as it appears to be, may we, both ministers and people, give heed to the exhortation given by St. Jude, that we who are called to the office of the ministry 'contend earnestly for the faith once delivered to the saints;' and that you receive the same without prejudice and cavilling, upon the authentic testimony of God's word, duly considering that 'without faith' in the only Saviour of mankind therein revealed, 'it is impossible' you should know or 'please' God, and that if 'you count the blood of the covenant an unholy or common thing, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'" [pp. 17—21.]

The preceding passage is from the first discourse, the subject of which is the respective offerings of Cain and Abel. To ascertain the origin of sacrifices in general, and the fundamental peculiarities of those of Cain and Abel in particular, is essential to a just conception of the real nature and true basis of Christianity; for according to the diversities of opinion on this question, mankind will be naturally led to rear a superstructure of theological truth or error; and inasmuch as the principles of our faith are not dormant and inoperative, but diffuse an influence, either beneficial or baneful, over the whole life, modelling the character and guiding the conduct, it must ever be a wise application of time and labour to investigate the characteristics of religion.

The *origin* of sacrifices is a point which has been much litigated. The ancient fathers were generally of opinion, that they may be attributed to the efforts of natural reason and to human choice; but modern divines have adopted another and more just sentiment. A little consideration is sufficient, to shew that they were instituted by an express command of God; for nothing can be more improbable than the supposition, that, independently of any previous appointment, mankind should have imagined a connexion between the collecting of vegetables and the slaying of animals, and the idea of a gift to the invisible Being. A wise and holy man, like Abel, would be more likely to revolt at the destruction of animal life, than to consider it as an act of acceptable worship to the supreme God, unless it had been enjoined. How could it occur to reason, that the forcible extinction of that life which the Creator had bestowed was a probable means of pleasing its Author; that demolishing his works, and staining his creation with blood, could conciliate and gratify a Being of infinite benignity, whose purpose in producing living creatures must, as reason would evidently dictate, be the more extensive diffusion of happiness? Previous to the deluge, animal food was not appropriated to the sustenance of man; and if animals were not directed to be slain in sacrifice, in what way could it occur to mankind that they possessed a *right* over the lives of beasts, or that the slaughter of them would prove an acceptable service to the Deity?

It is, besides, utterly repugnant to Scripture, to suppose that God would concede his sanction to inventions in worship which were of mere human origin. Is not a considerable part of the Divine glory derived from the institutions of worship? and is not "teaching for doctrine the

commandments of *men*" interdicted by the language and the spirit of both Testaments? The *universality* of the practice of sacrificing tends to corroborate the idea of its Divine origination; for how could it become so general, if it were naturally revolting to the feelings, and contrary, in fact, to the suggestions of reason? The philosophers of the heathen world always condemned bloody sacrifices, as impious and unacceptable to the gods; but they surely would not have done so, had they regarded them as any branch of that natural religion which they so ardently extolled.

It is, however, of still greater importance, to trace the peculiar excellence and superiority of Abel's sacrifice, in consequence of which it became so acceptable in the sight of Heaven. This is ascribed in the New Testament to his *faith*; a principle which necessarily presupposes a Divine revelation; for nothing can be represented as done by faith, which is not done by the direction of God. Now, since faith has respect to a testimony, the question in this particular instance would be, to *what* testimony, or to what *object* of testimony does the writer of the Epistle to the Hebrews refer, when delineating the character of Abel, and pointing out the criterion of its pre-eminence? Certainly the terms of the Mosaic narrative must lead us to conclude that there was a direct reference in the act of worship itself, and a joyful anticipation in the antediluvian worshipper himself, to the GREAT SACRIFICE of the CROSS, in which, through some heavenly intimation, he fully confided. To this idea we are conducted, by observing the *nature* of his offering: "he brought of the firstlings of his flock, and of the fat thereof." It is observable, that the offering of a lamb in sacrifice was a service re-enacted by God under the Mosaic dispensation, which, in all its appointed modes of worship, was prefigurative of the Christian dispensation; and that the Saviour of mankind is often described as "the Lamb"—"the Lamb slain from the foundation of the world"—the Lamb of God." This coincidence of the descriptive phraseology of Scripture with the first, and afterwards the frequent offerings of that animal in sacrifice, can scarcely be deemed accidental, even by those who are the most reluctant to admit the inferences deducible from the fact.

The offering of Abel is, upon apostolical authority, to be regarded as more *excellent*, (πλείονα θυσίαν "Ἄβελ προσήνεγκεν " a fuller sacrifice") or more *complete*, as well as upon a juster principle. It has been supposed, perhaps with good reason, that the brothers both offered a *mincha* or meat-

offering, as expressive of their gratitude for the general mercies of Providence ; but that the acceptable worshipper presented a sacrifice in addition to their united offering, in obedience to a Divine intimation, with which the arrogant spirit of his brother was unwilling to comply, and that with especial reference to the Saviour who was to appear in the end of the world. The act of offering the firstling of his flock was indicative of Abel's faith ; for it proved that he believed the promise of God ; that he pierced the typical veil, and looked forward to the Christian age. But whatever might have been the general motives of Cain, his conduct must be interpreted as a practical refusal to accept the salvation which God had provided for an apostatized race, by the sacrifice of his Son, and as an evidence of the absence of all those views and feelings by which we may ascertain the existence of a genuine humiliation for *sin*. Abel is therefore to be considered as believing the Divine declarations ; as evincing his faith, by practising the prescribed mode of worship, which was typical of the promised seed ; and as offering *himself* " a living sacrifice, holy and acceptable to God ;" since faith cannot be unaccompanied by repentance and humiliation, and the subsequent devotion of the entire life to God. In the offering of Cain, on the contrary, we find no traces of these principles ; it was consequently *defective*, if only an offering of thanksgiving, for it was " without faith ;" *erroneous* in its principle ; and, as implying a rejection of the great provision of mercy, in which the wisdom and goodness of God were most eminently to be manifested, *insulting* to the Divine Majesty. It may, indeed, seem somewhat surprising that a wicked person, like Cain, should have presented an offering at all, and should not have spared himself the time and trouble of an imperfect and essentially erroneous service ; but in this he stands the recorded antitype of millions, who in subsequent periods of time have attempted, and are now attempting, to cover their transgressions, not with the righteousness of another and an accepted Mediator, but with the external ceremony of a heartless worship.

The division of opinion which obtains in the Christian world, upon the litigated points of ecclesiastical discipline and external communion, are, in our view, of infinitely inferior importance to those which respect doctrine and faith, by which we are led to the very fundamentals of religion. Whether the edifice of our faith be visibly the aspiring turret, the Gothic arch, and the fretted dome ; or

the less imposing erections of the various orders and subdivisions of secession from the national establishment; whatever individual feeling and prepossession may impute of magnificence in the one case, or of meanness in the other; of apostolical authority, or of human invention; is of far, far less consequence, than the *principle*, the spiritual foundation upon which the system of worship conducted in these respective forms, reposes. But here we find truth and error, religion and irreligion, wonderfully intermingled, and having no direct or exclusive reference to the established or sectarian modes of worship. Under the gown and the cassock, and at the very altars of national devotion, we may too frequently perceive the lurking spirit of an Anti-christian system; while amidst the avowed simplicity and lowly exterior of dissent, who will deny that much of the reality of a scriptural principle is discernible? Error and truth, as we have remarked, are in fact interchangeably blended; and whatever belongs merely to the externals of religion we consider as nothing, compared to the grand and distinguishing features of Christianity: and these are, in reality, of no party and of no sect. Amidst the multiplicity of human forms, we recognise *the doctrine of the atonement* as the fundamental distinction; for it is the belief or rejection of this article which constitutes the true orthodoxy or heterodoxy of our *creed*; and, in consequence of its necessary influence too, of our *lives*, whether within, or without the pale of an establishment. We hail the *truth* upon this subject wherever we find it, and will equally rejoice to see it recognised and asserted in the writings of established dignitaries, or sectarian divines. How the world in general appreciate this doctrine it is easy to perceive, by the epithet *evangelical*, which is sneeringly bestowed alike on the churchman and on the dissenter, if in either case the regular clergyman, or the contemned sectarian, happen to preach or to print what he publicly professes to believe.

Now these observations, however unintentionally extended, are precisely relevant to the case in hand; because we mean to maintain, that it was the belief of this doctrine in the one instance, and its rejection in the other, that constituted the essential difference between the offerings of the two antediluvian and fraternal worshippers we have been contemplating; that the same belief and rejection, under every form of external devotion, constitute in every age, from the patriarchal to the present times, the same grand feature of distinction between the true and false religion; and that

consequently, as the value of *character*, professedly Christian, is to be estimated by the test which this consideration furnishes, so the worth or comparative worthlessness of a *publication*, wearing a theological aspect, or proposing to be the medium of religious instruction, must ever be appreciated by this rule of judgment. We are happy, therefore, to testify, that the posthumous work of Mr. Stillingfleet before us commends itself to the approbation of every real Christian, as avowing, in every page, the great principle to which we have referred, the recognition of which in the articles of the Church of England gives them an undecaying importance, and constitutes the real glory of all articles of faith, wherever they are framed. And we are pleased to be convinced that this doctrine, and the pious influence which it necessarily diffuses, are gaining ground in our country, both in and out of the establishment. May we further be permitted to express our wish, that orthodox Christians of every class would lay aside the weapons of their hostility against each other, and unceasingly combine their energies, and unite their prayers, to promote what is so emphatically denominated by an apostle—"the common salvation." Numerous institutions at home, and benevolent missions abroad, have, indeed, been concentrating into a focus of vigorous action the scattered rays of intelligence and religion in the Christian world; and we doubt not that the predicted age is rapidly advancing, when this holy flame, kindled by the piety of the uniting Christian world, and sustained and increased by the outpouring of the Spirit from on high, will wither the power of Antichrist, and illuminate the darkest regions of superstition and error. If our efforts can contribute, even in the slightest degree, to this end, we shall rejoice that we have not "laboured in vain." Our purpose is simply to uphold religion; to discountenance error; to exhibit truth, fearlessly, but in the spirit of meekness: and we have seized this opportunity, of a first Review in the theological department of our Work, to intimate the principles we design to maintain, and the strictly *antisectarian* temper of our literature and theology.

A brief enumeration of the subjects which compose this volume, will furnish our readers with a general idea of its tendency and design; for the preacher and the author will always evince the general bias of their minds by the very nature of the themes they select for discussion: so that we might almost venture to predict the theological sentiments of any publication in the form of Sermons or Essays by the

very titles they wear. By the way though, we have no titles, strictly speaking, to any of these discourses, which we cannot but lament, as a defect. The texts only are given, and relate to the following subjects:—The offerings of Cain and Abel; Noah's preparation of the ark for the salvation of his house; the Saviour becoming a blessing to all the families of the earth; a spiritual sight of the invisible God, by faith; the promise, "I will never leave thee nor forsake thee; the character of Christians, as strangers and pilgrims on the earth; the necessity of being faithful to death, in order to acquire the immortal crown; the penitent's request for mercy; Jesus Christ the foundation; repentance and faith; on looking to the Messiah for salvation; Jesus the way; Jesus the truth; on keeping the passover by faith; on being born of water and of the Spirit; Christ feeding his flock like a shepherd; on our being the Divine workmanship; the refuge set before us; on faith, hope, and charity, and the superiority of the latter; on so numbering our days as to apply our hearts unto wisdom.

The first eight or nine of these discourses are peculiarly informal. There is no annunciation even of the principal sentiments the preacher wishes to impress; and the consequence, as we apprehend, is, that the hearer is likely to lose considerable advantages, supposing these discourses to have been *delivered*, and for this purpose they were evidently composed, and probably were produced in the course of Mr. Stillingfleet's ordinary ministrations. The reader too, now that they are published, would, we feel persuaded, have been obliged by the insertion of a few general divisions and subdivisions, which might serve, like mile-stones on the road, to remind him of his progress. These generally occur in the latter half of the volume, and are what divisions should be, clearly expressed; few in number; and appropriate to the topic proposed for discussion.

The fifteenth Sermon, on "I am truth," has, for instance, these several divisions. I. He is the truth of all the purposes and counsels of God, in his dealings and dispensations with the children of men. II. He is the truth of all the prophecies. III. He is the truth of all the types. IV. He is the truth of all God's promises. The seventeenth Discourse refers chiefly to the subject of baptism; and whatever diversity of opinion may prevail respecting that ordinance, many who widely differ from each other as to its incidental or circumstantial peculiarities will agree in thinking that such sentiments as the following are worthy of extensive circulation.

"The sacrament of baptism consists of two parts, the outward and visible sign, and the inward, spiritual grace. The outward part is water; and the inward part, or thing signified, is 'a death unto sin, and a new birth unto righteousness.' Without the baptism of the Spirit, the baptism of water is ineffectual as to the design and intent of its institution. And yet, as the Jews gloried in the observance of the outward rite of circumcision, while they continued 'stiff-necked and uncircumcised in heart,' (*Acts*, vii. 51.) so is it no less evident, that multitudes of professing Christians value themselves upon their having been baptized in their infancy, who plainly shew, by the tempers of their hearts, and the whole tenor of their lives and conversations, that they never were baptized with the influence of the Holy Ghost. The appellation of Christian, it is true, is indiscriminately given to all, in general, who have been baptized into the name of Christ. Hence we abound with baptized scoffers and contemners of God's word and commandments, baptized sabbath-breakers, and baptized swearers and profaners of God's holy name; and with baptized lovers of pleasure, more than lovers of God; and innumerable others, who, while they retain 'a form of godliness, deny the power thereof.' But we have scriptural authority for asserting, that notwithstanding what any man may outwardly profess, or whatever outward privilege he may enjoy, yet, 'if any man have not the Spirit of Christ, he is none of his.' (*Rom.* viii. 9.) Wherefore we must needs come to the same conclusion with respect to professing Christians, which the Apostle Paul draws with respect to the Jews, that, as 'he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit and not in the letter:' (*Rom.* ii. 28, 29.) So we may by parity of circumstances say, that he is not a Christian, who is one outwardly, neither is that baptism, which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the Spirit; to which we may add in the words immediately following, that 'the praise thereof is not of men, but of God.' Upon the whole, then, we see that 'in Christ Jesus neither circumcision availeth any thing nor uncircumcision;' but a new creature, or rather a new creation, which is only another word for regeneration, or the renewing of the mind after the image of God, in righteousness and true holiness." [pp. 444—447.]

The *perspicuity* which runs through the whole of these discourses sometimes reminds us of Archbishop Tillotson; and this is combined, as in that eminent writer, with great composure and steady tranquillity. We have no enthusiastic flights of oratory, and none of the minor graces of composition. The stream of thought flows on smoothly in the channel of truth; it never rushes into a torrent; never

ascends in foam, and never precipitates as in a cataract. We very much approve the practice, which is so frequent here, of intermingling an abundance of scriptural quotations with the ordinary language of the preacher, especially, as in this case, where the passages are appropriate to the subject, distinctly marked, and correctly quoted. Most of these sermons too, *close* with a text from the Holy Writings. This method is calculated to leave a salutary impression on the minds of the hearers, incomparably superior to any that can be produced by the finest strokes of human eloquence, or the most elegantly finished period. The very desirable habit too, of introducing a short prayer between the introduction and the general body of the discourse, is no deduction from the merit of these sermons, and we are persuaded, in no way calculated to divert the attention of the hearer, or to diminish the impression which the preacher is solicitous of producing. We fancy that this excellent method is far less regarded among the Dissenters, than among the divines of the Church of England; and we recommend it to them as conducive to excite, and if excited, to fan the flame of devotion. No means should be neglected in conducting public worship which can accomplish the high purpose of cherishing religious feeling, or recalling the wayward mind from its erratic and unholy movements.

Mr. Stillingfleet was born in September, 1729, and was the son of James Stillingfleet, of Doctors' Commons, Registrar of the diocese of Worcester; grandson of James Stillingfleet, Dean of Worcester; and great grandson of Doctor Edward Stillingfleet, Bishop of that see, whose descent was lineal from John Stillingfleet, of Stillingfleet, in Yorkshire, brother of Cuthbert Stillingfleet, the last Abbot of York. He was educated under Dr. Nichol, at Westminster School; and after pursuing his studies at Oxford, was elected a fellow of Merton College. He was distinguished from his youth by piety, sobriety, purity, and benevolence. He became at the University a proficient in the Hebrew language, and throughout his life daily perused the Scriptures in their original form. His chosen associates were persons of exalted piety and profound learning; and through the influence of some of them, with whom he was most intimate, he imbibed the principles of the Hutchinsonian system of philosophy, which do not, however, make their appearance in any decided shape in this publication. Under the patronage of the good Earl of Dartmouth, he was promoted, in 1772, to a prebendal stall in the cathedral church of Worcester, which he occupied till the period of his decease; and while prebendary, he held, at

turmoil of which his existence runs? Poetry is, without doubt, an angel of light; and if her gifts have been perverted, and her treasures sullied, the debasement rests not in her own high essence, but with those who have enjoyed her communications but to disobey her precepts.

Britain, pre-eminent over other nations of the earth in her civil polity and domestic institutions;—Britain, who, in some periods of her history, has realized the freedom for which the Greeks thirsted, and the masculine independence of character which distinguished the Romans, may look with little less pride upon her literary career, and view with complacency the list of writers who have cultivated her field of letters—her sages—her historians—and, above all, her poets—many of whom have inherited the versatility, the fire, the tenderness, and the chasteness of the Grecian Muse, together with the stateliness, the dignity, and the nerve of the Roman. At a time, and in an age, when our poetry is enriched with many splendid compositions, poured forth with unsparing liberality by living genius; bearing, in their daring originality and fiery fancy, the impress of her seal; borrowing a tone and a colour from the intelligence, the stirring incident, the polish, and perhaps the ornament and luxury of the age; and giving a finish, highly beautiful and unique, to the varied architecture of the building of their predecessors;—it is a grateful task to take a comprehensive view of the magnificent temple which they have reared to the Muse, as well as to mark the different gradations of improvement in the national taste, from the rude Anglo-Saxon portal, to the florid Gothic arch, and the light Italian column. Mr. Campbell has enabled us to do this in the valuable work before us; and in the Essay which precedes his Specimens and Biographical notices of our country's poets, he has himself traced, in a spirited, elegant, and impressive manner, the History of Poetical Composition in England, from the earliest existent reliques to the time of Pope; developing all along, very philosophically, the influence of the varying ages upon its varying spirit, and illustrating his subject with much that is elegant in idea and valuable in criticism.

We consider it a subject of just congratulation, that this gentleman should have undertaken the task of exhibiting a faithful chronicle and picture of native talent, and of our body of poetry. To no one could that task more suitably have fallen. Himself a poet of the first rank, gifted by Nature with ardent sensibilities, a spirit of benevolence and liberality, as well to the whole brotherhood of man, as to

his tuneful fraternity; and a high enthusiasm, that kindles into the admiration of whatever is noble and beautiful; led by Education through the walks of classical knowledge, conducted by Taste to the secret recesses of her sparry grotto, and fitted by long exercise of the tuneful art for the development of every latent grace and blemish in the subjects of its inspiration: we seem to behold in him the very one whom the common consent of its votaries would have made choice of to criticize and to judge of the talents and labours of their favoured race. There is another quality in the exercise of which he gains our affections, and engages our personal esteem. He is the champion of virtue, and never fails with a generous indignation to censure those who sully the gift with which they are indulged. A brilliant thought, a felicitous expression, cannot atone with him for grossness and immorality; but even here the natural benevolence of his character breaks forth, and though he blames fearlessly, it is with reluctance that he blames at all. We remember also to have remarked that, as a poet, he is not ashamed to shew his attachment to religion. Many of his finest similes, or illustrations, in the "*Pleasures of Hope*," are taken from Scripture subjects—the car of Elijah—the overwhelming of Pharaoh—the fiery pillar of the Israelites—the grief of David over his slaughtered son—the rod of Moses, and the fear of the

——“ Hebrew, when he trod
The roaring waves, and called upon his God.”

These give him a grateful commendation to our notice, though we merely introduce the circumstance here to observe, that poetry can lose none of its charms in becoming the hand-maid of religion; and that the example of this master of the lyre might very happily be the object of imitation to others whom Providence has blessed with the fire divine.

The "*Introductory Essay*," with which Mr. Campbell opens his work, is divided into three parts: the first comprises the history of poetical composition from the period when the language of our Saxon ancestors blended with that of their Norman invaders, to the rise of Chaucer, in the 15th century, who may be considered, in truth, as the morning star of British poetry; the second carries forward the refinement of the language to the Elizabethan age; and the third conducts us to the polished smoothness and harmonious versification of Pope.

Through the dark age of Saxon and Norman composition, rendered obscure by its remoteness, and uncertain by its few

existent records, Mr. Campbell treads with a buoyant and elastic step, collecting and condensing into one focus all the scattered fragments of light which tend to illustrate his subject. And whilst this object leads him to dwell for a time upon the monkish legends, rude romances, and dry chronicles of the period, he yet manages, by the charm of his language, and the philosophy of his deductions, to give interest to his narrative.

"The influence of the Norman conquest," observes our author, "upon the language of England, was like that of a great inundation, which at first buries the face of the landscape under its waters, but which at last subsiding, leaves behind it the elements of new beauty and fertility. Its first effect was to degrade the Anglo-Saxon tongue to the exclusive use of the inferior orders, and by the transference of estates, ecclesiastical benefices, and civil dignities, to Norman possessors, to give the French language, which had begun to prevail at court from the time of Edward the Confessor, a more complete predominance among the higher classes of society. For a long time after the Conquest, the native minstrelsy, though it probably was never altogether extinct, may be supposed to have sunk to the lowest ebb. No human pursuit is more sensible than poetry to national pride or mortification; and a race of peasants, like the Saxons, struggling for bare subsistence, under all the dependence, and without the protection, of the feudal system, were in a state the most ungenial to feelings of poetical enthusiasm. On the other hand, we received from the Normans the first germs of romantic poetry, and our language was ultimately indebted to them for a wealth and compass of expression, which it is probable it would not have otherwise possessed. No people had a better right to be the founders of chivalrous poetry than the Normans. They were the most energetic generation of modern men. Their leader, by the conquest of England in the eleventh century, consolidated the feudal system upon a broader basis than it ever had before possessed. Before the end of the same century, chivalry rose to its full growth as an institution, by the circumstance of martial zeal being enlisted under the banners of superstition. The crusades, though they certainly did not give birth to jousts and tournaments, must have imparted to them a new spirit and interest, as the preparatory images of a consecrated warfare. And those spectacles constituted a source of description to the romancers, to which no exact counterpart is to be found in the heroic poetry of antiquity. But the growth of what may properly be called romantic poetry was not instantaneous after the Conquest; and it was not till 'English Richard ploughed the deep,' that the crusaders seem to have found a place among the heroes of romance." [Vol. i. pp. 3, 4, 16, 24—26.]

Attached to the service or the honour of the Norman barons, were the Norman *trouveurs*, who, like the troubadours of Provence, eagerly sought for and seized upon the romantic achievements of their country's warriors to celebrate upon their harps in hall and bower. Wandering in their habits, like the knight-errants of an after time, they followed in the train of the Conquest, and met with consideration and liberal patronage at the palace of the new dynasty, and the castles of the nobles, its retainers. The subject of their songs would naturally be the wild and lawless deeds of their patrons, the seizure of "some fair Saxon bride with all her lands and towers," or the triumph in battle of their lords over the valour of some Saxon chief; whilst their writers would seek to embody, in a kind of rythmical chronicle, the historical events of the day. From these sources arose the metrical romance, desultory and irregular in its conduct, but tinged with some of the fire and chivalry of the period, and betraying, in the fictions with which it was occasionally intermingled, a twilight of that invention and excursiveness of fancy which afterwards characterized the Gothic lyre of Chaucer. In proportion, however, as the Saxons and Normans lost sight of their hereditary feuds, and mingled in reconciliation; as knowledge and industry spread, and the people caught a reflection of the same glow of freedom which incited the English barons to demand the great charter, the feudal system declined; chivalry itself, from inventions which weakened the effect of personal prowess, and from other causes, not long afterwards suffered a similar decline; and poetry was turned into a different channel. Theology and law sometimes consented to call in to their aid the adornments of verse; the strings of the harp or gittern were now devoted in an hour of revelry to the feats of the Sherwood Forester, and now to the licenses perpetrated under the shadow of the cowl. At length, in the reign of Edward III., the genius of the English nation took an ampler range. The national spirit of bold inquiry, and of rough, determined revolt against the corruptions of the papal episcopacy, commenced its agitations, and the popular ebullition was yet farther quickened by the satire and the genius of Geoffrey Chaucer.

"Chaucer," observes Campbell, in his biographical notice of this poet, "has a double claim to rank as the founder of English poetry, from having been the first to make it the vehicle of spirited representations of life and native manners, and from having been the first great architect of our versification, in giving our language the ten syllable, or heroic measure, which, though it may some-

times be found among the lines of more ancient versifiers, evidently comes in only by accident. It was in his green old age that Chaucer put forth, in the 'Canterbury Tales,' the full variety of his genius; and the pathos and romance, as well as the playfulness of fiction. The design of the whole work is from 'Boccaccio's Decamerone,' but exceedingly improved. While the action of the poem is an event too simple to divert the attention altogether from the pilgrim's stories, the pilgrimage itself is an occasion sufficiently important to draw together almost all the varieties of existing society, from the knight to the artisan, who, agreeably to the old simple manners, assemble in the same room of the hostellerie. If any age or state of society be more favourable than another to the uses of the poet, that in which Chaucer lived must have been peculiarly picturesque; an age in which the differences of rank and profession were so strongly distinguished, and in which the broken masses of society gave out their deepest shadows and strongest colouring by the morning light of civilization.

"Chaucer's forte," he skilfully observes, "is description; much of his moral reflection is superfluous; none of his characteristic painting. His men and women are not mere ladies and gentlemen, like those who furnish apologies for Boccaccio's stories. They rise before us minutely traced, profusely varied, and strongly discriminated. Their features and casual manners seem to have an amusing congruity with their moral characters. He notices minute circumstances as if by chance, but every touch has its effect to our conception so distinctly, that we seem to live and travel with his personages throughout the journey.

"What an intimate scene of English life in the fourteenth century do we enjoy in those tales, beyond what history displays by glimpses, through the stormy atmosphere of her scenes, or the antiquarian can discover by the cold light of his researches! Our ancestors are restored to us, not as phantoms from the field of battle, or the scaffold, but in the full enjoyment of their social existence. After four hundred years have closed over the mirthful features which formed the living originals of the poet's descriptions, his pages impress the fancy with the momentary credence that they are still alive; as if Time had rebuilt his ruins, and were reacting the lost scenes of existence." [Vol. ii. pp. 15, 19—21.]

The specimen affixed to the biography of Chaucer is the Prologue to his "Canterbury Tales," which, without doubt, furnishes us with a varied and spirited picture of the manners and characters of the times, finished with a Flemish minuteness, and exhibiting the essence of his talent for portraiture. But there are other departments in which his genius excels, which should not we think have been without illustration. There is often a fiery sublimity of thought, and a fine sensibility to the beauty of material nature, spending themselves

in descriptions that produce occasionally the same effect upon us as that which we derive from the contemplation of a statue, sculptured out in skin and naked majesty, or of ivy leaves wrought on a golden vase, wreathing it abruptly around. Among such may be classed the studied magnificence with which he has adorned the several temples to Mars, Venus, and Diana, in "the Knight's Tale," and the vivid delicacy of ornament which embellishes the allegory of "the Flower and the Leaf." Both of these have been modernized by Dryden in his happiest manner; yet, as exhibiting a specimen of the progress of the language, and of that power to which we have alluded, they will amply repay the trouble of perusing them in their original form. We, however, have room but for the splendid consummation of the description of the Temple of Mars, which, in our estimation, excels the savage grandeur of its commencement.

" The praier stint of Arcite the strong,
The ringes on the temple dore they rong,
And eke the dores clatten full fast,
Of which Arcite somewhat him agast.
The fires brennen upon the auter bright,
That it gan all the temple light;
A swete smel anon the ground up yafe,
And Arcite anon his hond up hafe,
And more ensence into the fire he cast,
With other rites mo, and at the last
*The statu of Mars began his hauberke ring,
And with that sound he herd a murnuring
Full low and dym, that saied, ' Victory !'*"

The poetry of Chaucer, as well from its internal merits, as his own elevated station, must have had a great effect upon the literary spirit of his country. He was munificently patronized by King Edward the Third, and John of Gaunt: he married one of the maids of honour to Queen Philippa: he was one of the three envoys who were appointed to repair to France to treat of a marriage between Richard, Prince of Wales, and the daughter of the French king: more than once did he hold office under the crown; and, though in the disturbances which followed the death of his royal patron, during the minority of his successor, and, as some infer, from the personal enmity of the turbulent Duke of Gloucester, he was awhile imprisoned, the return of John of Gaunt from Spain, and his renovated influence at the English court, soon secured to the poet his freedom, the restoration of his offices, and even the enjoyment of new ones; so that if the cultiva-

tion of the art made but a slight progress in the times immediately succeeding his death, in 1400, it is to be attributed alone to the troubles and civil conflicts of the fifteenth century, which, during five reigns, occupy so distinct a character in the pages of our domestic history. In the latter part of the reign of Henry the Seventh there occur few names of much celebrity. Scotland had produced the original romance of "Sir Tristrem," before any similar existent specimen had made its appearance in England. James the First, of Scotland, a romantic and patriotic king, who was living at the time of Chaucer's death, cultivated the muse, and Campbell quotes some elegant specimens of the fruits of his poetical hours. Gawain Douglas translated Virgil; and his countryman Dunbar in the province of allegory has some strong and picturesque delineations. Sir David Lyndsay is another name which serves to fill up the space between Chaucer and Surrey.

In the middle of the fifteenth century Constantinople was taken by the Turks; and the Greeks, seeking shelter from their oriental conquerors in Italy, imported, together with their elegant language, a tincture of their science, their poetry, and their eloquence. The last years of the century were distinguished by the discovery of America, which led to the enlargement of commerce and navigation, and opened to the imagination of the poet a new world of imagery. The condition of the people had received great improvement from the depression of the nobles, who had so long exercised over them all the sovereignty, or rather the tyranny, to which their many privileges entitled them. The esteem for literature was not confined to a single nation, but extended gradually over all Europe; the invention of printing about this time circulated information amongst all ranks in society; and these concurring circumstances—this stir in the affairs of men—paved the way for the march of liberal opinion, and for that revolution in religion, which shook from England the robe of papal superstition, and mightily agitated other states and kingdoms.

Sir Thomas Wyatt, who "sung and played the lute with remarkable sweetness," and Lord Surrey, were the grace of the court, as of the age of Henry the Eighth. Wyatt's "Adieu to his Lute," quoted in the "Specimens," is a beautiful composition; and as shewing the refinement and melody which had been now introduced into the language, we should be disposed to quote it ourselves, were we not under the spell of a mightier master, the "patriarch of an

order," and within hearing of the fairy harp of Spenser. This is its melancholy and musical commencement: —

" My lute, adieu! perform the last
Labour that thou and I shall waste,
And end that I have now begun;
For when this song is sung and past,
My lute, be still, for I have done." [Vol. ii. p. 109.]

The name of Lord Surrey awakens other and more interesting associations. His romantic attachment to the Lady Geraldine, his chivalry, his sensibility, the grace and elegance of his genius, and, more than all these, his early and cruel death, at the mandate of an ungrateful tyrant; his innocence, his sorrows, his misfortunes — all appeal to our admiration and sympathy; and we think of him with the tender memories of one whom we have known and loved, and whose image we cherish as a sacred thing.

" The reformation," says Campbell, " though ultimately beneficial to literature, like all abrupt changes in society, brought its evil with its good. Its commencement, under Henry the Eighth, however promising at first, was too soon rendered frightful, by bearing the stamp of a tyrant's character; who, instead of opening the temple of religious peace, established a Janus-faced persecution against both the old and new opinions. On the other hand, Henry's power, opulence, and ostentation, gave some encouragement to the arts. His masques and pageants assembled the beauty and nobility of the land, and prompted a gallant spirit of courtesy. The cultivation of musical talents among his courtiers fostered our early lyrical poetry. Our intercourse with Italy was renewed from more enlightened motives than superstition; and under the influence of Lord Surrey, Italian poetry became once more, as in the days of Chaucer, a source of refinement and regeneration to our own. But without undervaluing the elegant talents of Lord Surrey, I think we cannot consider the national genius as completely emancipated from oppressive circumstances till the time of Elizabeth. The commencement of our poetry, under Henry the Eighth, was a fine but feeble one. English genius seems then to have come forth, but half assured that her day of emancipation was at hand. There is something melancholy even in Lord Surrey's strains of gallantry." [Vol. i. pp. 111—113.]

Sackville, Earl of Dorset, the earlier Harrington, the accomplished and generous Sydney, Marlowe, and Southwell, are the lights that conduct us to the auspicious age of Elizabeth, and the luxuriant creations of Edmund Spenser. The merits of Lord Sackville, and the tinge of gloom which his compositions borrowed from the calamitous reign of

Queen Mary, are ably given in the essay : and there is in this part a great deal of very beautiful and elegant writing. The grace, the brightness, the bloom of Mr. Campbell's diction ; the energy and discriminating fidelity of his sentiments to the subject of his illustrations, are peculiarly visible in this masterly critique of Spenser : —

“ Spenser brought to the subject of the ‘ Fairy Queen ’ a new and enlarged structure of stanza, elaborate and intricate, but well contrived for sustaining the attention of the ear, and concluding with a majestic cadence. In the other poets of Spenser's age, we chiefly admire their language when it seems casually to advance into modern polish and succinctness. But the antiquity of Spenser's style has a peculiar charm. The mistaken opinion that Ben Jonson censured the antiquity of the diction in the ‘ Fairy Queen,’ has been corrected by Mr. Malone, who pronounces it to be exactly that of his contemporaries. His authority is weighty : still, however, without reviving the exploded error, respecting Jonson's censure, one might imagine the difference of Spenser's style from that of Shakspeare's, whom he so shortly preceded, to indicate that his Gothic subject and story made him lean towards words of the elder time. At all events, much of his expression is now become antiquated, though it is beautiful in its antiquity ; and, like the moss and ivy on some majestic building, covers the fabric of his language with romantic and venerable associations.

“ His command of imagery is wide, easy, and luxuriant. He threw the soul of harmony into our verse, and made it more warmly, tenderly, and magnificently descriptive, than it ever was before, or, with a few exceptions, than it has ever been since. It must certainly be owned, that in description he exhibits nothing of the brief strokes and robust power which characterize the very greatest poets ; but we shall nowhere find more airy and expansive images of visionary things, a sweeter tone of sentiment, or a finer flush in the colours of language, than in this Rubens of English poetry. His fancy teems exuberantly in minuteness of circumstance, like a fertile soil sending bloom and verdure through the utmost extremities of the foliage which it nourishes. On a comprehensive view of the whole work, we certainly miss the charm of strength, symmetry, and rapid and interesting progress ; for, though the plan which the poet designed is not completed, it is easy to see that no additional cantos could have rendered it less perplexed. But still there is a richness in his materials, even where their coherence is loose, and their disposition confused. The clouds of his allegory may seem to spread into shapeless forms, but they are still the clouds of a glowing atmosphere. Though his story grows desultory, the sweetness and grace of his manner still abide by him. He is like a speaker who continues to be pleasing, though he may speak too long ; or like a painter who

makes us forget the defect of his design by the magic of his colouring. We always rise from perusing him with melody in the mind's ear, and with pictures of romantic beauty impressed on the imagination.

"Upon the whole, if I may presume to measure the imperfections of so great and venerable a genius, I think we may say, that if his popularity be less than universal and complete, it is not so much owing to his obsolete language, nor to degeneracy of modern taste, nor to his choice of allegory as a subject, as to the want of that consolidating and crowning strength, which alone can establish works of fiction in the favour of all readers and of all ages. This want of strength, it is but justice to say, is either solely or chiefly apparent when we examine the entire structure of his poem, or so large a portion of it as to feel that it does not impel or sustain our curiosity in proportion to its length. To the beauty of insulated passages who can be blind? The sublime description of '*Him who with the Night durst ride*,' '*the House of Riches*,' '*the Canto of Jealousy*,' '*the Masque of Cupid*,' and other parts, too many to enumerate, are so splendid, that after reading them, we feel it for the moment invidious to ask if they are symmetrically united into a whole. Succeeding generations have acknowledged the pathos and richness of his strains, and the new contour and enlarged dimensions of grace which he gave to English poetry. He is the poetical father of a Milton and a Thomson. Gray habitually read him when he wished to frame his thoughts for composition, and there are few eminent poets in the language who have not been essentially indebted to him.

'Hither, as to their fountain, other stars

Repair, and in their golden urns draw light.' " [Vol. i. p. 124—133.]

At the time of Spenser's death, Shakspeare was in his thirty-fifth year. Upon Shakspeare a thousand eulogists, critics, and commentators, have spent their talent and their genius. His stern, as well as his beautiful delineations of character and passion; his sagacity in detecting the most secret workings and mysteries of the human heart—through every masque which fondness, folly, cunning, ambition, or humour, cause it to assume; his satire; his lessons of practical wisdom; his freaks of fancy and of wit; his fire; his fiction; his pathos; his invention; his sublimity; and simplicity; and his exquisite developments of Nature in all her moods and mutations; his romance and his magic; the lightnings and the thunders which he brandishes, have all been exhibited, illustrated, appreciated.

————— "*ILLI centumque Sabæo*

Thure calent aræ, sertisque recentibus halant."

What, then, had Mr. Campbell to do; or rather, what has

he done? He has acted an obviously natural part. He has given no studiously elaborate dissertation; there is no biographical notice of our great dramatist in these volumes, and but one or two specimens of his smaller pieces. This his absence does but the more powerfully remind us of him, and awaken in our minds the livelier regret, that talents super-eminent as his give their most powerful and their most dangerous attractions to the too fascinating amusements of the stage. Others have written volumes upon his merits and peculiarities, whilst Mr. Campbell concisely gives a character of him, which our view of the general tendency of his writings, counterbalancing our high admiration of his exalted genius, and of the justice of Mr. Campbell's critical view of it, forbids us to quote. Of the other great masters of the drama—would that they had been masters of a more innocent and more profitable art—of Jonson and Massinger; of Beaumont and Fletcher; of Ford, Middleton, and Shirley, he speaks more at length, though the principles of our work will not allow us to follow him through all his criticisms upon their merits. In justice, however, to him, we must observe, that they shew a delicate tact of observation; a great skill in tracing out their several peculiarities of character; as well as spirit in sustaining the delineation. Occasionally, too, he winds up his dissertation with a beautiful coruscation of fancy, which gives to his graphic descriptions all the force of picture. Such, when speaking of Shirley, is the following:—

“ From a general impression of his works, I should not paint his muse with the haughty form and features of inspiration, but with a countenance, in its happy moments, arch, lovely, and interesting both in smiles and in tears; crowned with flowers, and not unindebted to ornament, but wearing the drapery and chaplet, with a claim to them from natural beauty.” [Vol. i. p. 228.]

Before we quit the age of Elizabeth, it gives us pleasure to notice the religious tone which had begun to distinguish the character of some writers of it. Notwithstanding the revival of letters, and the encouragement which literature received from the taste or ambition of the queen herself, who translated Boethius, it cannot be denied that the poetry of the time was often disfigured by sickly affectations, forced conceit, and the fopperies of that chivalrous period. From such exhibitions of heartless sentiment and tortured fancy, it is refreshing to turn to the sincerity and seriousness, to say nothing of the rhythmical beauty, apparent in a “*Meditation*” of Sir Henry Wotton; who, it will be remembered, was

secretary to the unfortunate Earl of Essex, and afterwards ambassador to the court of Venice; but who, in the evening of his days, left the uncertain splendours of the court for the peaceful sanctuaries of religion. His "Farewell to the Vanities of the World" is more generally known than this little composition.

- " O, thou great power, in whom we move,
 By whom we live, to whom we die,
 Behold me through thy beams of love,
 Whilst on this couch of tears I lie,
 And cleanse my sordid soul within
 By thy Christ's blood, the bath of sin.
- " No hallowed oils, no gums I need,
 No new-born drams of purging fire,
 One rosy drop from David's seed
 Was worlds of seas to quench thine ire :
 O, precious ransom! which, once paid,
 That *Consummatum est* was said.
- " And said by him, that said no more,
 But sealed it with his sacred breath :
 Thou, then, that hast dispurged our score,
 And dying wert the death of death,
 Be now, whilst on thy name we call,
 Our life, our strength, our joy, our all!" [Vol. iii. p. 201.]

Cowley and Denham illuminate the reign of Charles I. Donne was "the patriarch of the metaphysical generation," and Cowley seems to tread in his footsteps with a filial reverence. Through the mist of his long allegories, distorted allusions, and elaborate conceits, a ray of beauty and of tenderness breaks. His vigour of thought somewhat compensates for the ruggedness of his verse, and in his Anacreontic there is much sprightliness and gaiety of fancy. In his "Cooper's Hill," Sir John Denham incorporated a spirit of strength and loftiness with the heroic measure, which it had never known before. After them followed England's evil days of civil conflict, when learning and taste left the walks of the academy, and, as inclination, duty, or love of liberty predominated, swelled the ranks of opposite factions, and tasked themselves to sterner quittance in the mighty strife which agitated all hearts, and occupied all heads. Fairfax, of the family of the spirited translator of Tasso, obeyed the call to the field, and Waller charmed with his eloquence the senate. But whilst, in the strong stir of passions which the storms of the age excited, eloquence and

the arts of composition arose in fairer proportions, the Muses languished in their bowers — the lute and the lyre were alike forsaken. Such periods have ever been unfavourable to the growth of poetry; for if the harp sound, who is there to listen? the world is occupied with loftier interests. It was in the throes, however, of this convulsion, that the sublimest of all poets had his literary birth. It seems as if Nature had for him reversed her custom, and produced a genius at such a time, that he might be nurtured with the elements of magnificence and terror, and find in the struggle of the powers of the earth an excitement to the daring thoughts which should arm in war the embattled seraphim of heaven.

"Milton," says our author, "stood alone and aloof above his times, the bard of immortal subjects; and, as far as there is perpetuity in language, of immortal fame. The very choice of those subjects bespoke a contempt for any species of excellence that was attainable by other men. There is something that overawes the mind in conceiving his long deliberated selection of that theme — his attempting it when his eyes were shut upon the face of Nature — his dependence, we might almost say, on supernatural inspiration, and in the calm air of strength with which he opens *Paradise Lost*, beginning a mighty performance without the appearance of an effort. Taking the subject all in all, his powers could no where else have enjoyed the same scope. It was only from the height of this great argument that he could look back upon eternity past, and forward upon eternity to come; that he could survey the abyss of infernal darkness, open visions of paradise, or ascend to heaven, and breathe empyreal air." [Vol. i. pp. 238, 239.]

There follows much splendid criticism on the management and nature of his subject. Of his diction, Campbell observes,

"If we call diction the garb of thought, Milton, in his style, may be said to wear the costume of sovereignty. The idioms even of foreign languages contributed to adorn it. He was the most learned of poets; yet his learning interferes not with his substantial English purity. His simplicity is unimpaired by glowing ornament, like the bush in the sacred flame, which burnt, but 'was not consumed.'" [Vol. i. p. 245.]

The conscientious and patriotic Marvell was Milton's assistant in the office of Latin secretary to Cromwell. We fully agree with his biographer in the sentiment, that the few poetical pieces which he has left come from the heart warm, pure, and affectionate. How delicate in thought, and how tender in feeling and in fancy, is the nymph's "complaint for the death of her fawn!"

" The wanton troopers riding by
 Have shot my fawn, and it will die.
 Ungentle men! they cannot thrive
 Who killed thee. Thou ne'er didst alive
 Them any harm; alas! nor could
 Thy death to them do any good.
 I'm sure I never wished them ill;
 Nor do I for all this; nor will:
 But, if my simple prayers may yet
 Prevail with heaven to forget
 Thy murder, I will join my tears,
 Rather than fail. But, O my fears!
 It cannot die so. Heaven's King
 Keeps register of every thing,
 And nothing may we use in vain;
 Ev'n beasts must be with justice slain.

I have a garden of my own,
 But so with roses overgrown,
 And lilies, that you would it guess
 To be a little wilderness,
 And all the spring-time of the year
 It only loved to be there.
 Among the beds of lilies I
 Have sought it oft where it should lie,
 Yet could not, till itself would rise,
 Find it, although before mine eyes;
 For in the flaxen lilies' shade
 It like a bank of lilies laid;
 Upon the roses it would feed
 Until its lips e'en seemed to bleed:
 And then to me 'twould boldly trip,
 And print those roses on my lip.
 But all its chief delight was still
 On roses thus itself to fill,
 And its pure virgin-limbs to fold
 In whitest sheets of lilies cold." [Vol. iv. p. 197—199.]

The Restoration, however favourable it might be to philosophy and science, without affording encouragement to poetry, corrupted its taste, and depraved its tone. From the austerity of that fanaticism which under the Protectorate proscribed all the productions of learning, gaiety, and wit, the age passed at once into the opposite extreme; the licentious manners of the court gave a deadly tinge to the compositions of the writers who flourished under its cold regard, and the manliest mind could not resist the contagion. Dryden, with his vigorous genius, richness of expression, and the

pomp and variety of his numbers, has notoriously perverted his powerful talents, and wedded his Muse with the demon of immortality. Wycherley, and even the pathetic Otway, charged as he is with sensibility and fine emotion, darkened, in their happiest flights, the fair landscape below with their wild and wanton wings. Strange perversity, that spirits gifted with the brightest endowments should convert into disgrace what Nature designed as their decoration; and found, as is to be feared too many did, their claim to a perpetuity of honour upon that very perversion! The characters of Dryden and of Pope conclude the dissertation.

"Dryden," we are told, "is a writer of manly and elastic character. His strong judgment gave force, as well as direction, to a flexible fancy; and his harmony is generally the echo of solid thoughts. But he was not gifted with intense or lofty sensibility; on the contrary, the grosser any idea is, the happier he seems to expatiate upon it. The transports of the heart, and the deep and varied delineations of the passions, are strangers to his poetry. He could describe character in the abstract, but could not embody it in the drama; for he entered into character more from clear perception than fervid sympathy. This great high priest of the Nine was not a confessor to the finer secrets of the human breast. Had the subject of *Eloisa* fallen into his hands, he would have left but a coarse draught of her passion.

"Dryden died in the last year of the seventeenth century. In the intervening period between his death and the meridian of Pope's reputation, we may be kept in good humour with the archness of Prior and the wit of Swift. Parnell was the most elegant rhymist of Pope's early contemporaries; and Rowe, if he did not bring back the full fire of the drama, at least preserved its vestal spark from being wholly extinguished.

"Pope gave our heroic couplet its strictest melody and tersest expression:

'D'un mot mis en sa place il enseigne le pouvoir.'

"If his contemporaries forgot other poets in admiring him, let him not be robbed of his just fame on pretence that a part of it was superfluous. The public ear was long fatigued with repetitions of his manner: but if we place ourselves in the situation of those to whom his brilliancy, succinctness, and animation, were wholly new, we cannot wonder at their being captivated to the fondest admiration. In order to do justice to Pope, we should forget his imitators, if that were possible; but it is easier to remember than to forget by an effort—to acquire associations than to shake them off. Every one may recollect how often the most beautiful air has palled upon his ear, and grown insipid from being played or sung by vulgar musicians. It is the same thing with regard to Pope's

versification. That his peculiar rhythm and manner are the very best in the whole range of our poetry, need not be asserted. He has a gracefully peculiar manner, though it is not calculated to be an universal one; and where, indeed, shall we find the style of poetry that could be pronounced an exclusive model for every composer? His pauses have little variety, and his phrases are too much weighed in the balance of antithesis. But let us look to the spirit that points his antithesis, and to the rapid precision of his thoughts, and we shall forgive him for being too antithetic and sententious. In moral eloquence he is for ever *densus et instans sibi*. The vindictive personality of his satire is a fault of the man, and not of the poet. But his wit is not all his charm. He glows with passion in the Epistle of Eloisa, and displays a lofty feeling much above that of the satirist and the man of the world, in his prologue to Cato and his Epistle to Lord Oxford. I know not how to designate the possessor of such gifts, but by the name of a genuine poet —

——— ‘*qualem vix repperit unum
Millibus in multis hominum consultus Apollo.*—*AUSONIUS.*”
[Vol. i. pp. 257—262, 270, 271.]

Into the controversy which has sprung out of Mr. Campbell's concluding remarks with Mr. Bowles, we have little desire to enter. To us the combatants resemble the two knights errant, who admired the shield erected to Victory; but who, as on one side it was plated with silver, and on the reverse with gold, as they approached it in different directions, and viewed the same object under different appearances, challenged each other to a tilt, to settle the question of its material. A benevolent Druid composed their difference, by pointing to both sides of the shield. We would wish to act the part of the benevolent Druid here.

Although the “*Essay on Poetry*” concludes with Pope, the criticisms are carried forward in the biographical notices which precede Mr. Campbell's selections of the writers who have flourished since that master of melody. We think the criticisms upon Young, Akenside, and Gray, are particularly acute and sensible; and that he has *fired* the poetical value and the merits of their compositions at the just par; although he may have somewhat offended the favouritism of their devotees, by the severity of his assay. Each has had, and has his coterie of excessive admirers. We are apt to look upon great names through the optics of their partisans, because their voice is raised the loudest in their praise: the judgment of such an one as Campbell, will, however, in these cases, not fail to be regarded by the generality of men as a lively oracle. The summaries which he gives also of

the characters of Thomson, Collins, Thomas Warton, Goldsmith, and of his countrymen, Burns and Allan Ramsay, will be referred to with delight. Of Collins, it has ever been regretted that he wrote so little. It is a fact, not perhaps generally known, that many of his MSS. were burnt after his death by his sister, who said, as she gave them to the flames, that they had been the cause of her brother's malady, and that she was resolved the mischief should extend no farther. What treasures of thought may not have been lost in them! Our regret for their destruction will be shared by posterity.

In the casual glance which we have herein cast at our more modern poets, there is one that we have not yet named, who, beyond all others, has considered, with the eye of a Christian moralist, the legitimate uses of Poetry, and has exhibited her in the endearing light of a celestial monitress, speaking to us of immortal interests; strewing our path of duty upon earth as with the roses of heaven; and bearing in her hand a golden key, which opens to our sight the ever-during gates of eternity, whilst she points with her finger to the brightness that breaks beyond. Of him we cannot think but with sympathy, gratitude, and that veneration which the heart ever accords to the example of the wise and good. A man of the acutest sensibility, with a mind cultivated by taste, a heart tutored by piety, and softened by sorrow to bear a part in the sufferings of suffering humanity, he flew to the lyre as a solace and a friend; it soothed him, it inspired him; it exalted him; and its sound to others is like the fall of waters in a desert, breathing of peace and refreshment from the midst of solitude and pain. But we cannot, we fear, speak of William Cowper with strict impartiality; nor, indeed, need any one speak in his praise, now that Campbell has summed up his merits.

“The nature of Cowper's works makes us peculiarly identify the poet and the man in perusing them. As an individual, he was retired and weaned from the vanities of the world; and, as an original writer, he left the ambitious and luxuriant subjects of fiction and passion for those of real life and simple nature, and for the development of his own earnest feelings in behalf of moral and religious truth. His language has such a masculine idiomatic strength, and his manner, whether he rises into grace or falls into negligence, has so much plain and familiar freedom, that we read no poetry with a deeper conviction of its sentiments having come from the author's heart; and of the enthusiasm, in whatever he describes, having been unfeigned and unexaggerated. He im-

presses us with the idea of a being, whose fine spirit had been long enough in the mixed society of the world to be polished by its intercourse, and yet withdrawn so soon as to retain an unworldly degree of purity and simplicity. He was advanced in years before he became an author, but his compositions display a tenderness of feeling so youthfully preserved, and even a vein of humour so far from being extinguished by his ascetic habits, that we can scarcely regret his not having written them at an earlier period of life. For he blends the determination of age with an exquisite and ingenuous sensibility; and though he sports very much with his subjects, yet, when he is in earnest, there is a gravity of long-felt conviction in his sentiments, which gives an uncommon ripeness of character to his poetry.

"It is due to Cowper to fix our regard on this unaffectedness and authenticity of his works, considered as representations of himself, because he forms a striking instance of genius writing the history of its own secluded feelings, reflections, and enjoyments, in a shape so interesting as to engage the imagination like a work of fiction. . . He has invented no character in fable nor in the drama; but he has left a record of his own character, which forms not only an object of deep sympathy, but a subject for the study of human nature. His verse, it is true, considered as such a record, abounds with opposite traits of severity and gentleness, of playfulness and superstition*, of solemnity and mirth, which appear almost anomalous; and there is, undoubtedly, sometimes an air of moody sensibility in the extreme contrasts of his feelings. But looking to his poetry as an entire structure, it has a massive air of sincerity. It is founded in steadfast principles of belief; and, if we may prolong the architectural metaphor, though its arches may be sometimes gloomy, its tracery sportive, and its lights and shadows grotesquely crossed, yet altogether it still forms a vast, various, and interesting monument of the builder's mind. Young's works are as devout, as satirical, sometimes as merry, as those of Cowper; and, undoubtedly, more witty. But the melancholy and wit of Young do not make up to us the idea of a conceivable or natural being. He has sketched in his pages the ingenious, but incongruous form of a fictitious mind — Cowper's soul speaks from his volumes."—[Vol. vii. pp. 350—352.]

We have been so liberal in our extracts from these volumes, that we have scarcely allowed ourselves room to speak farther of the author of them. That he has rendered the public an essential service will be denied by no one who has appreciated the merit of many detached pieces of many authors that glitter like gems amongst a mass of literary rubbish, and which he may now see separated, and strung

* Vide his story of *Misagathus*.

together, as the Persian poet says; "like orient pearls," each deriving from each the sparkling lustre which Collins attributes to those of wit,

"Whose jewels in his crisped hair
Are placed each other's beams to share."

But this is only slight praise. He has developed the genius of our principal poets in a spirit of pure and generous criticism, without partiality and without prejudice—a praise which can by no means be awarded to the critical Leviathan of the last century; and he has thrown over his composition the enthusiasm of a beautiful and harmonious mind. The whole body of British poetry, under the illustration of such a master, becomes both better understood, and more highly valued. Laborious research, patient investigation, nice judgment, fine imagination, and correct taste, are here united. Of the former qualities we may form some estimate from the fact, that in the prosecution of his work, the author has either read or consulted 2000 volumes. We are not prepared to say that it is without faults: we object to the space allotted to the poetry of some writers to the exclusion of others. When Mr. Campbell quotes the whole of "the Castle of Indolence," we can forgive him, because an exquisite poetical spirit runs through the whole, though the second canto is decidedly inferior to the first; when he introduces the Bacchanal production of an unknown tavern-keeper, we can smile at the singular union, and let it pass; but when he devotes forty pages to quotations from "Hudibras," we can neither account for the admiration a gentleman of his delicate taste can give to the coarseness of that production, nor conceive what advantage can arise, either to his readers or to the language, from its being brought forward with such peculiar prominence. Innocent wit and quick satire will ever be relished; but when coupled with offensive vulgarity, it seems to us not very dissimilar to the relish of the fabled Goul over the banquet which he tears from the cemetery. Three or four grammatical inaccuracies have escaped Mr. Campbell's keen eye, but as we failed to note them down at the time, we cannot now refer to them; whilst, in the midst of his diligence as a biographer, we cannot but be surprised that he should treat the celebrated Dr. Timothy Dwight, the late lamented president of Yale College, as so obscure a being in the literary world, that neither America nor England could furnish aught of his history but his name. We wish too that his taste and his liberality had induced him to give a

place in his selections to Henry Kirke White's productions, whose sweet, though melancholy muse, was at least as worthy of this distinction as those of Darwin and Anstey, the latter of whom died a year after the intensity of his application had prematurely closed the young poet's brief, but bright career.

Successful as he has been in this work, and gratified as every reader must be in rising from its perusal, we believe there are few, if any, who would not prefer to meet with him in the walks of his native Parnassus, to receive some fresh poetical emanation from his classical and vigorous mind. Why, we are frequently asked, should his fine and magnificent spirit abandon the lyre that he loves, whose strings, though struck but in negligence or idleness, have a melody and sweetness more touching than the finished sweep of others? Let him but grasp the talisman which he possesses with a fuller consciousness of its powers, and his name will be ranked among the first of those choice and celebrated spirits, to whom belong

"The tears and praises of all time."

Moral Sketches of Prevailing Opinions and Manners, Foreign and Domestic: with Reflections on Prayer. By Hannah More. 8vo. London, 1819. Cadell and Davies. pp. 551.

WE sat down to read this volume with expectations which have not been disappointed; and we tender the result of our examination with sincere pleasure. We find no gratification in exposing the demerits of a work, and are certain that the generous reader would feel no sympathy with us, were we to indulge a spirit so hostile to sound criticism. Those persons pay, indeed, an ill compliment to the public taste and temper, who imagine that no strictures will be read, but such as are written in the gall of bitterness, and who mistake indiscriminate abuse for critical acumen. To censure, will but too frequently be the duty of a faithful critic; but it will also prove a painful duty, which he will most reluctantly discharge. We trust that we shall never be found wanting in this duty to the public, when a task so irksome is imposed upon us; but we feel confident that we shall never scatter unmerited praise, or undeserved censures. Justice, truth, and impartiality, the motto of fair and honourable criticism, will be the rule of our conduct—a rule, which if truly applied, will induce the critic, laying aside every party and personal

feeling and interest, on every occasion, to know neither friend nor enemy in the publications which pass under his scrutiny. Sincerely influenced by these principles, it became a pleasing occupation to us to take up a production of this veteran champion for whatever is good in itself, and advantageous to the morals and the comforts of mankind. We have never regarded Mrs. More as a perfect, but as an excellent writer. We have always considered her as judicious, rather than profound; distinguished, not so much for depth of thought, as for discriminating observation; exhibiting a fund of general information arising from the best of principles acting upon the experience of a long life and an extensive acquaintance with society; and for the still more valuable knowledge of the human heart, consecrated to the furtherance of religion and to the benefit of mankind. She also possesses the happy art of conveying the stores of her own mind to others in an easy, chaste, and attractive style, which is correct without formality, classical without pedantry, and beautiful without labour. We hailed, therefore, with delight, another effort to serve the cause of truth and order, from the well-known and long-tried friend of virtue and of her country; whose consolation, at the advanced age in which she has again appeared before the public, it must be, that the close of her labours accords with the tenor of her literary career; and that, having finished her course as an author, it can be said of her with truth, that she never wrote a line "which dying she could wish to blot." These are her excellencies, as a writer; these are associated with our earliest recollections, and have been confirmed by the successive productions of her pen: we take leave of her, then, with unfeigned reluctance;—the only painful feeling with which we closed the volume (and we confess that it was a *very* painful one) was, that *it is the last*. This circumstance is distinctly noted in the preface; it compels the reader to enter upon the work with emotions of solemnity even amounting to awe; the writer is evidently herself intent upon it throughout, and the feeling is therefore kept up constantly, but not painfully; while the impression which is made upon us as we advance, and which remains with us when we shut the book, is, that we have been reading the legacy of a great and good mind to a world she is quitting for ever. The style corresponds with this prevailing sentiment; there is less of antithesis, and more of energy, than is to be found in her other productions. She is evidently intent upon her subject, and absorbed in it—less careful of expression than earnest in her pursuit—mainly

and unceasingly anxious that she may approve herself to the conscience. But for this, it had been superfluous to remark upon the volume as a composition. Mrs. More is a writer of established celebrity, too well known to require the comments of a periodical work like this; and criticism has too thoroughly sifted her powers to demand from us additional investigation. Whatever of merit or defect may attach to her style and manner, has been long since understood and appreciated; but there is a peculiarity, as it strikes us, visible in this last production; arising from the predominance of feelings which cannot be so well explained as in her own words.

"At her advanced age the writer has little to hope from praise, or little to fear from censure, except as her views may have been in a right or a wrong direction. She has felt that a renewed attention to growing errors is a duty on those who have the good of mankind at heart. The more nearly her time approaches for her leaving the world, there is a sense in which she feels herself more strongly interested in it; she means in an increasing anxiety for its improvement; for its advance in all that is right in principle and virtuous in action. And as the events and experience of every day convince her, that there is no true virtue which is not founded in religion, and no true religion which is not maintained by prayer, she hopes to be forgiven if, with declining years and faculties, yet with increasing earnestness, from increasing conviction of its value, she once more ventures to impress this last important topic on their attention."—[Pref. p. xvii.]

We are prepared to agree with her in the bold sentiment with which she sets out, that "religion has made, and is making," a considerable progress among us; "especially," as she adds, "in the higher, and even the highest, ranks of society." We call this a bold statement, because the mere advancement of religious knowledge will not absolutely decide a correspondent diffusion of religious principle; and because some recent facts have appeared to indicate a disposition hostile alike to the civil institutions of society and to the perfect system of Christianity. But it would be as irrational as uncharitable, to suppose that the aggregate of those unparalleled exertions which have of late years been made to disseminate the Scriptures, did not spring from a sincere desire to promote the Divine glory, and to ameliorate the moral condition of mankind, originating in an unfeigned conviction that these grand ends can be secured alone by the influence of the word of God. The writer before us affirms, that this is "a period abounding and advancing in almost

every kind of religious improvement ;" nor can the contrary be fairly inferred from that opposite spirit of infidelity which is abroad in the world, and which aims especially at seducing the lower classes of society. With the opponents of revelation, religion is too much a matter of indifference to disturb their repose, or rouse them from the indolence of their philosophical speculations, unless they are in danger of being beaten from their retreats by the arms of the enemy carried into their own territories. They now gird on their armour, not merely because their foes are at hand, but because they are every where victorious ; because the army of the living God is advancing in the fulness of its strength, having laid aside those party animosities and internal divisions which weakened it ; and because the triumph of the cross is no longer problematical. While bigotry has been shocked at the alliance of different Christian sects, agreeing in principle, without compromising conscience in their particular convictions, as indicating laxity of discipline, and endangering party pretensions, infidelity has taken the alarm upon better grounds ; it has calculated justly that union is strength, and that union only was necessary to complete the conquests of religion : and now that Christians are rallying around their common standard as a band of brothers, it trembles for the falsification of the threats of Voltaire, and the establishment of the predictions of Jesus Christ. The renewed efforts to prop a bad cause, which some consider as the evidences of decaying religion, appear to us rather as the convulsive struggles of a dying opposition, conscious of the strength and predominance of Christianity, the power and prevalence of which is too victorious to allow any man to remain neutral. Under these impressions, we cordially join in the satisfaction of this distinguished writer, at the progress which religion has made, and is certainly making, in the present day.

It has ever been a leading excellence in the writings of Mrs. Hannah More, that, beyond their intrinsic worth, they have been well-timed. She has been the guardian of public morals, without ostentation and without presumption, by sounding an alarm whenever they have been endangered, and by giving them a mild and scriptural direction when they continued to flow on uninterruptedly. The transition from a state of protracted warfare to one of profound tranquillity, could not but produce an extraordinary effect upon the public mind ; and it was natural to anticipate an eager disposition to visit the Continent, after it had been so long looked against our countrymen. Speculative evils were to be ex-

pected; but one object of this publication is to expose such as are real, and have actually taken place, and to guard against greater mischiefs which may yet be apprehended by too close a contact with those habits and sentiments so uncongenial with Christianity, and so unlike our native and educational principles.

The first part of the volume consists of Foreign Sketches, and deserves to be read with deep and serious attention. Three extracts alone can we indulge in; and indeed it is difficult to make selections from a volume abounding in truth, beauty, and pathos. The first relates to the purchase of articles of foreign manufacture.

"When tempted to make the alluring purchase by the superior beauty, real or imaginary, of the article, might we not presume to recommend to every lady to put some such questions as the following to herself:—'By this gratification, illicitly obtained, I not only offend against human laws, but against humanity itself; by this purchase I am perhaps starving some unfortunate young creature of my own sex, who gained her daily bread by weaving her lace or braiding her straw. I am driving her to that extremity of want which may make her yield to the next temptation to vice, which may drive her to the first sinful means that may offer of procuring a scanty, precarious, and miserable support. It is in vain that I may have perhaps subscribed for her being taught better principles at school, that I have perhaps assisted in paying for her acquisition of her little trade, if by crushing that trade I now drive her to despair, if I throw her on a temptation which may overcome those better principles she acquired through my means. Shall I not then make this paltry—this no sacrifice? Shall I not obtain a victory over this petty allurements, whose consequences when I first gave way to it I did not perceive?"

"The distress here described is not a picture drawn by the imagination, a touch of sentimentalism, to exhibit feeling, and to excite it. It is a plain and simple representation of the state of multitudes of young women, who, having been bred to no other means of gaining their support, will probably, if these fail, throw themselves into the very jaws of destruction. Think, then, with tenderness, on these thousands of young persons of your own sex, whom a little self-denial on your part might restore to comfort—might snatch from ruin. Many ladies, who make these unlawful purchases, do not want feeling, they only want consideration. Consider, then, we once more beseech you, consider, that it is not merely their bread, but their virtue, of which you may be unintentionally depriving them; and you will find, that your error is by no means so inconsiderable as it may hitherto have appeared to you."—[pp. 14—16.]

The second is a proper and necessary exposition of the views of the writer in remarks upon French manners and morals, which might otherwise appear unnecessarily severe, if not censorious.

"What has been said here and elsewhere of France, and of the religion of France, has been said 'more in sorrow than in anger,' and with the single view of caution to our own country. However we deprecate the past, we still cherish the hope, that having witnessed the horrors of a political, we may one day hail the dawn of a moral revolution. A virtuous king, and an improving government, leave us not without hope that this fair part of the globe may yet rise in those essentials without which a country can never be *truly* great. May they eventually improve in 'that righteousness which alone exalteth a nation!'"—[p. 90.]

The third bears upon the principle of false honour, to which so many have sacrificed conscience, family, and life. It is hardly to be expected that the pleadings of the moralist can eradicate an evil of such magnitude and inveteracy; but we hope the *duellist* will, at least, contemplate his moral portrait as delineated by this faithful and masterly hand; and especially, that it will be considered by those to whom the education of young men of family is entrusted.

"Boys well born, and accustomed to well-bred society, have a sort of instinctive notion of *honour*, which is strengthened by the conversation to which they are sometimes exposed. Seize upon this spirit, whether instinctive or contracted, but seize it with a view to convert it to higher purposes. This popular notion of honour may seem to give dignity to the tone of his conversation, while it is inflating his heart with arrogance. It may indeed set him above doing an act which some fashionable men may agree to call base, but it will not preserve him from a duel, which these same men agree to call honourable. But whatever acquittal a jury of the world's men of honour may pronounce on such a transaction, it will, by that awful decision from which there lies no appeal, by the definitive sentence of the great Judge of quick and dead, be pronounced murder;—murder of one of the combatants in the act, of both in the intention; murder as criminal as that which brings its vulgar perpetrator on the highway to his ignominious catastrophe. There is not, perhaps, a more hopeless crime than the last act of the *duellist*: he seeks out his own executioner, precipitates himself uncalled into the presence of his Judge; and not only the last desire of his heart, but the last effort of his hand, is revenge."—[pp. 99, 100.]

Although we have more freely indulged ourselves in extracts from this part of the subject than is prudent, in con-

nexion with those branches which remain, and with our prescribed limits, we cannot forbear avowing that we have exercised some self-denial in having passed over many others, which we had marked as we read, and which would have richly adorned our pages. In page 39, for instance, is a fine contrast between the precepts of Lord Chesterfield and those of St. Paul, on the subject of *politeness*; in which it is admirably remarked, that "the essence of the worldly code of ethics is selfishness, that of the Christian is disinterestedness." A triumphant contrast is drawn between the fortitude of some British Christian heroines, and that not merely of the female patriots and martyrs of the French revolution, but of the noblest characters of all antiquity. This fine picture closes with Rachel Lady Russel; and he must be something more or less than human who can contemplate it without emotion. After comparing her with the most renowned examples of Roman fortitude, especially with Portia and Arria, she says, "These heroic instances of conjugal affection, which have been the admiration of ages, are surpassed by the conduct of Lady Russel: *they* died a voluntary death rather than outlive their husbands; Christianity imposed on *her* the severer duty of surviving hers, of living to suffer calamities scarcely less trying, and to perform duties scarcely less heroic." But it is when accompanied by the animated description of the sufferings and courage of this extraordinary woman, that the force of this just and striking observation can alone be duly felt.

We now enter upon the second part of the volume, which consists of Domestic Sketches, still more interesting, if possible, than those which related to foreign manners and seductions. These open with "soundness in judgment, and consistency in conduct;" in which we are reminded, that "the formation of a Christian character is not the work of a day; not only are the views to be changed, but the habits to be new-moulded; not only is the heart to be convinced of sin, but its propensities are to be bent into a contrary direction." And it is truly observed, that "the deepest humility is generally connected with the soundest judgment;" and that "the judicious Christian is watchful against speculative errors, as well as against errors in conduct." Again: "Some Christians of the primitive ages were not then, perhaps many of the present age are not now, aware, that he who overleaps the truth errs as widely as he who falls short of it; nay, the danger is even greater, as it is more difficult to recede than to advance." We are, however, aware, that the production of such detached and isolated sentences, selected from a

matchless train of reasoning and reflection upon "novel opinions in religion," can convey no adequate impression to the reader of the surpassing interest and importance of the discussion; and most reluctantly do we present him with a taste, where we should be most happy to place before him a banquet. One paragraph we cannot refrain from extracting.

"We want more simplicity in the exercise of our religion; we want to be reformed by it, and not to reform it; we have need to be sent back to our first rudiments. We should imitate the plainness and uncomplicated method of the New Testament, where the doctrines are few, but of importance inestimable, infinite, eternal! We should examine the grounds of our faith by this unerring guide, and not by the pullulations of our own visionary fancies."—[p. 160.]

These general considerations lead to a judicious examination of the "ill effects of the late secession;" and, after some just and powerful strictures upon the spirit manifested in it, and an impressive statement of the arrogance to which that spirit has given rise, on the part of some of the disciples of this new system, it is truly observed: "If this spiritual vanity should flourish, we shall soon have none left to learn; all will be teachers."

"Thus the raw and rash Christian confidently jumps over all the intermediate steps between the inquirer and the instructor, and despising the old gradual approach to the sacred temple, despising the study of books, of men, and of himself, starts up at once a full-grown divine;—the novice seizes the professor's chair, erects himself into a scholar without literature, and a theologian without theology. On the strength of a few texts, ill understood and worse applied, he undertakes to give his young neighbours new views of the bible, and without eyes himself, sets up for a guide of the blind."—[pp. 172, 173.]

"On the exertions of pious ladies" a fine and delicate caution is given, and so given, that offence cannot be taken at it, while Christian females will, we earnestly hope, make it the subject of serious meditation, and, if need be, of self-correction.

"May not those large portions of time, and strength, and spirits, so generously spent abroad by zealous Christians, in the most noble exertions of religious charity, be sometimes suffered to entrench, in some measure, upon the imperious calls of domestic life, upon those pleasing and sacred duties for which *HOME* is a name so dear? May they not be so exhausted by external concerns, that they may be in danger of entering with diminished interest on the retired exercises of the closet? All business, even religious business, is apt to produce a hurry

and bustle in the mind, and an agitation in the spirits, which the most serious persons lament, as being attended with some disqualification for personal improvement.—'My mother's children gave me their vineyards to keep, but mine own vineyard have I not kept,' was the pathetic lamentation of the ancient church. They had engaged her in labours and difficulties, which she feared had, in some measure, impeded the progress of her own spiritual concerns. It was in her own house, at Bethany, that Mary sat at the feet of Jesus."—[pp. 194, 195.]

This is written by a friend, and not by an enemy to female exertion, as she most amply proves in the contrast which she draws between the uncensured publicity of the daughters of dissipation, and the unassuming deportment of those ladies who take part in the public institutions of religion and of humanity.

"Compare, now, these inoffensive and quiet auditors with the gay multitudes of their own sex which crowd the resorts of pleasure. Here, they are the peaceful listeners; there, they are the busy performers. The others are not, as here, passive recipients of entertainment, but the entertainers, but the exhibitors. Yet who, among the worldly, censures one of these classes?—who, among the prejudiced, does not censure the other?

"Compare, then, the few hours in the day, and the very few days in the year, given up by the one to these serious pleasures, with the uncounted hours of the countless nights, spent by the other in the *anti-social* crowds of turbulent pleasure—spent, we will not say in the *midnight* parties, for that would give a false impression of the season of those amusements. The midnight hour was heretofore used proverbially to express *late* revelling. But from the present inversion of hours, that would give an idea not only of dulness but vulgarity, for it would rather designate the hour when company met than when they parted. Midnight was once the time which *closed* the scene of dissipation; it is now that of *commencing* it. And it is scarcely extravagant to say, that the morning frequenters of the charitable meetings join them not many hours after the others return from the scene of their unquiet pleasures. In the one case, no neighbourhood is kept awake by unseasonable noise and knockings, no servants are exposed to corruptions abroad, nor robbed of quiet rest at home."—[pp. 204—206.]

In this connexion, Mrs. Fry, "the female Howard," and her benevolent coadjutors, are eulogized with equal truth and propriety. These remarks are followed by strictures "on high profession and negligent practice;" on some "pious frauds" of certain young ladies, willing, for certain purposes, to be thought worse than they really are, which the author censures under the title of "auricular confessions;" on "un-

profitable reading;" a department of the work, of great value and importance; and on worldly compliances, mingled with partial professions of religion, under the singular but expressive epithet of "the borderers;" from which we quote the following remarks:—

"Perhaps you have just religion enough to render you occasionally uneasy. The struggle between the claims of the world and your casual convictions, is far from being a happy state. The flattery which delights, misleads: the diversions which amuse, will not console: the prospect which promises, disappoints. Continue not, then, 'working in the fire for very vanity.' Labour not to reconcile two interests, which, spite of your endeavours, will ever remain irreconcilable. The single eye cannot be fixed on two objects at once."—[p. 271.]

The third and most important part of the work consists of "Reflections on Prayer, and on the Errors which may prevent its Efficacy," of which we can only present a syllabus.

"On the Corruption of Human Nature.—False Notions of the Dignity of Man, shewn from his Helplessness and Dependence.—The Obligation of Prayer Universal.—Regular Seasons to be observed.—The Sceptic and the Sensualist reject Prayer.—Errors in Prayer, which may hinder its being answered.—The proud Man's Prayer.—The patient Christian.—False Excuses under the Pretence of Inability.—God our Father.—Our Unwillingness to please Him.—Forms of Prayer.—Great and little Sins.—All Sin an Offence against God.—Benefit of habitual Prayer.—The Doctrine of imputed Sanctification, newly adopted.—The old one of progressive Sanctification, newly rejected.—The adoption of the one and the rejection of the other hostile to Prayer.—St. Paul's Character.—Character of those who expect Salvation for their good Works.—Of those who depend on a careless nominal Faith.—Both these Characters unfavourable to Prayer.—Christianity, a Religion of Love, which disposes to Prayer, exhibited in a third Character.—Prayer.—The Condition of its attendant Blessings.—Useless Contention about Terms.—Vain Excuses for the Neglect of Prayer.—The Man of Business.—Case of Nehemiah.—Prayer against the Fear of Death.—Characters to whom this Prayer is recommended.—The Consolations of Prayer.—Its perpetual Obligation.—On intercessory Prayer.—The Praying Christian in the World.—The Promise of Rest to the Christian.—The Lord's Prayer, a Model both for our Devotion and our Practice.—It teaches the Duty of promoting Schemes to advance the Glory of God."—[Contents, pp. xxii. xxiii.]

We had marked many paragraphs, but dare not transcribe them. The mere reader of this review will think that

we have already given too many. The reader of the volume, (and we trust that all our readers will be such,) will be surprised that we have been so sparing. We indulge only in one more, which contains, in conclusion, a sublime appeal on the worth of the soul.

"The awful ruins of imperial Rome, the still more defaced vestiges of learned Athens, present a deeply touching spectacle of departed glory. Still more affecting is it to contemplate in the volume of history the destruction of Carthage, of Babylon, of Memphis, whose very ruins are no longer to be found! How affecting to meditate on ancient Troy, whose very site can no longer be determined! Yet here no wonder mixes with our solemn feelings. All these noble monuments of human grandeur were made of destructible materials; they could not, from their very nature, last for ever. But, to a deeply reflecting mind, what is the ruin of temples, towers, palaces, and cities; what is the ruin of 'the great globe itself,' compared with the destruction of one soul meant for immortality—a soul furnished by its bountiful Creator with all the means for its instruction, sanctification, redemption, and eternal bliss? And what presents the most mournful picture to us, and is in itself the most dreadful aggravation, is, that its consciousness cannot be extinguished; the thought of what he might have been, will magnify the misery of what he is—a reflection which will accompany and torment the inextinguishable memory through a miserable eternity."—[pp. 511—513.]

We now bid this interesting writer farewell. She has been associated with the first impressions of our childhood in her "*Sacred Dramas*." She has been our monitor and companion in all the subsequent scenes of our lives, as parents, as Christians, as men of the world. She forms a link with departed intellectual greatness, with the Johnsons, the Cumberlands, the Cowpers, of other days. She has left us, as a legacy, this last treasure, which proves not only all her mental faculties unimpaired, but her Christian charity burning brighter as the evening shadows thicken around her. We watch her departing steps with unceasing interest; and shall mourn for ourselves, but not for her, when the chariot of immortality shall descend to bear her out of our sight. Then she will "cease from her labours," and "enter on her rest;" but neither will her memory nor her usefulness perish with her in the grave. She has devoted to the best purposes the talents with which she has been gifted: and her works will do more than follow her to the land of spirits; for they will be instrumental in training for its enjoyments many a probationer, who has yet, and ages hence will still have to enter on his journey through this vale of tears.

The Life of Andrew Melville; containing Illustrations of the Ecclesiastical and Literary History of Scotland, during the latter Part of the Sixteenth and Beginning of the Seventeenth Century: with an Appendix, consisting of Original Papers. By Thomas M'Crie, D.D., Minister of the Gospel, Edinburgh. 2 vols. 8vo. Edinburgh. 1819. pp. 501, 549. Blackwood.

THE era of the Reformation is one of the most interesting in the page of history. The change which then took place in religious opinions was the necessary result of various concurring causes, which gradually developed themselves as mankind advanced in knowledge. The effects which it produced were almost instantaneously felt in every country of Europe, and still continue to maintain a sensible influence upon the religion, the policy, the literature, and the science of many nations.

At that era new energies were excited in the human mind; and a spirit of inquiry, and in general an independence of character was elicited, to which the history of the species affords no parallel. This elevation of sentiment was not confined to a few individuals, to one district of country, or to one nation. In Germany, in France, in England, and even in Scotland, a similar tone of temper and the same fervid zeal almost simultaneously appeared; and the united power of the ecclesiastical and civil authorities was unable to repress them.

Dr. M'Crie's labours, in illustrating the origin and progress of the Reformation in Scotland, have already received no ordinary share of approbation; and we are informed by him, that "the life of Melville may be viewed as a continuation of the account of ecclesiastical transactions in Scotland which he some years ago laid before the public in the life of John Knox." Every person who reads the work with attention, and who is acquainted with the author's former publication, must admit that it forms a very interesting continuation of the history of a period, in which events of the utmost importance to the happiness, the prosperity, and the most momentous concerns of the Scottish nation are unfolded. Nor must it be conceived that the narration of these events can afford pleasure or instruction but to the inhabitants of the country where the transactions actually happened, or to the descendants of those who acted a part in the drama: on the contrary,

the Christian and the philosopher, the man of enlarged and comprehensive views, will contemplate such authentic memorials of affairs, though relating to a country comparatively obscure, as valuable documents, by which the history of man is illustrated, and from which the most instructive lessons of wisdom may be derived.

Though the Reformation, whose history this author has so ably detailed, was not attended with such splendid circumstances, nor conducted upon so extensive a scale, as that of several of the other European states, yet the moving power was the same with that which actuated the whole body. It was the struggle of reason against long established prejudices; of liberty against tyranny; of religion against a haughty, tyrannical, and superstitious priesthood.

One of the most distinguished of Knox's successors in this warfare, was Mr. Andrew Melville. He was born on the 1st of August, 1545, at Baldov, about a mile from the town of Montrose, in the county of Forfar. He was the youngest of nine sons, all of whom arrived at the state of manhood, and appear to have been distinguished by a more than ordinary share of talent. Young Melville was, at a very tender age, deprived of both his parents. His father fell at the battle of Pinkie, in 1547; and his mother died in the course of the same year. The want of these natural guardians was, however, amply supplied by the kindness and affectionate regard of his eldest brother, who treated him as one of his own family—a labour of love in which he was warmly seconded by his wife, who vied with him in cherishing the young orphan thus committed to their care.

Melville was of a delicate constitution; but he very early discovered a taste for learning, which his brother resolved to gratify. He was accordingly sent to the grammar school of Montrose, and placed under the care of Thomas Anderson, who instructed him in the principles of the Latin language; and, if we are to judge of the ability of the teacher from the proficiency of the scholar, we may infer that he was well fitted for his office. The study of Greek had not as yet been generally introduced into Scotland, and there were few professors in the universities who possessed even a tolerable acquaintance with it. By means of the liberality and public spirit of John Erskine, of Dun, a Greek school had, however, been established at Montrose, and Pierre de Marsilliers, a native of France, was the teacher. When Melville had finished his course of Latin at the grammar school, instead of repairing to the university, he remained

under the care of this learned Frenchman for two years. The French language was at this time generally taught in Scotland along with the Latin. Melville, who had already acquired some knowledge of French, had an excellent opportunity of improvement under Marsilliers, of which he eagerly availed himself.

Thus grounded in the rudiments of Latin, Greek, and French, Melville, at the age of fourteen, was sent to the University of St. Andrew's, and entered the College of St. Mary, or, as it was sometimes called, the New College.

The method of teaching, as well as the books which were then taught in the European seminaries, are well known. Though Dr. M'Crie has not mentioned the circumstance, it does not admit of a doubt, that the Scottish universities closely imitated the university of Paris. The text book was Aristotle; and, enthusiastic as their admiration of the Stagyrte might be, it appears that the professors at St. Andrew's were incapable of perusing his works in the original, and were therefore obliged to be contented with a Latin translation. The superiority of Melville's acquirements in Grecian literature above his teachers could not fail to be felt by them. We are informed, however, that it excited no mean jealousies; but that, on the contrary, they held out to him every encouragement to prosecute his studies. In consequence of his industry and talents, it may be conjectured that he was distinguished for his early proficiency in learning. He accordingly left St. Andrew's, with the character of being "the best philosopher, poet, and Grecian, of any young master in the land." About this time, he was patronized by Buchanan, to whom he addressed a copy of verses. An intimacy was contracted between these two eminent men, which continued uninterrupted till they were separated by death. Their taste for classical literature was similar; their independence of character and many other circumstances constituted a bond of union, which both have recorded in a manner that leaves no doubt of their sincerity.

In 1564, Melville, with the consent of his brothers, set out for Paris, and entered himself a member of its celebrated university. Here he applied, with his usual ardour, to the study of the Greek language, under the celebrated Turnebus; and also attended the lectures of Mercerus and Quinquarboreus, who were conjunct royal professors of Hebrew and Chaldee. He had no opportunity of obtaining an acquaintance with these languages in his native country. It was at Paris, therefore, that his taste for oriental literature was

formed, and he ever after prosecuted it with much zeal and success. Peter Ramus, the avowed opponent of Aristotle, was professor of Roman eloquence, and in the zenith of his reputation. The eloquence of his lectures, the boldness and energy of his declamation against the Aristotelian philosophy, made converts of the most distinguished scholars of the age; and Melville, his passionate admirer, afterwards introduced his system of philosophy into the universities of Scotland.

There was as yet no professorship of civil law in the university of Paris; and Melville, whose thirst for general knowledge seems to have been excessive, determined to repair to Poitiers, and study Roman jurisprudence there. Upon his arrival in that city, so great reputation had he already acquired, although only twenty-one years of age, that he was made a regent in the College of St. Marceon. The renewal of the civil war in 1567, interrupted, however, his labours in this capacity; and in 1568, when Poitiers was besieged, he became tutor to the son of a counsellor of the parliament, a promising youth, unfortunately killed by a cannon ball during the siege. The unsettled state of France, together with the high reputation of the academy of Geneva, made him resolve to undertake a journey thither. That small republic was at this time the centre of attraction to the whole Protestant world. Here the most celebrated champions of the new faith resided; and here their admirers could enjoy that liberty of conscience and personal freedom which were denied to them in almost every other European state.

Our young literary adventurer had procured in France letters of introduction to Beza, who was so pleased with him at their first interview, that, after being examined on Virgil and Homer, he was, with the concurrence of his colleagues, admitted professor of humanity. His acquaintance with the learned languages, it may be supposed, was already very considerable, but he did not on that account relax his diligence. He considered it no degradation to the station which he held in the academy, to enrol himself as a pupil under some of his celebrated associates. He studied Hebrew and Syriac under that great oriental scholar, Bertram, the author of the work "*De Republica Ebraeorum*," and Greek under Franciscus Portus, a native of the island of Candia, and the master of Isaac Casaubon, the first Greek scholar of the age. The literary society with which he mixed at Geneva, afforded many charms to one of his taste and

genius. The luxury of enjoying the conversation and instructions of such men as Beza, Scrimger, Joseph Scaliger, Hottoman, Bonnefoy, and many other eminent scholars, was properly appreciated by him, and seems to have made him for a season almost to forget his native country. At last, however, he complied with the earnest requests of his relations and friends, and returned to Scotland in 1574, after an absence of ten years.

Those who were zealous in promoting the cause of literature in Scotland received the wanderer with open arms; and as Buchanan's literary and political influence was then very great, he, accompanied with some others, waited on Melville, and offered him the appointment of domestic instructor to the Regent Morton. This he prudently declined, and repaired to Baldovry. He was not permitted, however, to remain long in his retirement. Beza's letter to the general assembly had mentioned Melville in so flattering terms, that those who had the chief influence in ecclesiastical affairs were anxious to have the benefit of his advice and co-operation in conducting the business of the church, whose situation was critical, and required delicate management. St. Mary's College, St. Andrew's, and the University of Glasgow, were both eager to profit by his labours; but after mature deliberation, he accepted the office of principal of the latter seminary. He immediately repaired to the sphere of exertion he had chosen, and on his road was introduced to the young king, (then only nine years old,) at Stirling, and found Buchanan engaged in superintending his majesty's education, and busily occupied in the composition of his history of Scotland. The University of Glasgow was founded in the year 1450, for the study of "theology, canon and civil law, the arts; and every other useful faculty." When Melville assumed the superintendence of it, he soon discovered its ruined state, both in regard to funds and to the mode in which the system of education had been conducted. He entered upon his task with alacrity, and, after incredible labour and address, succeeded in accomplishing what he had projected. He laid down a new plan of study, introduced the text books of Ramus, and caused his philosophy to be taught, whilst he himself took the charge of the theological department. The University, therefore, that had formerly been deserted, was now in a short time resorted to by students from all quarters. He paid the strictest attention to the discipline of the college, and on several occasions shewed an intrepidity in maintaining its authority which few could have been

capable of exerting. The plan which he adopted, besides conferring the most essential benefits upon the seminary over which he presided, was of advantage to the nation in general; for it was by means of his exertions that the most difficult Greek authors were read and explained at Glasgow, and the Hebrew language taught. The example which he gave was imitated by the other Scottish universities, so that his being appointed principal at Glasgow may be esteemed a new era in Scottish literature. Though his chief inducement for returning to Scotland was to lend his assistance in promoting the cause of literature, yet his whole time was not engrossed even by these laudable endeavours. He possessed an uncommon degree of activity of mind; and it was impossible for him to be an indifferent or an idle spectator of the important events which, in rapid succession, passed before his view. Ecclesiastical and civil affairs were then intimately blended together; and such was the consequence of the late reformation, that whatever affected the one had a direct influence upon the other. The controversies between the episcopalians and the presbyterians were carried on with great rancour. This was increased in consequence of the invasions that had been made upon the property of the church; and the most bitter recriminations were exchanged between the hostile parties. Melville was, from principle, a presbyterian, and had borrowed his form of church government chiefly from Geneva. He sat in the general assembly held at Edinburgh, in March 1575, and took an active part in its debates. This he also did in the subsequent assemblies; and in that which met in 1578, when the second book of discipline was completed, containing a distinct outline of the presbyterian form of church government, he was chosen moderator. From the active part which he took in this business, episcopal writers have ascribed the establishment of presbytery in Scotland to his sole exertions. But this is a mistake. He had many able coadjutors, who were equally zealous in the cause. The Regent Morton was, however, well aware of the importance of gaining over Melville. When he found that he could produce no impression by soothing him, he tried to overawe him by authority; but he was not to be intimidated by his threats: and in a private conference, when Morton, much irritated at Melville's defending the measures of the assembly, which was then sitting, exclaimed —

“There will never be quietness in this country till half a dozen of you be hanged, or banished the country;” he dauntlessly

replied: 'Tush, sir; threaten your courtiers after that manner. It is the same to me whether I rot in the air or in the ground. The earth is the Lord's. *Patria est ubicunque est bene*. I have been ready to give my life where it would not have been half so well wared*, at the pleasure of God. I have lived out of your country ten years as well as in it. Let God be glorified: it will not be in your power to hang or exile his truth†.'—[Vol. i. p. 195]

The man who could express himself thus, shewed how akin his spirit was to that of his predecessor, Knox.

Notwithstanding the perpetual ferment in which the general assembly was kept by the opposition of the court, the interests of learning and the reformation of the universities were not neglected. In consequence of the zealous exertions of the Jesuits on the Continent, many of the Scottish youth repaired to their seminaries. As an antidote to this unpatriotic practice, it was proposed to convert one of the colleges of St. Andrew's into a school for divinity. This was accordingly done; and of such importance was the institution esteemed, that, after various negotiations, Melville was induced to leave Glasgow, and remove to St. Andrew's. Dr. M'Crie has appropriated the fifth chapter of his work to an account of the erection and history of the latter University. Aware that it was not necessarily connected with his subject, he apologizes for its insertion; but there was no occasion for his doing so. It contains a great deal of curious and interesting matter, and will, we are satisfied, be perused with pleasure by his readers. It is so condensed, however, that it is incapable of being abridged. We must therefore refer to the work itself.

In the month of December, 1580, Melville was installed principal of the New College of St. Andrew's, and immediately commenced his course of theology. *Calvin's Institutes* was his text book. He also gave lessons on the Hebrew, Chaldee, and Syriac; and his uncommon merit in all of these departments is acknowledged even by his greatest enemies. He was placed in a delicate situation, and, as he himself had conjectured, very soon met with opposition. The professors who had been removed previous to his admission were dissatisfied, and imputed the whole blame to Melville. His contempt of the Aristotelian logic, and the introduction

* Expended, or bestowed.

† Melville's Diary, p. 52. Referring to Morton's threats against him, his nephew says: — 'Manie siclyk hes he hard, and far ma reported in mair fertill form, bot for all never jarged a jot ather from the substance of the cause, or forme of proceeding thairin.'

of the philosophy of Ramus, created opposition from another quarter; but he was enabled to overcome all these difficulties. What occasioned greater trouble to him was the ascendancy which Lennox and Arran had attained over the king, who was now about fifteen years of age. Their object was to re-establish popery, and the influence of the court of France in Scotland. The whole Protestant interest in the country was roused. Lennox had publicly renounced popery; but letters from Rome were intercepted, which granted a dispensation to the Roman Catholics to profess the Protestant tenets for a time. This was the immediate occasion of swearing the *national covenant*. It was subscribed by the king, his household, and all ranks of the community. The subscription of the court to this bond was, however, a mere pretence. They had determined to follow, and actually did follow, the most arbitrary measures. The general assembly, of which Melville was moderator, drew up a remonstrance to the king and council. This was presented by some of its members at Perth. Dr. M'Crie gives the following interesting account of this transaction, which would furnish an admirable subject for the historical painter:—

“The favourites expressed high displeasure at hearing of this deputation; and the rumour ran that the commissioners would be massacred, if they ventured to approach the court. When they reached Perth, Sir James Melville, of Halhill, waited on James Melville, and besought him to persuade his uncle not to appear, as Lennox and Arran were particularly incensed against him for the active part which he had taken in defeating their measures. When the message was brought to him, and his nephew began to urge him not to despise the friendly advice of their kinsman, Melville replied, ‘I am not afraid, thank God! nor feeble-spirited in the cause and message of Christ: come what God pleases to send, our commission shall be executed.’ Having obtained access to the king in council, the commissioners presented their remonstrance. When it had been read, Arran, looking round the assembly with a threatening countenance, exclaimed, ‘Who dares subscribe these treasonable articles?’—‘WE DARE,’ replied Melville; and advancing to the table, took the pen from the clerk and subscribed. The other commissioners immediately followed his example. Presumptuous and daring as he was, Arran felt abashed and awed for the moment; Lennox addressed the commissioners in a mild tone; and they were peaceably dismissed. Certain Englishmen, who happened to be present, expressed their astonishment at the bold carriage of the ministers, and could scarcely be persuaded that they had not an armed force at hand to support them. They *might* be surprised; for more than forty years elapsed after that period,

before any of their countrymen were able to meet the frown of an arbitrary court with such firmness and intrepidity*."—Vol. i. pp. 272, 273.

The tyranny of Lennox and Arran rendered them very obnoxious to the nobility. The former was compelled to leave the kingdom, and the latter was confined to his own house. But Arran soon regained his influence; and as Melville, from his station, abilities, and character, was more the object of hatred than any of the other ministers, it was determined that he should be the first victim. He was accordingly summoned before the privy council, to answer for seditious and treasonable practices. After a kind of mock trial, and receiving sentence to be confined to Blackness Castle, he deemed it expedient to flee to England. In a short time after, "a parliament was held, by which presbytery was overthrown, and the liberties of the church and nation laid at the feet of the king." Many noblemen and ministers fled, and others were imprisoned. The brutality of Arran's administration effected its own ruin. The nation, the nobles, and even James himself, felt disgusted at his arrogance. With the permission of Elizabeth, the exiles entered Scotland—the people flocked to their standard: and having marched to Stirling, Arran fled, and the nobles were admitted to favour and power. Melville accompanied them from London, and returned to Scotland after an absence of twenty months.

Having consecrated his labours to the defence of the church, he immediately exerted himself to recover its liberties. He found, however, that the noblemen with whom he had returned were not actuated by the purest motives. Provided they got their own grievances redressed, they were indifferent as to the interests of the church; and dissension prevailed even among the ministers themselves. They had several interviews with the king, in the course of which some very unpleasant expressions were made use of by both parties. At last, in consequence of the active, and it must be admitted somewhat vindictive part, which Melville took in prosecuting Archbishop Adamson to excommunication in the general assembly, for having taken upon himself the office of a bishop, and used its usurped authority for the destruction of presbyterianism, he was ordered to remove beyond the river Tay; but he was soon restored to favour, in a way not

* "• Buik of the Univ. Kirk, ff. 125—127. Melville's Diary, p. 96. Cald. MS. vol. iii. pp. 123—9. Petrie, part 3, p. 431."

very creditable to his majesty, who, for the renewal of a lease by the university to one of their tenants, a friend of his master of the hawks, liberated and restored to them their principal.

In 1587, Melville was again chosen Moderator of the General Assembly; and as the report of a Spanish invasion had excited great alarm throughout the country, he called an extraordinary meeting of its members, to concert measures to resist the Armada. The dissension between the court and the church began to subside, and in process of time the establishment of presbytery was ratified by parliament, which afforded Melville and his friends the most sincere pleasure. At the coronation of James's Queen he recited a Latin poem, called *Stephaniskion*, which was printed on the subsequent day. For some years nothing very particular occurred in his history. He continued to discharge his duties in the college with his usual ability, contributed more than any other person to its prosperity, and upon the death of Principal Wilkie, was elected rector of the university.

The history of Scotland at this time presents a melancholy picture of the state of society in that kingdom. The weakness and unsteadiness of the king, the turbulence of the nobles, and the dissensions which prevailed in regard to religion, kept the nation in a perpetual ferment. The popish lords made a vigorous effort to restore popery, and had entrusted George Ker, brother of Lord Newbattle, with letters to Spain, which contained a plan for the invasion of Scotland and England at the same time. This, however, was happily frustrated, the messenger being seized when on the eve of setting sail. Through the timidity or bad faith of the king, only one of the conspirators was executed, and he the most innocent. The rest either escaped from prison, or suffered the slight punishment of being discharged from appearing in some of the principal towns of the kingdom. The church, however, was not to be intimidated by the example of James. The popish lords were excommunicated, but the attempt to bring them to a trial was under various pretences defeated. It was not long ere they broke out into open rebellion;—by act of parliament their estates were forfeited, and they left the kingdom, but speedily returned; by which means both church and state were thrown into confusion. Dr. M'Crie gives a minute and distinct account of the various negotiations which were entered into upon this occasion, and in the course of which Melville bore so distinguished a part. [Vol. ii. from p. 61 to p. 87.]

The king and the court seized every opportunity of thwarting the measures of the clergy. In consequence of a tumult which had taken place in Edinburgh, but attended with no serious consequences, James was exasperated against them to a very high degree; and this was made the pretext for subverting the liberties of the church. Insidious plans were adopted to inveigle the ministers, and among others the king proposed fifty-five questions, and called a general assembly to meet at Perth to consider them. Melville was not present at their discussion, being detained by some business connected with his duty, as rector of the university. The next assembly was to be held at Dundee; and sensible that his absence from Perth was one chief cause of the advantages which had been obtained, means were devised to prevent, if possible, his attending there. For this purpose a royal visitation of the University of St. Andrew's was projected. A rigid scrutiny was instituted into Melville's conduct; but when they could fix upon nothing censurable, they deprived him of his rectorship. Doctors and regents of philosophy were discharged, under the pain of deprivation and rebellion, from sitting in sessions, presbyteries, synods, or general assemblies. Several other restrictions were imposed, all of them intended to prevent Melville's admission into the church courts, and thus to get rid of his formidable opposition. Wallace and Black, the two ministers of St. Andrew's, were removed; and when every necessary preparation was supposed to be made, prelacy was declared to be the third estate of the kingdom, and ministers were allowed a vote in parliament. Previous, however, to this being carried into execution, the subject was debated in a conference in the presence of the king, when Melville plainly declared his sentiments; but upon presenting his commission to the general assembly at Dundee, the king would not permit him to speak, and commanded him to leave the town. Neither was he permitted to sit as a member in the subsequent assembly at Montrose; but being allowed to remain on the spot, he was of great use to his brethren in giving them advice.

Dr. M'Crie seizes every opportunity to illustrate the literary and civil history of Scotland. The impression which his narrative is calculated to give of King James, is not very favourable either to his morals or to his talents, which certainly have been greatly overrated. The account of his works, however, in the ninth chapter, particularly of "The Law of free Monarchies," and of "The Basilicon Doron," is interesting, and drawn up with candour. In the same chapter

is inserted a detail of the circumstances of the appointment of an anniversary to be observed of the king's deliverance from Gowrie's conspiracy, of a proposal for a new translation of the Bible, and the measures which were taken to communicate religious instruction to the Highlands and the isles of Scotland.

The king and his advisers deemed it expedient to spread a report that another Spanish invasion was intended; but Melville, imagining that this was merely designed to withdraw the clergy from the important subjects which now occupied their attention, ridiculed the idea, and, in a discourse delivered at the weekly lecture at St. Andrew's, animadverted severely on the unfaithfulness and secular spirit which had become common among ministers. His conduct was reported to the king, who, having come to St. Andrew's, issued a *lettre de cachet*, without consulting the privy council, confining him within the precincts of his college. On the accession of James to the throne of England, he was allowed, however, the liberty of six miles round St. Andrew's. The removal of Scotland's pedant king to a more powerful throne and a superior inheritance, did not divert him from executing his intention of entirely new-modelling the constitution of the church of his native country. It rather gave him additional confidence, and enabled him to accomplish what he had projected in a more undisguised manner. The general assembly, by opposing his measures, was particularly obnoxious to him; he had, therefore, resolved to prevent its meeting in future. Meanwhile the admirers of the ecclesiastical constitution of Scotland were determined to assert their rights, and they, accordingly, held an assembly at Aberdeen, which so irritated James, that the ministers were imprisoned, and convicted of high treason. Though Melville was not implicated in this transaction, he yet beheld with regret the precipitate and tyrannical measures which the king had adopted. He repaired to Perth, and protested in parliament against episcopacy. This was the last public appearance he was permitted to make in his native country; for in the end of May, he and seven other ministers were commanded by the king to be in London before the 15th of September;—a requisition with which they complied. The treatment they experienced there was at once the most foolish and tyrannical that can be imagined. They appeared before the privy council; sermons were preached for the express purpose of converting them to episcopacy; and spies were placed about them to watch all their motions. Melville had been long in the practice of

occasionally amusing himself by writing Latin epigrams; and unfortunately he had written one on the royal altar, which, having been stolen by some of his attendants, was shewn to the king. He was sent to the Tower, and his associates were also put in confinement. Here he was treated with the utmost rigour, and in the meantime was deprived of his office of principal. By the interest, however, of the Duke de Bouillon, he regained his liberty, after having been imprisoned four years. He then repaired to Sedan, in France, and in this place he spent the last eleven years of his life, dying in the course of the year 1622, at the advanced age of seventy-seven years.

The character of Andrew Melville was undoubtedly one of the most remarkable of the age in which he lived. A pretty tolerable idea may be formed of him from the analysis we have given of Dr. M'Crie's interesting and instructive work. He possessed every opportunity of improvement which the most celebrated European schools could afford. By quickness of parts, great ardour in the pursuit of knowledge, and indefatigable industry, his attainments were of the first order. His talents were also exceedingly practical. This gave him a decided superiority over his literary and political antagonists, and inclined those of his own party to concede to him the post of honour as well as of danger. His moral character was pure and unsullied; and one cannot help regretting that a man of so very varied and distinguished excellencies should have been so cruelly treated by those who ought to have formed a better estimate of his real value. We heartily agree with Dr. M'Crie, that there are few individuals to whom Scotland is under greater obligations than to him.

From the nature of the work, and not from the sense which we entertain of its merits, our extracts have been so few, that we gladly give place to the author's candid summary of the chief excellencies and defects of his hero's character.

“ Melville possessed great intrepidity, invincible fortitude, and unextinguishable ardour of mind. His spirit was independent, high, fiery, and incapable of being tamed by threats or violence; but he was at the same time open, candid, generous, affectionate, faithful. The whole tenor of his life shews that his mind was deeply impressed with a sense of religion; and that he felt passionately attached to civil liberty. The spirit of his piety was strikingly contrasted with that compound of indifference and selfishness which is so often lauded under the names of moderation

and charity. 'Thou canst not bear them that are evil, and thou hast tried them that say they are apostles and are not, and hast found them liars,' was the commendation which he coveted, and which he merited. Possessing, in a high degree, the *perfervidum ingenium* of his countrymen, sudden and impetuous in his feelings, as well as prompt and vivacious in his conceptions, he poured out a torrent of vigorous, vehement, regardless, resistless indignation, mingled with defiance and scorn, on those who incurred his displeasure. But his anger, even when it rose to its greatest height, was altogether different from the ebullitions of a splenetic, irritable, or rancorous mind. On no occasion was it ever displayed in consequence of any personal injury or provocation which he had received. It was called forth by a strong feeling of the impropriety of the conduct which he resented, and of its tendency to injure those public interests to which he was devoted. And there was always about it an honesty, an elevation, a freedom from personal hate, malice, or revenge, which made it respected even by those who censured its violence, or who smarted under its severity. If his religious and patriotic zeal was sometimes intemperate, it was always disinterested: if, by giving himself up to its influence, he was occasionally carried beyond the bounds of virtuous moderation and prudence, it is also true that he was borne above every sordid and mercenary aim, and escaped from the atmosphere of selfishness, in which so many who have set out well in a public career have had their zeal cooled and their progress arrested.

"Notwithstanding the heat and vehemence displayed in his public conduct, he was an agreeable companion in private. Provided those who were about him could bear with his 'wholesome and friendly anger,' and allow him freely to censure what he thought wrong in their conduct, he assumed no arrogant airs of superiority, exacted no humiliating marks of submission, but lived with them as a brother among brethren. His heart was susceptible of all the humane and social affections. Though he spent the greater part of his life in a college, he was no ascetic or morose recluse; and though 'his book was his bride, and his study his bride-chamber*,' yet he felt as tender a sympathy with his friends in all their domestic concerns as if he had been himself a husband and a father. The gay, good-humoured, hearty pleasantry which appears in his familiar letters, evinces a cheerfulness and kindliness of disposition which continued, to the latest period of his life, unshaken by the harsh treatment which he met with, and uninjured by the fretting infirmities of old age." [Vol. ii. p. 462—464.]

In regard to the manner in which his biographer has executed his task, there can be but one opinion. The *Life of Melville* possesses all the excellencies of the *Life of John Knox*. The same uncommon diligence of research—the

* An expression applied to Archbishop Grindal, who never married."

same candid, but independent tone of thinking—pervades them both. The accuracy of reference to authorities, in support of every fact which is brought forward, forms a striking contrast to the careless negligence of some authors, who do not seem to consider such minuteness of research as at all necessary to render their narratives authentic. Access to public records was most readily granted, and the ample use made of this liberty will be admitted by every one who peruses the work. Upon the whole, the *Life of Andrew Melville* does great credit to Dr. M'Crie's industry, talents, and character, as a minister of the Gospel; and we entertain no doubt that the fruit of his labours will meet with that encouragement from the public to which his meritorious exertions so well entitle him.

AMERICAN LITERATURE AND INTELLIGENCE.

“ *Why strive ye together, are ye not brethren?* ”

THE short text prefixed by way of motto to this article, expresses better than any terms which we can employ, the spirit that will ever characterize this novel and important department of our work. There is, we fear, but too much truth in the complaint which we are about to quote from the writings of an ingenious American, now resident in London, with one of whose lucubrations we gladly enrich our pages; not only on account of its great literary merit; of the excellency of its sentiments; their coincidence with our own; and the important advice which it gives alike to the Englishman and the American; but that we may seize the very earliest opportunity of strongly recommending the entire work to the attentive perusal of our readers, now that the parts, which were put into our hands as they successively appeared in America, have been published by their author on this side of the Atlantic.

The work to which we allude is “*The Sketch Book of Geoffrey Crayon, gent., the nom de guerre, pro hac vice*,” of Mr. Washington Irvine, a writer who has long been most deservedly popular in his native country, though seldom, if ever, appearing before the public in his own proper name and

character. The period has, however, we trust, arrived, when this popularity will not be confined to the new world; but when all who can read the common language of America and the parent country whence she sprung, will gladly pay that tribute to his talents, which, in our judgment, few writers in the lighter style, which he has here adopted, have more justly earned, since the days of Addison, and the best of the essayists who trod in his footsteps, and varied and improved upon his plan. We shall rejoice, therefore, if the following extract, selected from its adaptation to the work of conciliation, and the cultivation of the kindest dispositions between two important members of the same family—nations of the same generous race—scions of one common stock, which it is our determined purpose to pursue, shall induce any of our countrymen to make themselves better acquainted with the productions of this elegant and most interesting writer.

“It is with feelings of deep regret,” says our author, in one of his sketches, very ably written; and in a higher style of composition than that which he has usually chosen to adopt for the expression of sentiments in which we most cordially participate,—

“It is with feelings of deep regret that I observe the literary animosity daily growing up between England and America. Great curiosity has been awakened of late with respect to the United States, and the London press has teemed with volumes of travels through the republic; but they seem intended to diffuse error rather than knowledge; and so successful have they been, that, notwithstanding the constant intercourse between the nations, there is no people concerning whom the great mass of the British public have less pure information, or entertain more numerous prejudices. English travellers are the best and the worst in the world. Where no motives of pride or interest intervene, none can equal them for profound and philosophical views of society, or faithful and graphical descriptions of external objects; but when either the interest or reputation of their own country comes in collision with that of another, they go to the opposite extreme, and forget their usual probity and candour; in the indulgence of spleen, and an illiberal spirit of ridicule. Hence, their travels are more honest and accurate, the more remote the country described. I would place implicit confidence in an Englishman's description of the regions beyond the cataracts of the Nile; of unknown islands in the Yellow Sea; of the interior of India; or of any other tract which other travellers might be apt to picture out with the illusions of their fancies; but I would cautiously receive his account of his immediate neighbours, and of those nations with which he is in habits of most frequent intercourse. How-

ever I might be disposed to trust his probity, I dare not trust his prejudices.

"It has also been the peculiar lot of our country to be visited by the worst kind of English travellers. While men of philosophical spirit and cultivated minds have been envoys from England to ransack the poles, to penetrate the deserts, and to study the manners and customs of barbarous nations, with which she can have no permanent intercourse of profit or pleasure; it has been left to the broken down tradesman, the scheming adventurer, the wandering mechanic, the Manchester and Birmingham agent, to be her oracles respecting America. From such sources she is content to receive her information respecting a country in a singular state of moral and physical development: a country in which one of the greatest political experiments in the history of the world is now performing, and which presents the most profound and momentous studies to the statesman and the philosopher. That such men should give prejudiced accounts of America is not a matter of surprise. The themes it offers for contemplation are too vast and elevated for their capacities. The national character is yet in a state of fermentation; it may have its frothiness and sediment, but its ingredients are sound and wholesome; it has already given proofs of powerful and generous qualities; and the whole promises to settle down into something substantially excellent. But the causes which are operating to strengthen and ennoble it, and its daily indications of admirable properties, are all lost upon these parblind observers, who are only affected by the little asperities incident to its present situation. They are capable of judging only of the surface of things; of those matters which come in contact with their private interests and personal gratifications. They miss some of the snug conveniences and petty comforts which belong to an old, highly-finished, and over-populous state of society; where the ranks of useful labour are crowded, and many earn a painful and servile subsistence, by studying the very caprices of appetite and self-indulgence. These minor comforts, however, are all-important in the estimation of narrow minds; which either do not perceive, or will not acknowledge, that they are more than counterbalanced among us, by great and generally diffused blessings." [pp. 97—101.]

"One would suppose that information coming from such sources, on a subject where the truth is so desirable, would be received with caution by the censors of the press. That the motives of these men, their veracity, their opportunities of inquiry and observation, and their capacities for judging correctly, would be rigorously scrutinized, before their evidence was admitted, in such sweeping-entent, against a kindred nation. The very reverse, however, is the case, and it furnishes a striking instance of human inconsistency. Nothing can surpass the vigilance with which English critics will examine the credibility of the traveller who publishes an account of some distant, and comparatively unimportant, country.

How warily will they compare the measurements of a pyramid, or the descriptions of a ruin, and how sternly will they censure any inaccuracy in these contributions of merely curious knowledge; while they will receive, with eagerness and unhesitating faith, the gross misrepresentations of coarse and obscure writers, concerning a country with which their own is placed in the most important and delicate relations. Nay, they will even make these apocryphal volumes text-books, on which to enlarge, with a zeal and an ability worthy of a more generous cause. I shall not, however, dwell on this irksome and hackneyed topic; nor should I have adverted to it, but for the undue interest apparently taken in it by my countrymen, and certain injurious effects which I apprehended it might produce upon the national feeling. We attach too much consequence to these attacks. They cannot do us any essential injury. The tissue of misrepresentations attempted to be woven round us, are like cobwebs woven round the limbs of an infant giant. Our country continually outgrows them. One falsehood after another falls off of itself. We have but to live on, and every day we live a whole volume of refutation. All the writers of England united, if we could for a moment suppose their great minds stooping to so unworthy a combination, could not conceal our rapidly growing importance and matchless prosperity. They could not conceal that these are owing, not merely to physical and local, but also to moral causes. To the political liberty, the general diffusion of knowledge, the prevalence of sound moral and religious principles, which give force and sustained energy to the character of a people; and in fact, have been the acknowledged and wonderful supporters of their own national power and glory.

"But why are we so exquisitely alive to the aspersions of England? Why do we suffer ourselves to be so affected by the contumely she has endeavoured to cast upon us? It is not in the opinion of England alone that honour lives, and reputation has its being. The world at large is the arbiter of a nation's fame: with its thousand eyes it witnesses a nation's deeds, and from their collective testimony is national glory or national disgrace established.

"For ourselves, therefore, it is comparatively of but little importance whether England does us justice or not; it is, perhaps, of far more importance to herself. She is instilling anger and resentment into the bosom of a youthful nation, to grow with its growth, and strengthen with its strength. If in America, as some of her writers are labouring to convince her, she is hereafter to find an invidious rival, and a gigantic foe, she may thank those very writers for having provoked rivalry, and irritated hostility. Every one knows the all-pervading influence of literature at the present day, and how much the opinions and passions of mankind are under its control. The mere contests of the sword are temporary; their wounds are but in the flesh, and it is the pride of the generous to forgive and forget them; but the slanders of the pen pierce to

the heart; they rankle longest in the noblest spirits; they dwell ever present in the mind, and render it morbidly sensitive to the most trifling collision. It is but seldom that any one overt act produces hostilities between two nations; there exists, most commonly, a previous jealousy and ill will; a predisposition to take offence. Trace these to their cause, and how often will they be found to originate in the mischievous effusions of mercenary writers, who, secure in their closets, and for ignominious bread, concoct and circulate the venom that is to inflame the generous and the brave.

“ I am not laying too much stress upon this point; for it applies most emphatically to our particular case. Over no nation does the press hold a more absolute control than over the people of America; for the universal education of the poorest classes makes every individual a reader. There is nothing published in England on the subject of our country, that does not circulate through every part of it. There is not a calumny dropt from an English pen, nor an unworthy sarcasm uttered by an English statesman, that does not go to blight good will, and add to the mass of latent resentment. Possessing, then, as England does, the fountain head from whence the literature of the language flows, how completely is it in her power, and how truly is it her duty, to make it the medium of amiable and magnanimous feeling—a stream where the two nations might meet together, and drink in peace and kindness. [pp. 103—108.]

“ There is a general impression in England, that the people of the United States are inimical to the parent country. It is one of the errors which have been diligently propagated by designing writers. There is, doubtless, considerable political hostility, and a general soreness at the illiberality of the English press; but, collectively speaking, the prepossessions of the people are strongly in favour of England. Indeed, at one time they amounted, in many parts of the union, to an absurd degree of bigotry. The bare name of Englishman was a passport to the confidence and hospitality of every family, and often gave a transient currency to the worthless and the ungrateful. Throughout the country there was something of enthusiasm connected with the idea of England. We looked to it with a hallowed feeling of tenderness and veneration, as the land of our forefathers—the august repository of the monuments and antiquities of our race—the birth-place and mausoleum of the sages and heroes of our paternal history. After our own country, there was none in whose glory we more delighted—none whose good opinion we were more anxious to possess—none toward which our hearts yearned with such throbbings of warm consanguinity. Even during the late war, whenever there was the least opportunity for kind feelings to spring forth, it was the delight of the generous spirits of our country to shew that, in the midst of hostilities, they still kept alive the sparks of future friend-

ship. Is all this to be at an end? Is this golden band of kindred sympathies, so rare between nations, to be broken for ever?—Perhaps it is for the best—it may dispel an illusion which might have kept us in mental vassalage, interfered occasionally with our true interests, and prevented the growth of proper national pride. But it is hard to give up the kindred tie! and there are feelings dearer than interest—closer to the heart than pride—that will still make us cast back a look of regret, as we wander farther and farther from the paternal roof, and lament the waywardness of the parent, that would repel the affections of the child.

“Short-sighted and injudicious, however, as the conduct of England may be in this system of aspersion, recrimination on our part would be equally ill-judged. I speak not of a prompt and spirited vindication of our country, or the keenest castigation of her slanderers—but I allude to a disposition to retaliate in kind, to retort sarcasm and inspire prejudice, which seems to be spreading widely among our writers. Let us guard particularly against such a temper, for it would double the evil, instead of redressing the wrong. Nothing is so easy and inviting as the retort of abuse and sarcasm; but it is a paltry and unprofitable contest. It is the alternative of a morbid mind, fretted into petulance, rather than warmed into indignation. If England is willing to permit the mean jealousies of trade, or the rancorous animosities of politics, to deprave the integrity of her press, and poison the fountain of public opinion, let us beware of her example. Our retorts are never republished in England; they fall short, therefore, of their aim; but they foster a querulous and peevish temper among our writers; they sour the sweet flow of our early literature, and sow thorns and brambles among its blossoms. What is still worse, they circulate through our own country, and, as far as they have effect, excite virulent national prejudices. This last is the evil most especially to be deprecated. Governed, as we are, entirely by public opinion, the utmost care should be taken to preserve the purity of the public mind. Knowledge is power, and truth is knowledge; whoever, therefore, knowingly propagates a prejudice, wilfully saps the foundation of his country's strength. From the peculiar nature of our relations with England, we must have more frequent questions of a difficult and delicate character with her, than with any other nation; questions that affect the most acute and excitable feelings: and as, in the adjusting of these, our national measures must ultimately be determined by popular sentiment, we cannot be too anxiously attentive to purify it from all latent passion or prepossession. Opening too, as we do, an asylum for strangers from every portion of the earth, we should receive all with impartiality. It should be our pride to exhibit an example of one nation at least, destitute of national antipathies, and exercising, not merely the overt acts of hospitality, but those more rare and noble courtesies which spring from liberality of opinion. What have we to do with

national prejudices? They are the inveterate diseases of old countries, contracted in rude and ignorant ages, when nations knew but little of each other, and looked beyond their own boundaries with distrust and hostility. We, on the contrary, have sprung into national existence in an enlightened and philosophic age, when the different parts of the habitable world, and the various branches of the human family, have been indefatigably studied and made known to each other; and we forego the advantages of our birth, if we do not shake off the national prejudices, as we would the local superstitions of the old world. But, above all, let us not be influenced by any angry feelings, so far as to shut our eyes to the perception of what is really excellent and amiable in the English character. We are a young people, necessarily an imitative one, and must take our examples and models, in a great degree, from the existing nations of Europe. There is no country more worthy of our study than England. The spirit of her constitution is most analogous to ours. The manners of her people — their intellectual activity — their freedom of opinion — their habits of thinking on those subjects which concern the dearest interests and most sacred charities of private life, are all congenial to the American character; and, in fact, are all intrinsically excellent; for it is in the moral feeling of the people that the deep foundations of British prosperity are laid: and however the superstructure may be time-worn, or overrun by abuses, there must be something solid in the basis, admirable in the materials, and stable in the structure of an edifice, that so long has towered unshaken amidst the tempests of the world. Let it be the pride of our writers, therefore, discarding all feelings of irritation, and disdaining to retaliate the illiberality of British authors, to speak of the English nation without prejudice, and with determined candour. While they rebuke the indiscriminating bigotry with which some of our countrymen admire and imitate every thing English, merely because it is English, let them frankly point out what is really worthy of approbation. We may thus place England before us as a perpetual volume of reference, wherein are recorded sound deductions from ages of experience; and while we avoid the errors and absurdities which may have crept into the page, we may draw thence golden maxims of practical wisdom, wherewith to strengthen and to embellish our national character." [pp. 109—116,]

Such is the judicious admonition given by Mr. Irvine to his countrymen, such the merited reproof administered more in kindness than in wrath to ours. Whilst we call upon the liberal and unprejudiced part of both communities, especially of our own, to strive that the lesson shall not be read in vain for the uprooting of national prejudices, the bane of national improvement, we ourselves would gladly set them an example by commending to their imitation and adoption a new and

important plan of Christian benevolence, originating in a country whence but too many of our highly favoured countrymen are apt, in the spirit of real or fancied pre-eminence, mentally to ask themselves if any good thing can come? Ours, however, will be the more pleasing and more useful employment of presenting, from time to time, to the notice and emulation of our countrymen, those schemes for the amelioration of the condition of the human race, as it respects alike their present interest and their immortal destiny, which are now carrying on in America, on a scale which ought to excite us to renewed exertions in the only rivalry that should subsist between us; and which subsists, perhaps, amongst the inhabitants of another and a better world, of who best shall promote the glory of God in the highest, and on earth peace and good will to men.

In this view it is with sincere pleasure that we announce a republication in this country of the major part of an admirable Report, presented about three years since, at a quarterly prayer meeting of the "Female Missionary Society for the Poor of the City of New York and its Vicinity," by Ward Stafford, A. M. the most active of its agents. Nor do we feel a doubt that the excellence and importance of this interesting document will amply apologize to our readers for our giving to it a precedence over other intelligence of more recent date, to which we have been led by an anxious desire to call the attention of the inhabitants of our large cities, towns, and sea-ports, to the wide field of useful exertions which it opens before them. We proceed then, without further remark, to give it as it has reached our hands from its benevolent author, without further abridgment than the omission of some minute statements of a more local nature.

"In compliance with the wishes of the board of managers and others, I have drawn up, and shall now lay before you, an account of my labours, accompanied with such observations as the nature and the importance of the subject seem to require.

"It is about nine months since I first engaged in the service of the Society. Having had some previous knowledge of the state of the poor, and being fully persuaded, that hundreds of families were destitute of the Bible, as well as of all other means of religious instruction, I determined to devote a considerable part of my time to exploring sections of the city, for the purpose of obtaining further information concerning them, of distributing Bibles and Tracts; and of promoting their spiritual welfare in other ways. By this means, I have had opportunity to address, on the most important subjects of religion, thousands, who had never before seen a mi-

nister within their dwellings, and many of whom had never seen one in the house of God. As, in visiting families in connexion, it was impossible not to call on some of every denomination, I thought it my duty to address them exclusively on those great truths in which all real Christians are supposed to agree; such as the necessity of a change of heart, of repentance, of an interest in Christ; the importance of observing the Sabbath, of setting a holy example before their children, and of training them up in the fear of God. To avoid the pain, and the unhappy influence on their minds, of inquiring directly whether they observed the Sabbath, I have usually asked them what church they attended? If it appeared that they belonged to any denomination, I have invariably urged upon them the necessity of being real Christians, of having their hearts right in the sight of God; reminding them, at the same time, that the inquiry at the day of judgment would not be, whether they belonged to a particular sect, but whether they were members of the 'household of faith.' Such has been my situation, that it has appeared to be my duty scrupulously to avoid speaking against or in favour of any denomination of Christians whatever. Whenever the persons, whom I have visited, have ascertained to what denomination I belonged, which has rarely been the case, they have manifested towards me, though bearing a different name, a charity, an affection which has been as gratifying as it has been singular and unexpected. In addition to distributing Bibles, I have distributed several thousand religious tracts. Particular pains has been taken to select such as were free from sectarian views, and which exhibited the great principles of the Gospel of Christ.

"It was early discovered, that to prosecute the mission with success, a house for public worship would be indispensable. The board of managers, therefore, determined to attempt the erection of a house, which should be free and open to all who were disposed to attend. While a committee of gentlemen were requested to select a suitable place for the building, and superintend the erection of it, the business of raising the necessary funds was principally entrusted to me. A subscription was opened as soon as the necessary arrangements could be made, and the success was much greater than had, on the whole, been expected. After some progress had been made, it was thought advisable, for reasons which I will not occupy your time to mention, to postpone further solicitation. The subject has recently been taken up again, and we are warranted in the assertion, that the Christian public will not suffer this undertaking to fail of success.

"Since I have been in the service of the Society, I have preached as much as the state of my health would permit. During most of the time I have preached once on the Sabbath to a collection of from 400 to 600 children belonging to the Sabbath Schools. They have been collected for this purpose at the Free

Schools, No. 2, in Henry Street; a part of the city to which my attention has been more particularly directed. Numbers of poor people, who have not been accustomed to go elsewhere to worship, have usually attended at this place. During the summer, I preached at the ship-yards on Manhattan Island, in a room kindly furnished by the Messrs. Browns. At that exercise, it is believed, there were usually about 300 present. It was impossible, employed as I was, not to observe a large number of seamen. By associating with them, and appointing some evening lectures in the neighbourhood of their lodgings, it was discovered that they were deplorably destitute of religious instruction, and that it would be easy to give them that instruction, provided proper measures were adopted. This determined me to open a place of worship for them as soon as circumstances would permit. This has accordingly been done since the last quarterly meeting. What has been the success of this undertaking will be made known in a subsequent part of the report. The Sabbath evening lecture, which was opened some time ago, I have recently been obliged to relinquish, finding it impossible for me to preach three times on the Sabbath without materially injuring my health. The number who attended that exercise was not large, but evidently owing to the want of other labour in the neighbourhood, such as holding evening meetings, visiting, and preaching from house to house. In addition to preaching on the Sabbath, I have usually had several lectures during the week at private houses and other places. These have been well attended. No small part of my time has been occupied in visiting the sick and dying, in attending funerals, and visiting Sabbath schools. When I have attended a funeral, I have usually appointed, at the house of mourning, an evening lecture, as soon after as I could make it convenient.

" My labours have been of such a nature, that their effects will remain in a great measure unknown till the great day of account. It is enough for us that we obey the command of God. The event we may safely leave with him. He is, however, pleased to grant us some tokens of his special favour. We are assured that we have not laboured altogether in vain. As an individual and as a society we have had trials. You and I have felt them. Let them, however, be remembered only to excite emotions of gratitude to Him who has supported us under them, and caused them, as we believe, to work for our best good. Let their recollection make us feel more deeply our dependence on God, and our need of the Holy Spirit to direct and quicken us in all our duty. Though one breach after another should be made, though one difficulty after another should rise—let us persevere in the way of well-doing; knowing, that ' we shall reap in due season, if we faint not.' It will be gratifying to you to learn, that, although nothing has been published, the object of your society has attracted the notice of Christians in other places. Since its establishment, similar

societies have been formed in Philadelphia, Charleston, S. C. Boston, and Charlestown, Mass, and probably, before this, in one or two other sea-ports.

"Having given this general statement respecting my labours, some may think I ought to be silent. But as a considerable part of my time has been occupied in exploring destitute sections of the city, as a new missionary field has opened to my view, I shall be excused if I vary from the ordinary form of such reports, and attempt to shew the extent and situation of that field; to point out some of the ways in which it is to be cultivated; and to state some of the reasons why great and persevering efforts should be made.

"When we consider, that our large cities constitute the centre of exertions for the salvation of the heathen; that in them are thousands of Christians, by whose means Bibles and Missionaries are conveyed to every part of the world, it will be thought almost incredible, that in the midst of them there should be immense multitudes who are entirely destitute of religious instruction, and of all the ordinary means of grace. That such is the state of many of our large cities, and particularly of the city of New York, the following facts most clearly shew.

"We will first view the state of the city as it respects a preached Gospel. If we allow the population to have increased in the same proportion for the last seven years as it did for the ten years preceding, it will now exceed 125,000. Several gentlemen have given it as their opinion, that the average increase has been greater. That we may, however, be sure of being within bounds, we will estimate the present population at 120,000. So far as I can ascertain, there are not more than 52 congregations of Christians in the city of all denominations. There may be some small collections of persons, who worship in retired places, that are not included in this estimate. If we allow one minister to a congregation, there will be 52 ministers who statedly labour in the city. As some of the congregations, however, have more than one minister, and as there are one or two not connected with any congregation, we will suppose the number of ministers to be 60. Allowing that one minister ought not to have the immediate charge of more than a thousand souls, there will be 60,000 people destitute of the stated ministry of the Gospel, or of proper religious instruction. That there may be one minister and one church to a thousand people, there must be 60 additional ministers, and 68 new churches. It is the opinion of several clergymen and others, who may be supposed qualified to judge on the subject, that the number of regular worshippers does not, on an average, exceed 600 to a church. It will be recollected, that while a few of the churches are large and well filled, there are many which are small, and some of them but partially filled. Allowing 600 to a church, the number who regularly attend public worship will be 31,200, leaving about 89,000 who do not attend. A considerable number

must be allowed for children, invalids, and others, necessarily detained. Will it be said, that our churches are sufficiently capacious to hold a much larger number than actually attend? This we readily admit. But it does not in the least alter the case as it respects those who are destitute of seats. The seats in the Presbyterian, and in most of the other churches, are owned or hired by private persons. One pew is usually allotted to one family, and must therefore be at the disposal of that family, though but a small part of it should be occupied at one time. In most of our churches there is but a small number of pews which are free, and but a small number of the others which do not rent so high as effectually to exclude the poor. To the class who do not attend public worship, we must add almost all our seamen; of whom there are in the city several thousands every Sabbath in the year. In 1815, the port of New York owned 278,868 tons of shipping. Allowing the same number of men to a 100 tons as is allowed in England, there were about 14,000 seamen employed by this port. Several gentlemen have given it as their opinion, that there are constantly in this city not less than 6 or 7000. No documents are in my possession by which to determine how many seamen visit the city during the whole year.

"Let it not be imagined, that New York is more destitute of the stated ordinances of the Gospel than other cities, or that Christians here are more inattentive to this subject than they are in other parts of Christendom. The town of Boston contains, it is supposed, about 36,000 inhabitants, and only 23 churches; and, at the present time, a less number of established ministers of the Gospel. Allowing one house of worship to a thousand people, and one minister to a house of worship, there will remain 13,000 destitute. Allowing 800 to a congregation, there will be about 18,000 destitute. The town of Boston is but about two-thirds as well supplied with houses of public worship and ministers, as the rest of the State of Massachusetts. New Haven, containing, it is supposed, not less than 7,000 people, has only four congregations and four ministers, independently of the College, leaving 3,000 destitute. In the State of Connecticut, there is one minister to a thousand people: in New Haven there is one minister to 1,750. Hartford is in nearly the same condition. As we go south of New York, we find populous places in no better condition. In Philadelphia and its suburbs there were, in 1810, 35 churches, and 92,000 people, leaving 57,000 destitute. At the present time, the population, it is believed, exceeds 120,000. According to information recently obtained, there are 42 churches. If we allow one minister to a thousand people, there are nearly 80,000 destitute. Baltimore, with a population of 55 or 60,000, has 23 churches, leaving between 30 and 40,000 destitute. Washington, in 1810, contained 8,208 inhabitants, and four churches, leaving more than one half unsupplied, without taking into the account

the increase of population during the session of Congress. Newbern, with a population of 2,467 in 1800, has but one church at the present time. Richmond, in 1810, with 9,735 inhabitants, had only one church. Charleston, S. C., had in 1810, 15 churches and 24,711 inhabitants, leaving about 10,000 destitute. The moral state of Savannah appears to be somewhat better than that of any of the places mentioned above. In 1810, it contained 5,215 inhabitants, and six churches. New Orleans, containing, according to Messrs. Mills and Smith's report, 30,000 inhabitants, has but a single Protestant minister. Most other populous places, it will be found from examination, are more destitute than the surrounding country.

"If we cross the Atlantic, and view the cities in Great Britain, and other parts of Christendom, we shall find them in a similar state, as it respects the preaching of the Gospel. Even in London, from which so many thousand Bibles and so many missionaries have been sent to all parts of the world; where are men who have wept and prayed over the heathen, and over the destitute in their own land, and who have made vigorous and successful efforts for their salvation, there are many thousands destitute of the stated ministry of the Gospel. The population of London, in 1811, was 1,039,000, and at the present time is not less than 1,150,000. The number of houses of worship, of all descriptions, in 1811, was 407. If we allow one minister to a place of worship, and one place of worship to a thousand people, there were in London, in 1811, 632,000 people destitute of proper religious instruction; or it required 632 additional ministers, and the same number of churches, that there might be one minister and one church to a thousand people*. When we consider the increase of population, and the fact that many of the churches are very small, we believe we shall not exceed the truth, when we say, that there are in London between 700,000 and 800,000 souls destitute of a preached Gospel. Liverpool contains in the winter 110,000, and in the summer 130,000 souls, and not over 35 churches, leaving during a part of the year 75,000, and during the other part 95,000 destitute. It will be found from examination, that most other cities † in Great Britain and on the Continent are in no better, while many of them are in a much worse condition.

"* It has been ascertained, by a committee appointed for the purpose by the House of Commons, that there are now in London, notwithstanding the establishment of Sunday and other schools, between 80 and 90,000 uneducated children."

† Our author has here fallen into a trifling error, very excusable in an American, unaccustomed to consider the see of a bishop as the general line of distinction between a town and a city. Hence the largest port in Great Britain, after the metropolis, is naturally termed a city; though in fact it is but a town more than a hundred times as large as many places on which the mitre of the prelate has conferred the more honourable appellation.—*EDIT.*

" Such is the state of this and other large cities; with respect to a preached Gospel. It may be thought, however, that as those people who neglect to attend public worship live in the midst of Christians, ministers, and churches, they are in a condition very different from that of the inhabitants of remote parts of the country, where they are necessarily excluded from Christian society and all the ordinances of the Gospel; that if they do not hear the Gospel preached, they at least have the Bible in their houses, are enlightened by human knowledge, and are free from gross immoralities. This comparatively delightful hope we are not permitted to indulge. The simple fact, that people do not attend public worship when circumstances will permit, is conclusive evidence that they do not possess the Bible, or do not peruse it in a profitable manner. Of the truth of this declaration, those who have attended our quarterly and other meetings will not doubt. Lest the subject should be forgotten, however, or lest there should be those who believe, as most Christians among us did a year ago, that there are no families in this city destitute of the Bible, a few facts will be repeated in this place.

" Within a few months I have distributed from 600 to 700 Bibles. Most of these Bibles have been given, not to destitute individuals, but families. It is presumed, that these are but a small portion of the Bibles which have been distributed in the city during that time. The Female Bible Society, which was formed the last spring, has directed its attention almost exclusively to the destitute in this city. But to be more particular. It has been ascertained, by personal examination, that in one section of the city, out of 20 families adjoining each other, 16 were destitute of the Bible; in another, out of 115 families, adjoining each other, 70 were destitute; in another, out of 32, 21 were destitute; in another, out of 30, 27 were destitute. Were it necessary, we might extend this enumeration through many pages. Taking the accounts, however, of the different sections which have been examined, or of the seventh ward, and parts of the fourth, sixth, and tenth wards, it appears that not less than one third, and probably not less than one half, of the families are now destitute of the Bible, notwithstanding the hundreds which have, within a short time, been distributed. Families which are destitute of the Bible cannot be supposed to possess other books of a religious nature, or to have gained much religious knowledge from any other source. Accordingly we have found the people deplorably ignorant as it respects the subject of religion. It is impossible, however, to enter into a particular description of their character: a few prominent facts must serve as a general index.

" Since the establishment of Sabbath Schools, there have been admitted to them between 5 and 6000 adults and children, most of whom were not only unable to read, but ignorant of the first principles of natural and revealed religion. A short time since, a

girl 16 years of age, a native of the city, came to one of the Sabbath Schools, who had never been within a church, had never heard of a Bible or a Saviour, knew not that she had a soul, and supposed that when she died it would be the end of her existence. This was not a person of colour. Happy would it be if this were a solitary instance of heathenism in a Christian country, in an enlightened and highly privileged city! But there are not only multitudes of children and youth in a similar condition, but large numbers of people who have arrived to middle, and some even to old age, in a condition but little better. There came to one of the schools a few Sabbaths ago a woman of 30 years of age, who was ignorant that she had a soul! Several other cases of a similar nature have recently been found.

"The people of colour, it is known, have been greatly neglected, and generally suffered to grow up in the most absolute ignorance of religion. Let it not be supposed, however, that all who are thus ignorant are either people of colour or foreigners: no small proportion of them are white people, who were born and have lived all their days in the city. It is the opinion of those who are best acquainted with the moral state of the city, that not one fourth part of the adults and children who need to be instructed in Sabbath Schools have yet been collected. Would the limits of this Report permit, a multitude of facts might be stated of the same general nature. One more, however, as a proof of the superstition, as well as ignorance of many of the people, must suffice. Hundreds of families attempt to exclude, it is presumed, evil spirits from their dwellings, by the ridiculous means of nailing horse-shoes at the bottom of their doors*. Any one who walks the streets in certain parts of the city may notice them, though they are more generally concealed from public view. What must be the state of a people who imagine that evil spirits may be bribed or frightened in this frivolous manner? What the state of a people, where persons may live twenty, or thirty, or forty years, without being conscious that they have souls to be saved or lost; without having any idea of a Redeemer, or of a future state? Surely of some parts of the city it may with truth be said, 'Darkness covers the earth, and gross darkness the people.' We are not permitted to stop here: the same reasons which impelled to further examination impel to a further disclosure. Ignorance is not the mother of devotion: we have passed the threshold, and instead of finding a habitation whose neatness, elegance, and beauty were concealed, we have found it a 'whited sepulchre full of dead men's bones, and all uncleanness:' instead of the mist which conceals the most splendid cities from the view of the distant beholder, and which becomes transparent as he approaches,

* This is a popular superstition, far from being extinct as a badge of ignorance, amongst the lower classes of our own country.—EDIT.

we have found the obscurity which we beheld at a distance, the cloud that issues from the bottomless pit. This colouring may be thought of too deep a hue: let us proceed to the exhibition of facts, which will speak and paint for themselves.

"A great proportion of the people are crowded together, from four to twelve families in a house, often two or three in a room, and those of all colours; are deplorably ignorant, and destitute of all the means of grace, and consequently are not under the restraining influence of religion. Such is the natural corruption of the human heart, such the ease with which the vile passions are kindled into a flame, and the whole course of nature set on fire of hell, that the simple fact that people live together in the manner described, and without the restraints of religion, is strong evidence that they are immoral. But we have other evidence of this painful, this humiliating truth; a mass of evidence, but a small portion of which can be exhibited in this place. Among the vices which are most prevalent, which have the most pernicious influence on society, and which are most effectual in destroying the souls of men, is that at which we have already hinted, the PROFANATION OF THE SABBATH. By that great body of people who do not attend public worship, the Sabbath is wholly disregarded, or rather it is observed as a day of recreation, of idleness, and drunkenness. In some parts of the city it is impossible for Christians to go from the closet and the family altar to the house of God, without being discomposed and pained by the sight of multitudes of the high and the low, the rich and the poor, lounging in their windows* or about their houses, strolling the streets, and passing, when the season will permit, into the adjacent country†. But we must confine our attention more particularly to that class of people whose poverty is exceeded only by their vices. Many of them during the week are scattered throughout the city, and to some extent are employed in various kinds of business. On the Sabbath they are at home, and have nothing to do. While others are assembling for public worship, it is no uncommon thing to find them at breakfast or in bed. On the Sabbath they calculate to have better food and more liquor than on other days; to associate together, and to make of this blessed day, which to the Christian is better than a thousand, a day of mirth and rioting. It is easier to conceive than to describe the scene, which people of such a character, and in such circumstances, must exhibit. Happy would

* In some of the largest towns in the north of England, to the disgrace at once of their police and their Christianity, the Sabbath morning lounge of the rich is their news-rooms and public libraries, which are open as on other days; a practice which is not suffered, and would not be tolerated, in the metropolis.—*EDIT.*

† It is estimated by those who live in the immediate vicinity of the place, that 2 or 3000 frequently pass on the Sabbath over the ferry at Corlaer's Hook, to Long Island."

it be for society were this iniquity concealed from public view. This, however, is not the case. As I was the last summer going to a place of worship on Sabbath morning, I observed a large number of tippling and fruit shops which were open; I began to count them, and in passing a short distance counted twenty-six*. In most, if not all of them, ardent spirits were kept for sale, and in many of them persons were assembled. This is a specimen of what has often been seen, and what we fear will often be seen again. Who that has frequently walked the streets in certain sections of the city on the Sabbath, has not seen persons intoxicated even in the early part of the day? Toward the close of the day, those houses which are filled with this class of people become too narrow to contain them. In certain streets hundreds have often been seen engaged in various kinds of iniquity.

"INTEMPERANCE is another vice which is making havoc of the best interests of society, and of the present and eternal welfare of thousands. Intemperance, with its attendant vices, is the principal cause of that suffering, which has recently called forth the benevolent exertions of many of the citizens. We are perfectly astonished at the immense number of licensed tippling shops in this city. It appears from a particular examination of the records, that there are 1,489 persons licensed to sell ardent spirits by the small quantity. In the seventh ward, where the greater proportion of the people are poor beyond description, there are between 2 and 300. Though there are a few respectable and some pious grocers, it is known that most of those who retail ardent spirits are of the lowest and most vicious character. We are no longer surprised that whole families and whole neighbourhoods are reduced to beggary, wretchedness, and death."

Such is a part, yet not the blackest part, of a sketch of the state of religion and morality in America, drawn by one of its native ministers. In our next number we hope to complete it, and to accompany the faithful though disgusting detail of vice and wretchedness by some of the remedies which Christian benevolence has suggested and applied—remedies as useful, at the least, in Europe as beyond the waves of the Atlantic, since the diseases they are destined with the Divine blessing to remove, are not the growth of America alone, pervade not, taint not, contaminate not, the teeming population of any particular country of the globe, but are the indisputable proof of that universal depravity and corruption which the fall has entailed upon the whole race of man. These, and not any ill-founded notions of national

* This number would easily be equalled, and even exceeded in London, or any other of our large cities or towns.—EDIT.

virtue or partial exceptions to a rule that is not only general but universal, must be the foundation of any effort for the mitigation of moral evil, or the spread of religious truth; and such views, we rejoice to know, have long actuated, and are still most powerfully actuating, thousands of our American brethren. Since we commenced our labours, one who took the lead in these honourable exertions has, however, ceased from his labours, and entered on his rest. From Dr. Kollock, of Savannah, we were expecting important assistance in a work in which his principles, his liberality, his attachment to England, his ardent wish to promote a good understanding between her and America, would have led him most cordially to engage, when we received the unwelcome tidings of his death, the particulars of which we hope to communicate in our next number, together with some account of the life and character of an individual who to be loved need but to be known. We have been favoured with the following particulars of this event from a highly esteemed friend of the deceased, and it is with great pleasure that we give insertion to so valuable a tribute to his merit.

“ His health, for some time past, was sensibly affected by the extensive labours peculiar to his situation; and, in the spring of 1817, he visited England. He derived so much benefit from the voyage, that sanguine hopes were entertained of his perfect restoration; but it was soon evident that a relapse had taken place, and an alarming alteration was too visible. During the last summer great mortality prevailed at Savannah among emigrants from Europe, numbers of whom arrived there at that fatal season. At such a time, however, he was more than commonly diligent in his attention to the sick, nor could any considerations of personal safety deter him from the discharge of these arduous duties. He often attended either funerals or the sick bed every hour of the day, nor was his rest scarcely more free from these calls. Those who have witnessed his visits on these occasions will never forget the tenderness, the affection, the piety with which his whole soul seemed to enter into the feelings of those around him. Notwithstanding this great degree of physical and mental exertion thus constantly called into action for weeks and months together, he was never laid wholly aside from his delightful work. By this long course of assiduous and affectionate concern for the temporal and eternal welfare of his fellow-creatures, he had gained a degree of love from most, and esteem and reverence seldom equalled from all.

“ His ministry was remarkably blessed, and many hundreds were added through his instrumentality to the church. He was attended and admired by all ranks and characters; so that the

place, though large, had long been found insufficient to accommodate the people. A large one, on a most magnificent scale, was therefore built for him; and a year has not elapsed since he opened it. On this solemn and interesting occasion the President of the United States, then on a visit to Savannah, attended, and expressed himself highly pleased with the eloquent sermon he heard. Nothing could now present a more pleasing prospect than his church did, but its great Head has been pleased to call it to pass through the cloud, and has suddenly turned it into a house of mourning. On Sabbath morning, Dec. 26th, after delivering a sermon on behalf of the Orphan Asylum, which produced a collection of £120, he was attacked as he entered his own door by a paralytic stroke, which nearly at once deprived him of speech; and which, at length, extinguished this bright luminary of the western world, on the evening of the 29th, and dismissed his happy spirit from its labours to its rest. The afflicting event was announced in all the papers, which were put in mourning, on the following day, and I cannot better shew their feelings than in their own words: 'How shall we suitably describe the universal sorrow which this event has produced among our inhabitants! His endearing and affectionate manners, the blameless simplicity of his life, and his exalted character as a divine, in which extensive learning and the charms of literature were blended with the mild graces of the Christian, constituted a character whose loss is irreparable. To those who enjoyed the happiness of his familiar acquaintance, we resign the task of delineating more minutely the virtues of this interesting man; but we cannot omit the pleasing information, for the satisfaction of his remote friends, that he displayed in the closing scenes of life an eminent example of the truth of those precepts which he so powerfully inculcated.' The editor of another paper says: 'In announcing the decease of this eminent Christian and divine, we cannot restrain the tribute of a tear, and we mingle our sorrow in common with the grief of every citizen. It is not alone the public teacher of the Christian religion, the coruscations of whose luminous mind shed light on the sacred page—it is not alone the public orator, whose holy and fervid eloquence, binding like a charm the attention of his hearers, awakening the infidel from his delusive dream, and bringing back the sinner to the remembrance of his God—it is not alone the man of genius or of learning that we deplore, but him who in the hour of mortal suffering kindly bent over the couch of distress and pain; and in the hovel of the poor, or the prison of guilt, poured the balm of our holy religion into the wounded spirit, and taught the sufferer, afflicted with the agonies of this world, where to look for safety and happiness in another. Many are the tears that will water his path to the tomb, and long, long, will his memory be cherished by the community, who yet can hardly believe or appreciate their loss.' The Mayor also issued the following notice:—

“ ‘The Rev. Dr. Henry Kollock is no more! He died last night; and in the final departure of *such* a man a chasm is left in the community of which he has long been a distinguished member which will not be easily supplied. It is due to his exalted character, that no evidence of respect should be omitted; but, on the contrary, that more than common tokens should be offered. I, therefore, request that the shops and houses may be closed, and all business suspended, that the community may thus evince how sincerely they mourn for a man who was an ornament to society, alike distinguished for talents and for goodness.

‘T. U. P. CHARLTON, Mayor.’

“ On the 31st, the day of the funeral, all classes sincerely joined in the public tribute of respect. The ships in the harbour displayed their colours half masted. The inhabitants generally were invited by public notice to attend this last scene in which they would be connected with him whom all deplored. An eye-witness says, it surpassed any thing we ever witnessed. The mourning members of his family; the members of his church; the mayor, aldermen, and public officers; the Medical Society, and every society, moral or religious; the judges and officers of courts; the Jews, as a distinct body; all formed a part of the procession to the church and the grave, where his ashes will sleep till raised and fashioned like the Redeemer's own glorious body. It would be easy and delightful to expatiate on the many excellencies that distinguished and adorned the character of this holy man of God, and it would be pleasing to observe more at large the influence of evangelical principles in the formation of such a character — principles stigmatized by many, but to which alone such effects can be attributed.; but I am forbidden by the short limits of this notice, and it is almost unnecessary after the detail of such circumstances I have already recited — such a public testimony says more than a volume.”

Ere we close this article, we have to perform another melancholy duty in announcing our regret to learn, by a letter from New York, dated March, that the excellent and laborious Dr. Mason is again laid aside from his public ministry, by severe indisposition. We sympathize with his afflicted church, and the religious public in that city, in the anxious solicitude which the declining state of his health must have created; and with humble submission to that wise, but often mysterious Providence, which cannot err, would fondly cherish the hope that the health and usefulness of that eminent servant of God may be speedily restored, and long continued.

P O E T R Y.

Fragment of a Version of the Twenty-second Psalm.

BY HENRY KIRKE WHITE.

My God, my God — Oh! why dost thou forsake me?
 Why art thou distant in the hour of fear?
 To thee, my wonted help, I still betake me,
 To thee I clamour, but thou dost not hear.

The hour of morning witnesses my sighing,
 The lonely night hour views me weep in vain;
 Yet thou art holy — and on thee relying,
 Our fathers were released from grief and pain:
 To thee they cried, and thou didst hear their wailing;
 On thee they trusted, and their trust was sure;
 But I, poor, wretched, undone son of failing,
 I, without hope, must scorn and hate endure.

Me they revile, with many ills molested,
 They bid me seek from thee, my Lord, redress;
 On God, they say, his hope and trust he rested,
 Let God relieve him in his deep distress.

To me, Almighty, in thy mercy shewing,
 Life's dark and dangerous portals thou didst ope;
 And softly on my mother's lap reclining,
 Breath'd through my breast the lively soul of hope.

E'en from the womb, thou art my God, my father;
 And me, now trouble weighs me to the ground,
 Me, heavy ills have worn; and faint, and feeble,
 The bulls of Bashan have beset me round.

My heart is melted, and my soul is weary;
 The wicked ones have pierced my hands and feet:
 Lord, let thy influence cheer my bosom dreary;
 My help, my strength, let me thy presence greet.

Save me, oh! save me, from the sword dividing;
 Give me my darling from the jaws of death;
 Thee will I praise, and, in thy name confiding,
 Proclaim thy mercies with my latest breath.

STANZAS.

Oh, Father! unto thee we fly,
 When earthly raptures lose their zest,
 When Pleasure shakes her wings on high,
 In heaven to seek her native nest;
 When vanished is the cherub guest,
 And earth cannot the void supply,
 In thy parental arms to rest,
 Oh, Father! unto thee we fly.

When young affections are forgot,
 And Love itself hath ceased to be,
 Oh! dark indeed would be their lot,
 If they could not ascend to thee.
 From grosser love our spirits flee,
 To share in that which cannot die;
 From beauty — earthly beauty — free,
 Oh, Father! unto thee we fly.

When friends on whom the heart reposed,
 To shed around a guiding ray,
 In bitterness their souls have closed
 Upon the light which led the way;
 When false alluring meteors play,
 The downward easy paths to try,
 To walk in thine unclouded day,
 Oh, Father! unto thee we fly.

The mingled cup we all must share,
 But there are some to whom the bowl
 Is doubly drugged — yet these must bear
 Their lot, and deeply drain the whole.
 How freshly heaven's sweet waters roll,
 Their bitter draught to purify;
 And rests — how calmly rests — the soul,
 Oh, Father! when to thee they fly.

B. B. W.

ON THE DEATH OF A CHILD.

*Di me non pranger tu; che miei di fersi,
 Morando, eterni.*

Oh, yes! she was dear to us all, and in dying
 Her love was more tenderly twined in the breast;
 For she looked like a saint from this cold region flying,
 To wing her glad way to the walls of the blest.

We will mourn not or weep, for her pathway of light
 Through a wearisome world was uncloudedly fair;
 To her heavenly home hath she taken her flight,
 And no shadow can sully her purity *there*.

Who can say, had the will of Omnipotence spared
 Her young years, that their course had been spotlessly trod;
 E'en the angels of light, when they foolishly dared
 To repose on themselves, were forsaken of God.

Yes, affection and friendship shall cease to repine
 At the loss which hath left them benighted and dim;
 For she dwells in the soul-searching light of his shrine,
 Offering up, offering up grateful incense to him.

B. B. W.

A THEME FOR A POET.

STANZEAS, WRITTEN IN THE YEAR 1814, IN CONTEMPLATION
 OF A POEM, WHICH HAS NEVER BEEN EXECUTED.

"What shall I do to be for ever known?"

COWLEY.

THE arrow, that shall lay me low,
 Was shot from Fate's unerring bow,
 The hour I first drew breath;
 And every footstep I proceed,
 It tracks me with increasing speed;
 I turn, it meets me; Death
 Has given such impulse to that dart,
 It points for ever at my heart.

And soon of me it must be said,
 That I have lived,—that I am dead:
 Of all I leave behind
 A few may weep a little while,
 Then bless my memory with a smile:
 What monument of mind
 Can I bequeath to deathless fame,
 That after times may love my name?

Let Southey sing of war's alarms,
 The pride of battle, din of arms,
 The glory and the guilt
 Of nations treacherously enslaved,
 Or realms by patriot-martyrs saved:
 Of blood insanely spilt,
 And millions sacrificed to fate,
 To make one little mortal great.

Let Scott, in wilder strains, delight
To chant the lady and the knight,
The tournament, the chase,
The wizzard's deed without a name,
Perils by ambush, flood, and flame;
Or picturesquely trace
The hills that form a world on high,
The lake that seems a downward sky.

Let Wordsworth weave, in mystic rhyme,
Feelings ineffably sublime,
And sympathies unknown;
Yet so our yielding breasts enthrall,
His soul shall transmigrate through all,
His thoughts become our own;
And strangely pleased, we smile to find
Such hidden treasures in *our* mind.

Let Campbell's sweeter numbers flow
Through every change of joy or woe,
Hope's morning dreams display,
The Pennsylvanian cottage wild,
The frenzy of O'Connor's child,
Or Linden's dreadful day;
And still in each new theme appear,
To every Muse and Grace more dear.

Let Byron, with untrembling hand,
Impetuous foot, and fiery brand
Lit at the flames of hell,
Go down, and search the human heart,
Till fiends from every corner start,
Their crimes and plagues to tell;
Then, let him fling his torch away,
And sun his soul in heaven's pure day.

Transcendent Masters of the Lyre!
Not to your honours I aspire,
Humbler yet higher views
Have touch'd my spirit into flame;
The pomp of Fiction I disclaim;
Fair TRUTH! be thou my Muse;
Reveal in splendour deeds obscure;
Abase the proud, exalt the poor.

I sing the men, who left their home,
Amidst barbarian clans to roam;
Who land and ocean crossed,
Led by a star, discerned on high
By Faith's unseen, all-seeing eye,
To seek and save the lost;

Where'er the curse on Adam spread,
To call his children from the dead.

Strong in the great Redeemer's name,
They bore the cross, despised the shame;
And, like their Master here,
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,
And every form of fear;
To taste his love their only joy,
To tell that love their best employ.

O THOU, of old in Bethlehem born,
A Man of sorrows, and of scorn,
Jesus, the Sinner's Friend!
O THOU, enthroned, in filial right,
Above all creature power and height;
Whose kingdom shall extend,
Till earth, like heaven, thy name shall fill,
And men, like angels, do thy will:

THOU, whom I love, but cannot see;
My Lord! my God! look down on me,
My low affections raise;
Thy Spirit of life and light impart,
Enlarge, inspire, inflame my heart;
And while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work, and make it thine.

Sheffield.

J. M.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Alleged Important Invention in Hydraulics.—A prospectus has lately been circulated in Paris, of a new machine, which, if we may believe its inventors, will entirely overturn the present system of hydraulics. They engage to supply a small portable steam-engine, which will raise water to the height of 60 feet, at the rate of 15 quarts per minute. The machine will, it is said, consume but a pennyworth of coals in an hour, in which time it will raise 900 quarts to the specified height. It is to cost 600 francs (£35), and to last more than a hundred years. No payment is required until the engine has been tried and given satisfaction; until it is fixed and raises the water from the well to the roof of the house, which will thus be secured against the destructive ravages of fire. The proprietors likewise offer, at a progressive advance, machines which will raise double, triple, and decuple

quantities of water, to double, triple, or decuple heights, (i. e. to 120, 180, or 600 feet,) and thus in infinite progression. They at first concealed their names, and this mysterious conduct excited suspicion; they have since, however, made themselves known, and prove to be the Messrs. Croisson, brothers, both of them pupils in the Polytechnic school, and one of them a commandant of artillery, whose talents are said, in the Parisian circles, to inspire the greatest confidence. They keep their discovery a secret, and will not divulge it till they have raised subscriptions for twenty thousand inches of water, according to their mode of calculating.

Military Rockets.—Baron de Zuch announces that Capt. Schumaker, brother to the Astronomer Royal at Copenhagen, has invented a rocket superior to Congreve's both in force and in the precision with which they are thrown. A new corps has been formed to use these missiles. They ascend to an immense height, and then exhibit a globe of fire, which may be seen at a distance of seventy miles. Thus has the misdirected ingenuity of man invented another patent engine for the destruction of his species. These are the boasted researches of human reason!

Saleable Hot Water.—Portable reservoirs of hot water for sale have been contrived and brought into use at Paris. The inventor of this singular contrivance, M. Valette, has reduced the consumption of fuel to the least possible quantity required to produce a certain effect. For this purpose he kindles a fire in a stove, surrounded by a great mass of water, and by dexterous management raises this mass to 90 degrees of heat in a few minutes and at a trifling expense. This machine being placed on wheels, the proprietor loses no time; the water boiling as he travels, is soon in a state of ebullition. He offers to contract on the lowest terms with all persons wanting hot water either for scrubbing houses, washing of linen, cooking, brewing, or personal cleanliness. As bathing is much used in Paris, M. Valette carries with him what he calls a *baignoire*, made of varnished leather, supported by slight iron bars. His patent has, it is said, been extended to England, where our female readers will be better able to judge of its utility than we possibly can be, however much we may marvel at the ingenuity of its speculative inventor.

Voyage to Africa in a Steam Boat.—A royal brig, called *Le Voyageur*, was lately fitted out at L'Orient, for a voyage to Senegal, as a steam packet, it being the first vessel of this construction that has quitted a French port for a distant expedition. Intelligence has been received of her safe arrival at the place of her destination, having performed the passage in 16 days.

Electric Light.—Professor Meinackle, of Halle, has just succeeded in producing a brilliant illumination by means of electric light, with the aid of artificial air enclosed in glass tubes. As the electric sparks propagate themselves to infinity, the Professor thinks it will be possible to light up a whole city with a single electrifying machine, and at a very trifling expense, by the adoption and probable improvements of the apparatus which he has already invented.

The Savage of Java.—It is stated, in a letter from a traveller in Batavia, that a savage has been found in the woods of the island, who must, it is thought, have lost himself there in the earlier part of his youth. He now seems to be about 30 years of age, yet speaks no articulate language, but bellows like a brute; or rather barks, as his voice is like that of a dog. He runs on all-fours, and as soon as he perceives any human being, he climbs up a tree like a monkey and springs from one branch to another. When he sees either a bird or game, he catches at it, and very seldom misses his prey. As yet, he has not been able to accustom himself to the usual mode of living and food of the human species.

Eruption of Vesuvius.—On the 25th of January, the Crown Prince of Denmark ascended Mount Vesuvius, to take a near observation of the eruption of this volcano, which has now continued for some months. He was accompanied by Sir Humphry Davy and Mr. Montruelli, Secretary to the Academy of Sciences. Some experiments made by the former gentleman, shew that the lava issuing from the volcano contains no coal, and that the ashes when thrown into water inflame and form a little volcano. This and several other experiments give reason to hope that we may at last discover something relative to the cause of these volcanos, over which Nature has hitherto thrown an impenetrable veil.

Discovery of the Oriental Emerald Mines.—It is very interesting to learn with accuracy the situation of the oriental mines of the emerald, that we may be able to explain where the Greeks and Romans found that mineral, as they could not be acquainted with Peru, the only place in which they are found in our days. We are pleased, therefore, to learn from recent accounts from that part of the world, that M. Caliot, who was sent by the Pacha of Egypt to look for the ancient emerald mines, has been so fortunate as to discover them in the neighbourhood of the Red Sea, which pretty nearly agrees with the account of the site of these treasures as given by ancient authors.

A new set of Rocks in Iceland.—Menge, a German mineralogist, has discovered in Iceland an extensive formation of rocks, resembling basalt on the one hand, and cava on the other, and which he proves to have been formed by the agency of hot springs.

New Improvement in Piano-fortes.—An invention has recently been perfected for turning over the leaves of music by the foot instead of the hand. The machine used for this purpose consists of five distinct movements. The first of them turns the leaf; the second turns it back when a *da capo* is required; the third secures the second leaf while the first is turned; the fourth shifts the second leaf into the place of the first; and the fifth action is its return of itself to take the second leaf over. The whole apparatus is found within the piano-forte, and is only seen when it is used.

Monument to the Memory of Burns.—On Tuesday, Jan. 24, being the anniversary of the natal day of Robert Burns, the poet, the foundation was laid of a monument to his memory, at which several lodges of Freemasons attended. The following is said to be the plan of the intended monument. The substructure or base is to be of a triangular form, having allusion to the three districts of Ayrshire, and to be constructed in such a manner as to admit of a circular apartment of 17 feet in diameter, and to rise to the height of 20 feet. The superstructure is to be a circular temple of nine Corinthian columns 30 feet in height, supporting an entablature and cupola, surmounted by a tripod, one of the distinguishing emblems of Apollo. In a niche in one of the three sides of the basement it is proposed to place either a statue of the poet, or an appropriate subject from his works; and tablets with suitable inscriptions are to occupy the other sides. The whole edifice will be upwards of 60 feet high. The situation is in the south-west corner of Alloa-croft, on the top of the bank, fronting, and about equidistant from the two bridges of Doon and Alloa-kirk, and about a furlong from the cottage where Burns was born. The expence of the monument and its appurtenances is estimated at £1800; nearly the whole of which, we believe, has been subscribed. The architect, who spontaneously and gratuitously tendered his services, is Mr. T. Hamilton, jun. of Edinburgh; and the builder, Mr. Connel, is the superintendent of the county buildings.

Prize Question of the Dijon Academy.—The following is proposed by

the Academy of Sciences, Arts, and Belles Lettres at Dijon, as its prize question for the present year:—"What may be the most effectual means of extirpating from the hearts of Frenchmen that moral disease, a remnant of the barbarism of the middle ages; that false point of honour which leads them to shed blood in duels, in defiance of the precepts of religion and the laws of the state?"

Herculean Manuscripts.—Sir Humphry Davy has met with his usual success, in unrolling these MSS. the contents of which will in a short time be made known, though it is currently reported that they are in general so much injured by time and so often illegible, as to be of very little value in comparison with the expectations which have been formed of them.

The Lost Works of Cicero.—The following letter, addressed to the Pope, contains information of great importance to classical scholars:—

"Most blessed Father, first kissing your sacred foot, I have the honour and satisfaction to inform your Beatitude, that my studies in the Vatican library, in which I preside through your sovereign clemency, have been encouraged by signal success. In two re-written *Codices of the Vatican* I have lately found some lost works of the first Latin classics. In the first of these MSS. I have discovered the lost books "*de Republica*" of Cicero, written in excellent letters of the best time, in 300 pages, each in two columns, and all fortunately legible. The titles of the above noble subject, and of the books, appear in the margin; and the name of Cicero, as author of the work, is distinctly legible. A composition of the middle ages having been again written upon this MS. the original pages have been misplaced, and even mutilated; notwithstanding this, a great part remains. The moral and political philosopher, the legislator, the historian, the antiquary, and the lover of pure Latinity, will naturally expect, with impatience, the publication of this important work of Cicero, so long lamented as lost. I shall lose no time in preparing it for the press, and in submitting it to your Holiness's inspection. The other re-written Codex presents various and almost equally precious works. It is singular that this MS. contains some of the same works which I discovered and published at Milan, and I have here found what was there wanting. I perceived this at first sight, not only from comparing the subjects, but also from the hand-writing, which is precisely the same as that of the Milan MS. The contents are,—1. The correspondence between Fronto and Marcus Aurelius, before and after he was Emperor. This is an instructive, affectionate, and very interesting collection: the first and second books, containing epistles to M. Aurelius, were published from the Milan MS.; that now found in the Vatican contains the third, fourth, and fifth books, as well as the supplement to the second, and some other works by Fronto in Latin and Greek. 2. The fine commentary of the ancient inedited scholiast on Cicero, begun to be published by me at Milan, and now to be increased by five other orations, with the supplements to those already printed at Milan. 3. A fragment of an oration, by Q. Aurelius Symmachus, with the supplements of two, by the same author, already published by me. 4. The supplements to the homily, or Gothico-Ulphilan commentary, a portion of which was also found at Milan, together with an essay of Ulphilas. These valuable works, mixed into two volumes, which were taken for writing parchment in the middle ages, were sent partly to Rome and partly to Milan, from the convent of St. Columbanus at Bobbio. They will now be again united in a Roman edition of them, which I shall lose no time in publishing; I will not now request your attention, most blessed Father, to some

other fragments of these same Codices, though they are worthy of publication. May I be permitted to express my joy, &c. &c. &c.

(Signed)

ANGELO MAI,

First Librarian of the Vatican."

Belzoni.—Every friend of science, and especially every lover of antiquarian pursuits, will rejoice to learn that the enterprising traveller Signor Belzoni, whose death, in Egypt, was so currently reported, and so generally believed, is now alive and well in London. He has been absent ten years, five of which he has employed in arduous researches after the curious remains of antiquity in Egypt and Nubia. The famous sarcophagus of alabaster, discovered by him in Thebes, is safely deposited in the hands of the British Consul in Alexandria, waiting its embarkation for England, along with the obelisk, 22 feet long, taken by Mr. Belzoni, from Philæ, above the first cataract of the Nile. The Journal of his discoveries in Egypt and Nubia, and of his journey on the coast of the Red Sea and the Oasis, will be published as soon as possible. The model of the beautiful tomb discovered by him in Thebes will be erected as soon as a convenient place shall be found for its reception.

Death of Ritchie the African Traveller.—We regret to state that in this gentleman, another of our countrymen is to be added to the melancholy list of those who have fallen victims to their zeal in prosecuting discoveries into the interior of Africa, under the auspices of our African association. After such repeated admonitions of the folly of the attempt, we hope that the directors of this useful society will abandon the prosecution of their researches in a quarter which has already proved so fatal to European adventurers, and seek to employ such as are still willing to engage in these desperate though highly meritorious undertakings in some other part of Africa, where the climate is less fatal and the chance of success greater.

Ancient Copy of Homer.—A manuscript copy of the *Iliad* of Homer of the fourth century, with 60 pictures equally ancient, has lately been discovered in the Ambrosian library, at Milan. The characters are square capitals, according to the usage of the last ages, without distinction of words, without accents, or the aspirates; that is to say, in short, without any sign of the modern Greek orthography. The pictures are upon vellum, and represent the principal circumstances mentioned in the *Iliad*. M. Angelo Maio, professor in the Ambrosian College, has caused the MS. to be printed in one volume, with engravings from the pictures, and the numerous *scholia* attached to the manuscripts. These new *scholia* fill more than 36 pages of large folio, are all of a very ancient date, and the greater part of them by authors anterior to the Christian æra and to the school of Alexandria. The authors quoted are one hundred and fifty in number. The manuscript, however, does not contain the *Iliad* entire, but only the fragments which relate to the pictures.

Imitations of Cameos, Agates, &c.—There is something very curious in the conception, and very fortunate if the success of it be at all equal to what is reported, of an attempt to imitate cameos of different colours, as they appear in certain antique gems. This subject has long occupied the attention of M. Dumersau of Paris, and his endeavours are said at length to have completely succeeded. This amateur has long been conversant with different branches of antiquities, particularly with medals and engraved stones, his mode of imitating certain classes of which is said to be as follows. After having taken impressions, by means of moulds, from the original cameos, he gives them the various colours of

agates, and sardonyses, by a faithful imitation of the layers of colouring matter interposed, or even superposed with their clouds and other accidents. Under a glass these copies represent their originals so perfectly as to deceive the eye. Connoisseurs, therefore, instead of resting contented, as they were obliged to do before, with simple impressions, may now indulge themselves with *fac-similes* of these antiquities. The inventor has already formed an extensive collection of his ingenious imitations, and sold selections from it, more or less numerous, at the pleasure of the purchaser.

Conversion of Rags into Sugar.—Dr. Vogel, Member of the Royal Academy of Sciences, has submitted to a careful examination in the laboratory of the Academy of Munich the surprising discovery of Mr. Braconnot, of Nancy, of the effects of concentrated sulphuric acid on wood and linen. He has not only fully confirmed this discovery, so as to lay before the Academy an essay on the subject, and shew the products resulting from the original experiments, but has also extended his own experiments, with equal success, to other similar vegetable substances, such as old paper, both printed and written upon, and cut straw. By diluting the sulphuric acid with a due addition of water, saw-dust, cut linen, paper, &c. were converted into gum and saccharine matter. It must excite great interest in all reflecting minds, to see an indissoluble, tasteless substance, like the filaments of wood, converted, by chemical reaction, into two new bodies; and chemistry thus exercise a power, which, but lately, appeared to belong to nature alone, and in particular to vegetation; for this artificial formation of sugar and gum, now discovered, must not be confounded with the extraction of these two substances from bodies in which they already existed, a process which has been known from time immemorial. What has now been discovered is a *transformation*, a *metamorphosis*, of which the most ingenious chemist had previously no idea; and it affords a new proof of the boundless extent of the domain of practical chemistry. A paper upon Dr. Vogel's repetition and investigation of Mr. Braconnot's experiments, and those added by himself, is promised in one of the next numbers of the Journal of Arts and Manufactures, published by the Bavarian Polytechnic Society.

Printed Maps.—The celebrated Firmin Didot is now employed in engraving the dies for moveable types for printing maps, which will, it is affirmed, equal those engraved on copper. Many attempts have already been made for the attainment of this object, amongst which the specimens of Messrs. Haas, of Basil, and Periaux, of Rouen, (who sent to the Exhibition of Arts, at Paris, last year, a beautiful map of the Lower Seine), are particularly distinguished. None of them, however, satisfy the expectation of connoisseurs; but it is hoped that M. Didot, by his well-known talents and zeal, will succeed in conquering the difficulties which have hitherto opposed the complete success of this important branch of typography, which, originally a German invention, has been practised at intervals, chiefly by natives of that country, down to the present period. Brechtkopf carried it perhaps nearer to a finished style of execution about the year 1777, giving to it the name of typometry; an art which he cultivated with assiduity, and constantly endeavoured to improve. Much, however, has been left to be done. *Inventis facile est addere*: it is, therefore, to be hoped, that M. Didot's great practical knowledge will enable him to facilitate the very troublesome process of his predecessors, and to add greatly to its effects.

Self-acting Harp.—Under this name, Messrs. Clementi and Co. of London, have invented a new instrument, which is likely to prove at once pleasing and useful. It works by barrels, like a barrel organ; but the action

takes place on strings, in the manner of a piano-forte, to whose tone it assimilates. It is provided with flutes and a triangle, forming a complete band; but, instead of requiring to be turned by a handle, the action is mechanically produced, and it only requires to be wound up occasionally.

La Lande's Journey to India.—M. De La Lande, associate naturalist to the king's garden at Paris, has just set out on his travels to the Cape of Good Hope, where he will pursue his researches in botany, zoology, and the various departments of natural history. He will proceed thence to India, to promote there the ulterior object of his mission in the Indian Seas.

Turnip Fly.—From experiments made by Lord Thanet and Mr. Grey, it has been ascertained, that lime sown by hand, or distributed by a machine, is an infallible protection to turnips against the ravages of this destructive insect. It should be applied as soon as the turnips come up, and in the same daily rotation in which they were sown. The lime should be slacked immediately before it is used, if the air be not sufficiently moist to render that operation unnecessary.

New Mode of Grafting Trees.—The common method of grafting, by making a transverse section in the bark of the stock, and a perpendicular slit below it, is frequently unsuccessful. It is, therefore, recommended in a late number of the *Annales de Chimie*, to reverse the operation, by making the vertical slits above the transverse section, and pushing the bud upwards into its position.

Mode of preserving Fruit from the Effects of Frost.—M. Bienenberg, of Leynitz, in Siberia, has contrived a sort of rope made of straw, or hemp, with which he envelopes fruit trees, for the purpose of protecting them against the frost; the ends of the rope being, for this purpose, put into and reaching to the bottom of a vessel filled with spring water. A single vessel will suffice for several trees, by winding the same rope, or many united ropes, round all of them, and placing the two ends in the vessel, which should be four or five yards distant from the trees, care being taken that the branches do not touch the ice upon the surface of the water. From the use of this remedy its inventor has for several years derived great advantages. It has also been proved in many parts of Prussia and Poland, and always been successful. Its adoption will be particularly useful for apricots, which blossoming early, are more exposed to the destructive effects of late frosts than most other trees.

New Mode of Fattening Pigs.—A pig, belonging to Mr. Fisher, of Seresby Inn, lately gained, by feeding on Indian corn, in the course of six weeks and three days, the enormous weight of 15 stone. This mode of feeding has long been known to the Neapolitans, whose pigs are so fat as hardly to be able to move.

Dry Rot.—It is asserted in several respectable journals, that this most destructive enemy of buildings, which generally commences its ravages in the cellars, may be prevented, or its progress checked, by whitewashing them yearly, mixing with the wash as much copperas as will give them a clear yellow hue.

Royal Academy of Inscriptions and Belles Lettres at Paris.—This academy has proposed the following subject for the prize to be awarded in 1821:—"To compare the monuments which remain of the ancient empire of Persia and Chaldea, either edifices, basso relievos, statues, or inscriptions, amulets, engraved stones, coins, cylinders, &c. with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin, and Oriental writers, on the opinions and customs of the Persians

and Chaldeans; and to illustrate and explain them, as much as possible, by each other." The prize is a gold medal of 1,500 francs value. The essays are to be written in Latin or French, and sent before the 1st of April, 1821. The prize will be adjudged in July following.

Italy.—The search of the Tiber for remains of antiquity has commenced at Rome, though it is said with little success. The excavations at Pompeii, however, are carried on very successfully; and several new edifices are said to have been discovered in the street which leads to the Temple of Iris, to that of Hercules, and to the Theatre. Some surgical instruments of good workmanship are said also to have been found amongst the ruins.

Andre Mustoridi, well known as a respectable historiographer, especially by the publication of the fragments of several Greek unpublished authors, has fixed his residence in Venice. He had formerly been for some time at Vienna, to consult the rich cabinet of medals in that capital, previous to the completion of the third volume of his great work, entitled *Illustrazioni Corcyrese*, the first volume of which was published in 1811, at Milan, where it was followed by a second in 1817. The third is appropriated to the moneys of Corcyra, now Corfu, the birth-place of the author, who had been appointed, by the public authorities of his country, historiographer of the Ionian Isles.

Oriental MSS.—A collection of nearly 500 Persian, Arabic, and Turkish MSS. has lately been added at once to the treasures already possessed by the Asiatic Museum of St. Petersburg Academy. They were collected in Syria, Mesopotamia, and Persia, by M. Rousseau, formerly the consul-general of France at Aleppo, and afterwards at Bagdad, a gentleman well versed in the different languages of the East. On their arrival in France they were purchased by the Russian agents, before any competition could arise from other countries. The Asiatic Museum, which was previously distinguished by its fine collection of Chinese, Japanese, Maritchon, Mingol, Thalmuck, and Tungusian writings, has, by this sudden and important addition of Mussulman MSS., gained as much in utility as it has acquired in rank and reputation among similar collections in foreign countries.

New Astronomical Society.—An Astronomical Society, on an extensive scale, and very liberal plan, was established in London on the 8th of February last. Its first meeting was held on the 10th of March, at the house of the Geological Society, in Bedford Street, Covent Garden, and was very numerously attended. A paper by the Rev. Dr. Pearson was read on the subject of a new micrometer, which he has invented for measuring small distances in the field of a telescope. It is founded on the doubly refracting property of rock-crystal, and promises to be a great acquisition to astronomical instruments. Several valuable works on the subject of astronomy were presented to the society, as the foundation of a library, and many new members were proposed.

Singular Publication.—A letter from Berlin states, that the police have seized, in all the booksellers' shops in that city, the work of M. Brenneck, advertised some time since in several journals, under the title of "A Proof from the Bible, that Christ after his Crucifixion remained Twenty-seven Years upon Earth, and promoted in silence the good of Humanity." It is difficult to say which ought to create the greater surprise, the writing of such a book as this, or the means resorted to for its suppression.

Beauties of the Antijacobin.—We are tempted by its singular absurdity to extract the following initiatory sentences of the "Religious Retrospect" of the last Antijacobin Review:—"By the time this number will issue from the press, the election in England at least will be nearly concluded. In some cases the result has been gratifying. Public indignation has driven Sir

Godfrey Webster from the representation of the county of Sussex ; and the city of London, by rejecting Waithman, has shewn that vulgarity and ignorance may succeed for a time only ; but that the principles of the constitution are better understood than Waithman supposes, and more dearly cherished than to be committed to his care." These are the knotty points of faith discussed — these the important proceedings in these extraordinary days of religious exertions recorded in the pages of a journal which professes to be the oracle of the high church and king party — the very quintessence of orthodoxy in faith and in politics, and a main pillar of the established order of things.

ANECDOTES

OF THE LATE GEORGE III.

[Of our late lamented Sovereign we purpose from time to time to give a selection of the best and most authentic anecdotes that have been published, purposing in so doing to record and to preserve what is valuable, rather than aiming to give what is new in illustration of his character.]

LORD MANSFIELD, on making a report to the King of the conviction of Mr. Malowny, a Catholic priest, who was found guilty, in the county of Surrey, of celebrating mass, was induced, by a sense of reason and humanity, to represent to his Majesty the excessive severity of the penalty which the law imposed for the offence. The King, in a tone of the most heartfelt benignity, immediately answered, " God forbid, my lord, that religious difference in opinion should sanction persecution, or admit of one man within my realms suffering unjustly ; issue a pardon immediately for Mr. Malowny, and see that he is set at liberty."

The same tolerant and liberal principles — the same truly Christian spirit, characterized him in private as in public, two or three pleasing instances of which are upon record. At the York Assizes, in 1803, the clerk of a mercantile house in Leeds was tried on a charge of forgery, found guilty, and condemned to death. His family, at Halifax, was very respectable ; and his father, in particular, bore an excellent character. Immediately after the sentence was passed on the unfortunate young man, a dissenting minister of the Baptist persuasion, who had long been intimate with the father, ventured to address his Majesty in a petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hope of success ; but, contrary to his expectation, his petition prevailed, and the reprieve was granted. That the solicitation of a private individual should have succeeded, when similar applications, urged by numbers, and supported by great interest, had uniformly failed, may excite surprise, and deserves particular observation. — The following circumstances, however, the veracity of which may be relied upon, will fully explain the singularity of the fact. In the year 1802, a dignified divine, preaching before the Royal Family, happened to quote a passage illustrating his subject from a living writer, whose name he did not at the time mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for inquiry. At the conclusion of the service, he asked the preacher from whom his extract had been taken ? and

being informed that the author was a dissenting minister in Yorkshire, he expressed a wish to have a copy of the original discourse. The royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the honour conferred upon him. His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man shortly after afforded this amiable and disinterested minister an opportunity of supplicating, at the hands of the Monarch, the exercise of his royal prerogative. The dissenting minister here alluded to was the late Rev. Dr. John Fawcett, and the discourse was his celebrated "Essay on Anger," which has since that period been often reprinted. The life of this excellent man has been lately published by his son, who, with peculiar diffidence, only makes a distant allusion to this anecdote. His motives for not emblazoning, whilst his late Majesty lived, the successful interference of his relation, will be appreciated by every lover of decorum and propriety.

It is said to have been the King who first suggested to Mr. West the professional study of the Scripture history, in which that venerable artist has since so eminently excelled, and that he desired him to bring his drawings to the palace for his inspection. Mr. West did so; and came at a time when the Sovereign had with him some dignified clergymen of the higher order. The company were all gratified with the sketches, and particularly their accordance with the sacred text, affording proof of the painter's acquaintance with the Scriptures. "And do you know how that was?" said his Majesty to the prelate who made the remark. "Not exactly, your Majesty."—"Why, my lord, I'll tell you, Mr. West's parents were Quakers, and they teach their children to read the Bible very young—I wish that was more the case with us, my lord."

The King was one day passing in his carriage through a place near one of the royal palaces, when the rabble were gathered together to interrupt the worship of the dissenters: his Majesty stopped to know the cause of the hubbub, and being answered it was only some affair between the town's people and the methodists, he replied, loud enough to be heard by many, "The methodists are a quiet good kind of people, and will disturb nobody: and if I can learn that any persons in my employ disturb them, they shall be immediately dismissed." The King's *most gracious speech* was speedily recapitulated through the whole town, and persecution has not dared to lift its head there since that period.

Notwithstanding this, however, intolerance crept into one of the royal palaces—we believe Kensington. The King seeing a female domestic in tears, catechised her on the cause; and finding that her grief arose from being prohibited by her superior from going to a dissenting meeting in the neighbourhood, his Majesty called that superior, and reproved her sharply, declaring that he would suffer no persecution during his reign.

The ardour with which his Majesty engaged in the services of the church could not but be remarked by all his fellow-worshippers. Bishop Watson, however, says, "The late Dr. Heberden told me, that the clergyman at Windsor, on a day when the Athanasian Creed was to be read, began with, *Whoever will be saved*, &c. The King, who usually responded with a loud voice, was silent. The minister repeated, in a higher tone, his *Whoever*, &c. The King continued silent. At length the Apostles' Creed was repeated by the minister, and the King followed him throughout with a distinct and audible voice." This we do not consider as an indication of the King's hesitation as to the doctrine of the Trinity, but to the uncharitable clauses too intimately connected with it, in this part of the liturgy of our established church.

LIST OF NEW PUBLICATIONS.

AGRICULTURE AND RURAL ECONOMY.

PRACTICAL Hints on Domestic Rural Economy, relating particularly to the Management of Kitchen and Fruit Gardens and Orchards. By William Speechly. 8vo. 7s. 6d.

An Essay on the Management of Hedges and Hedge-row Timber. By Fras. Blaikie, Steward and Land Agent to W. T. Coke, Esq. 12mo. 2s.

On the Economy of Farm Manure, &c. with an Appendix of the Inverted Horse Shoe, invented by Mr. Blaikie. 12mo. 2s.

The Farmer and Land Steward's Assistant; or, a Specimen of Farm Book Keeping; from books of real business. By John Mather. 4to. 10s. 6d. boards.

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Marriages.—Robert Espinasse, Esq. of the Inner Temple, to Miss Emily Espinasse.—The Rev. C. A. Sage, to Miss Caroline Quilter, of Hadley.—At St. Pancras Church, Count

Henry de la Bellaaye, youngest son of the Marquis de la Bellaaye, to Maria Josephine, daughter of the late Joseph Alder, Esq.—C. O. Buchanan, Esq. to Anne, daughter of R. Hart, Esq. barrister at law.—The Right Hon. Viscount Kingsland, to Julia, daughter of John Willes, Esq. of Walcot Terrace, Lambeth.—William Plomer, Esq. son of the late Sir William Plomer, to Miss Catherine Wilhelmina Pagan, of Edinburgh.—The Rev. John Sheppard, to Miss Marianne Mann, both of Blackheath.—William Choice, Esq. of Ashley Hall, Middlesex, to Miss Emily Brown, of Kentish Town.—W. P. Smith, Esq. M. P. to Eliza, daughter of the late Peter Brelow, Esq.—*Jan. 4.* At St. George's, Bloomsbury, Robert Bill, Esq. Barrister at Law, eldest son of John Bill, Esq. of Farley Hall, Staffordshire, to Louisa, eldest daughter of the late Philip Dauncey, Esq. King's Counsel.—19. At Fulham, William Wilberforce, Esq. eldest son of William Wilberforce, Esq. to Mary Frances, second daughter of the Rev. John Owen, Rector of Paglesham.—20. Sir Edwin Francis Stanhope, Bart. R. N. of Stanwell, to Mary, eldest daughter of Major Domett.—26. The Rev. Henry Parish, A. M. of Epson, to Sarah, eldest daughter of the late Thomas Stowers, Esq. of Charterhouse Square.—27. Alexander Tezeira Sampaio, Esq. of St. Helen's Place, youngest brother of the Baron Teixeira, of Lisbon, to Harriet, youngest daughter of John Church, Esq. of Bedford square.—*Feb.* At St. George's, Hanover Square, Sir J. S. Leller, to Miss Louisa Sutherland.—3. The Rev. Richard Sandilands, jun. of Putney, to Miss Debrett, of Sloane Street.—8. The Earl of Uxbridge, eldest son of the Marquis of Anglesea, to Eleanora, second daughter of John Campbell, Esq. of Shawfield.—12. At St. Anne's, Westminster, T. Davis, Esq. of the Inner Temple, barrister at law, to Jane Aysert, daughter of J. Houseman, Esq. of Soho Square.—17. At St. George's, Bloomsbury, G. J. Parry, Esq. of Lincoln's Inn, to Mary, eldest daughter of Lieut. Col. W. Brooks, of the Hon. East India Company's service.—John Lock, Esq. to Rabbina Maria, daughter of Archibald Cullen, Esq. King's counsel.—23. At St. Pancras, the Rev. F. Dollman, of Milton, Kent, to Amelia, and W. T. Heath, Esq. to Matilda, daughters of J. Heath, Esq. of Russell Place.—24. At Guernsey, the Rev. N. Carey, of the Chapel Royal, St. James's, to Martha, daughter of J. La Serre, Esq. of that island.—27. Richard Smith, Esq. of Portman Square, to Hester, third daughter of Lieut.-Col. Green, of Maidstone.—*March 1.* Lieut.-Col. Colquhoun Grant, of Forres, N. B. to Margaret, daughter of J. Brodie, Esq.—At St. James's, Westminster, Capt. J. N. Burton, to Martha, second daughter of R. Baker, Esq. of Barham, Herts.—John F. Cole, Esq. of Devonshire Place, to Harriet, third daughter of the late Rev. Dr. Jones, of Baker Street.—J. Oldham Oldham, Esq. of Montague Place, Russell Square, to Mrs. Quintin Crawford, of Bellevue Place, Cheltenham.—11. Charles Augustus Fitzroy, Esq. eldest son of Lieut.-Gen. Lord Charles Fitzroy, to Lady Mary Lennox, eldest daughter of the late Duke of Richmond.—12. R. C. Thwaites, Esq. of Berkley Square, to Mary, relict of the late Lieut.-Col. Jones, of Hornhouse.—By special license, the Hon. W. Penn Curzon, now Viscount Curzon, to Lady Harriet Georgina Brudenell, daughter of the Earl of Cardigan.—27. George Norton, Esq. of the Inner Temple, barrister at law, and fellow of Queen's College, Oxford, to Miss Rose, eldest daughter of John Rose, Esq. of Gray's Inn, and of Kentish Town.—*April.* The Rev. Edward Bankes, son of Henry Bankes, Esq. M. P. to the Hon. Frances Jane Scott, youngest daughter of the Lord Chancellor.

Deaths.—*Jan.* In Hill Street, the Hon. Charles Finch, uncle to the Earl of Aylesford.—On the Pavement, Moorfields, aged 37, Sylvanus Bevan, a highly respected member of the Society of Friends, active, like many of his brethren, in every work of benevolence.—James Carry, M.D.F. A.S. of Grafton Street, senior Physician to Guy's Hospital, and Lecturer there on the Theory and Practice of Medicine.—5. In Cecil Street, William Winchester, Esq. 72. For a long course of years he had been a most consistent, useful, and devoted Christian; showing forth to the world the evidence of his faith, by the works which an ample fortune, the fruits of a successful application to business, enabled him to perform for the promotion of the glory of God, and the good of his fellow-creatures. His last end was peace; for surrounded by his numerous descendants, whom he admonished with patriarchal affection and fidelity from the bed of death, without a sigh or groan, he fell asleep to wake but in the heavenly world. His funeral sermon was delivered on the morning of Sunday the 16th of January, by Mr. Lacey, of Salter's Hall, from Gen. xlviii. 21, at the Adelphi Chapel, of which place the deceased had long been an active manager.—7. At Naples, the Rev. John Ashbridge, A. M. fellow of Trinity College, Cambridge.—8. In Bedford Street, Lieut.-Col. Edward Handfield, 81.—16. Mrs. Brenton, widow of the late Admiral Brenton.—7-9. At Charlstown, N. A. Mrs. Starr Barrett, a native of one of the States of Barbary, after fully completing 120 years of active and chequered life.—17. Lieut.-Gen. James Campbell, aged 76.—At Kingston, Jamaica, Caneby Hamilton, Esq. late receiver-general and public treasurer of the island.—23. Prince Charles, of Scondilich Eariath, in the 35th year of his age.—24. Cardinal Caracciolo, Bishop of Palermo, the first person advanced to that dignity by the present Pope, who gave him the hat as a reward for his tried attachment to Pope Pius VI., whom Caracciolo followed into France, and attended to the period of his death in Valencia.—30. John Digges Latouch, Esq. M. P.—*Feb.* Mrs. Mills, wife of G. Mills, Esq. M. P.—The Hon. Marianne Curzon, only daughter of Baroness Howe.—At St. James's Palace, Mrs. Hall, relict of the late General Hall.—2. The Hon. Captain Hart, of the Artillery.—3. At Kentish Town, the Rev. W. Lucas, late of Doctors' Commons.—6. In Buckingham Street, Fitzroy Square, Anne, the wife of John Flaxman, Esq. R. A. She was an excellent Greek scholar, and her taste in the Fine Arts was of a superior description. To her knowledge of composition her husband was often indebted for much of the admired classic beauty of his groups.—8. Sir Vicary Gibbs, late Chief Justice of the Common Pleas. This able lawyer was educated at Eton, whence he was elected into King's College, Cambridge; which University he represented in the parliament of 1807. As a lawyer, he will ever be held in great estimation by the members of his profession, in which he rose to a high rank and extensive practice by his own merits and diligence. He first came into public notice as an advocate on the trial of Horne Tooke and his associates, in 1794; on which occasion he was one of their counsel, and obtained very great popularity by

the very able and intrepid manner in which he discharged that arduous and important duty. He was appointed a King's Counsel in the same year, Solicitor General to the Prince of Wales, and Recorder of Bristol, 1795; Solicitor General in 1805, which office he resigned on the change of administration in the following year; Attorney General in 1807; one of the Judges of the Court of Common Pleas in 1812; Chief Baron of the Exchequer in 1813; Chief Justice of the Common Pleas in 1814, with the promise, it is understood, of succeeding to the Chief Justiceship of England in case of a vacancy in the King's Bench. However, long before that vacancy happened, his own bad health compelled him to resign his judicial situation, and to retire altogether from a profession of which he was for many years a very principal ornament, and by whose members his loss as a judge was deeply regretted; as it also was, with good reason, by the public at large, whose sentiments, on this occasion at least, did justice to his extraordinary merits.—10. Her Royal Highness the Princess Anne Elizabeth Louisa of Prussia, relict of his late Royal Highness Prince Ferdinand of Prussia, in a fit of apoplexy.—15. In Vincent Street, Westminster, the Rev. Matthew Haynes, aged 86.—16. At her house, Curzon Street, May Fair, the Right Hon. Lady Mary Henrietta Erskine, sister to the Earl of Rosslyn.—18. At Chelsea College, at a very advanced age, the Right Hon. Sir David Dundas, K. C. B. Governor of the Royal Military Hospital, Chelsea, formerly Commander in Chief of the Forces.—Hon. Marianne Curzon, only daughter of Baroness Howe.—19. In Hurde Street, Manchester Square, Sir Thomas Philip Hampson, Bart.—21. At Hampstead, the Hon. John Dimsdale, Baron of the Russian Empire, in the 73d year of his age. The baron received his title and made his fortune by introducing inoculation for the small-pox into Russia.—23. M. Grefrath, a peer of France, who had received at a ball in his house the unfortunate Duke de Berri, on the very evening of his assassination. That dreadful event had such an effect upon him, that his death was occasioned by the shock which the first intelligence of it gave to his frame. His widow is also in a state of very alarming indisposition, occasioned by the sudden loss which she has sustained, under such singular circumstances.—24. At his chambers in Lincoln's Inn, aged 64, James Read, Esq. barrister at law.—27. In Lower Brook Street, the Rev. John Toke, Vicar of Brockbourne, and Rector of Hartledown, Kent.—28. In George Street, Portman Square, the widow of the late Sir Augustus Floyer, aged 49.—In his 76th year, Gen. Hartrup, of the Royal Engineers.—29. In Cork Street, the Rev. G. Chaffield.—Suddenly, in an apoplectic fit, whilst finishing a portrait of Prince Leopold, Mr. Percy, the artist, well known for his exquisite models in miniature size.—March 3. Mrs. Ellen Devia, authoress of an ingenious Grammar for Young Ladies.—At the great age of 92, the Right Hon. Asheton Viscount Curzon.—5. At his house in Gloucester Place, Mrs. Luxmore, wife of the Bishop of St. Asaph.—At Paris, Count Shée, a peer of France.—7. At Brussels, aged 69 years, his Highness the Duke of Arenberg, who lost his sight at the age of 24, but was remarkable for the intelligence with which he repaired this loss by the aid of his other senses.—In Quebec Street, in her 83d year, Mrs. Augusta Manners, second and only surviving daughter of the late Right Hon. Lord William Manners.—11. Richard Warren, Esq. formerly Lieutenant-Colonel in the 3d regiment of Guards.—At his house in Newman Street, in the 82d year of his age, Benjamin West, Esq. the venerable President of the Royal Academy, who expired without a struggle. Mr. West was a native of America, having been born at Springfield, in Chester County, Pennsylvania, whither his ancestors, who were Quakers, emigrated with the celebrated Penn. By his father's side he was lineally descended from the Lord Delamere who distinguished himself in the wars of Edward III., and at Cressy under the Black Prince. Colonel James West, the friend and companion in arms of the celebrated Hampden, was the first of the family who embraced the tenets of Quakerism; of which, however, they were so distinguished supporters, that the maternal grandfather of our artist was the confidential friend of their great legislator. There is something romantic in the development and early cultivation of his talents, as a painter, to which art he evinced the strong bias of his genius so early as his seventh year. At that period he was one day left to watch a sleeping infant in the absence of its mother, when the child happening to smile in its sleep, he was so forcibly struck by its beauty, that he seized pens, ink, and paper, which happened to lie by him, and endeavoured to delineate its features, though he had then seen neither an engraving nor a picture. In the course of the summer of the following year, a party of Indians paid their annual visit to Springfield, and being amused with the birds and flowers which the young artist shewed them, as the production of his holiday hours from school, but still drawn in ink, taught him to prepare the red and yellow colours with which they painted their rude ornaments. To these a present of a piece of indigo from his mother added blue; and thus, in a manner which borders closely on poetical fiction, was he put in possession of the three primary colours. Forming for himself such combinations of their tints as he required, his drawings soon attracted the attention of his neighbours, from some of whom he first heard of camels'-hair pencils; and inquiring how they were made, he substituted for them some brushes formed of the hairs which he silly cut off the cat's tail. The frequency, however, of his depredations at length attracted his father's attention to the altered appearance of his favourite puss; and a discovery ensued, which gained to the dispossessor of the hairs of her tail the merited praise of ingenuity. In the following year, Mr. Pennington, a merchant of Philadelphia, visiting the family, on his return home sent young West a box of paints and pencils, several pieces of canvas, and six engravings by Greivling. Enraptured with a present so congenial to his taste, the young painter rose at the dawn of day, bore away his newly acquired treasures into a garret, prepared a palette, and began to imitate the figures of the engravings; and so enchanted was he with his new pursuit, that for several successive days he played truant from his school; nor was his occupation known to the family, until, on the master's sending to know the reason for his absence, his mother recollecting that she had seen Benjamin going up stairs every morning, and suspecting that it was the box of paints which had occasioned his fault, immediately repaired to the garret, and found the lad at his work. The anger which she had at first felt at his delinquency was soon changed into a very different feeling at the sight of his performance; and kissing him with transports of

affection, she assured him that she would interfere with his master to prevent his being punished for his truancy. So great, indeed, was her admiration of his performance, that she would not allow him to complete the picture, lest he should spoil the half he had already done. Sixty-seven years after its execution, it was sent over to him by his mother; and the venerable president shewed it to every stranger admitted to the painting-room, declaring that, with all his subsequent knowledge and experience, he could not vary the situation of one colour for the better. It was with peculiar delight, also, that upon these and other occasions he would emphatically declare, that it was the kiss with which his mother rewarded this early effort of his genius that made him a painter. A short time afterwards he went to Philadelphia with his friend, Mr. Pennington, where he was introduced to a painter, who lent him the works of Drs. Fresnoy and Richardson, which he studied attentively, and to much advantage. On his return home he amused himself by painting on the detached pieces of broken furniture which lay scattered over a cabinet-maker's shop near his father's house; and the rude sketches which he there executed have since been sought for with much avidity by his countrymen, and purchased at enormous prices. About twelve months after his return, young West became acquainted with William Henry, an extraordinary mechanic, who had acquired a fortune by his abilities; and it was he who first induced him to direct his attention to historical painting, giving him for the first subject of his pencil the death of Socrates, which he took much pains in explaining to his pupil from Plutarch. By Mr. Henry's interest, also, the young artist was sent to Philadelphia, to receive the benefits of a classical education from Provost Smith, as he did until he was sixteen years of age; when a general consultation of the members of the Society of Friends taking place, to determine his future destiny, it was agreed, after much debate, that he should follow the profession of his choice. In 1780, he left Philadelphia for Italy, where he pursued his studies with such intense ardour, as considerably to injure his health. Having completed the tour of Italy, he came to London by way of France, and after visiting several of our chief towns, was about to return to America, when the disinterested advice of Sir Joshua Reynolds and Wilson, the two greatest painters of their day, happily induced him to alter his resolution, and to settle in this country, where the patronage of the late King, and his own great merit, soon opened to him the road to fame and fortune; having deservedly attained, by productions of his pencil, too well known and too generally admired to need particular mention here, the very first rank in his profession, at whose head he was placed in the year 1791, by his election to the Presidency of the Royal Academy, in the formation of which he was very actively engaged. It is a singular fact in the history of Mr. West's professional life, and it is the only one to which our limits will permit us to refer, that the largest, and incomparably the best of his numerous works, were produced after he had completed his 70th year. He has left two sons by his wife, formerly a Miss Shewell, of Philadelphia, to whom he had formed an attachment before he quitted America, which was cemented by a marriage, on her arrival in England, with the father of her lover, when she found that he had determined to settle there. She died in 1816. These sons will inherit the chief of his property, which principally consists of numerous works from his own pencil, and some choice specimens of the old masters, particularly of Titian; the whole being valued at upwards of an hundred thousand pounds. On the 29th, his remains were interred, with great funeral pomp, in St. Paul's Cathedral, having previously laid in state in the council-room of the Royal Academy.—14. At Knightsbridge, aged 84, Dr. Michael Underwood, many years Physician to the British Lying-in Hospital, and author of several approved works on the diseases of children.—18. In Cleveland Row, St. James's, Major-Gen. Digby Hamilton, Colonel of the Royal Wagon Train.—19. In Park Lane, Ed. Cooke, Esq. late Under Secretary of State in his Majesty's Office for Foreign Affairs.—15. At his house in Arlington Street, Lord Dundas, late Lord Lieutenant and Vice-Admiral of Orkney and Shetland. He is succeeded in his title and estates by his eldest son, the Hon. Lawrence Dundas, M.P. for the city of York.—April 1. At the house of Mr. Wilberforce, Kensington Gore, the Very Rev. Isaac Milner, D.D. F.R.S. Dean of Carlisle, President of Queen's College, Cambridge, and Lucian Professor of Mathematics in that University; well known to the religious world by his warm support of the Bible Society, and to the literary circles by his various publications.—2. At Brompton, in the 42d year of his age, Dr. Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh, author of two or three volumes of poems of considerable merit, and of other works.—3. At Harewood House, Hanover Square, London, in the 83d year of his age, the Right Hon. the Earl of Harewood. His Lordship is succeeded in his titles and estates by his only son, Lord Lascelles.—At Hampton Court Palace, Colonel Thomas, Master of the Robes, and Groom of the Bedchamber to his Majesty.

BEDFORDSHIRE.

Death.—Jan. At Lawrence End, Herts, the Rev. John Hawkins, M.A. Rector of Barton-le-Clay, aged 80.

Ecclesiastical Promotion.—Jan. A dispensation has passed the Great Seal, to enable the Rev. Wm. Collins Cummings to hold the rectory of St. Mary's, Bedford, with the vicarage of Eaton Bray, in the same county.

Philanthropic Institution.—Since the first institution of the Bedfordshire Bank for Savings, in 1814, we rejoice to learn, that the sums deposited by 699 individuals amount to \$15,440. 8s. 6d. The sums drawn out during the same period do not exceed £3,273. 3s. 9d.

Miscellaneous Intelligence.—In the beginning of February, the waters about Bedford rose so high as completely to inundate several parts of the town; the inhabitants of which were obliged to sit up stairs the greater part of the day. Considerable damage ensued.

BERKSHIRE.

Birth.—Jan. 28. At Fern Hill, the lady of G. A. Fullerton, Esq. a son.

Death.—Jan. At Abingdon, S. Selwood, Esq. Fellow of Magdalen College, Oxford.

Miscellaneous Intelligence.—A petition to the House of Commons, praying that the depressed state of the agriculture of the country may be taken into consideration, and such relief granted as an impartial investigation of the case may warrant, has been prepared for the town and neighbourhood of Wallingford. It has been signed by all the aldermen of the Borough, with a considerable number of the other members of the Corporation; and it is said that scarcely a tradesman in the town has refused his name.

CAMBRIDGESHIRE.

Marriages.—*Jan.* The Rev. Henry Fardell, M.A. Prebendary of Ely, to Miss Eliza Sparkes, eldest daughter of the Bishop of Ely.—*Feb.* At Cambridge, the Rev. J. Milner, B.A. of Catherine Hall, to Miss Crompton, niece to the Rev. Dr. Milner, of Queen's College.

Death.—*Jan.* J. H. Legard, Esq. student of Trinity College.

University Intelligence.—The late Rev. John Haise, of Eiworth Hall, Cheshire, formerly of St. John's College, among other bequests to his *alma mater*, for the promotion of religion and learning, instituted a lectureship in divinity in Cambridge, to which he annexed a considerable salary, payable out of estates in Middlewich, Sandbach, and Olive. The duty of the lecturer is to preach and publish twenty sermons, chiefly on the truth and excellence of revelation. The Rev. Christopher Benson, of Trinity College, has been chosen the first lecturer, and is to discharge the duties of the office during the present year.—The Haisean Prize for the present year has been adjudged to Mr. Edward White, Bart. of Corpus Christi College and of Colchester, for the best essay on "The fitness of the time when Christ came into the world."—On the 3d of February, a grace passed the Senate, for granting to the University of Cephalonia, of which the Earl of Guildford is Chancellor, a copy of all the books now in the University press, or which have been printed there at the University expense.

CHESHIRE.

Birth.—*Jan.* At Marberry Hall, the lady of John Smith Barry, Esq. High Sheriff of the county; a son.

Marriages.—The Rev. Edward Royds, Rector of Brereton, to Mary, the second daughter of Thomas Motynock, Esq. of Marham House, Lancashire.—The Rev. R. Carr, of Chester, to Miss Armstrong, of Market Drayton.—*Feb.* The Rev. E. Mainwaring, of Peccor, to Elizabeth, youngest daughter of J. Fenton, Esq. of Doncaster.

Deaths.—*Jan.* In the 56th year of his age, Edward Downes, Esq. of Shrigley; a graduate of the University of Oxford, one of the magistrates for this county, and the last male branch of one of its most ancient families.—At Botesworth Castle, Thomas Sutton, Esq. aged 67.—At Chester, Edward Mainwaring, Esq. suddenly.—*Feb.* At Thornton, aged 83, Mr. J. Williams, father of twenty-nine children, and clerk of that parish for half a century.

Philanthropic Intelligence.—Broughton Hall, near Chester, is about to be divided into small lots, and to be let at trifling rents to the poor of that city, for the purpose of their cultivating it with potatoes. There are few cities or large towns in the kingdom, which do not afford the opportunity of imitating so good an example.

Law Intelligence.—At the Epiphany Quarter Sessions for this county, held in the city of Chester, before Trafford Trafford, Esq. chairman, and a very respectable bench of magistrates, Joseph Swann was indicted for publishing at Macclesfield two blasphemous and two seditious libels. The former were contained in Cartile's Republican, the latter in Sherwin's Political Register. Having convicted him on one of each, the counsel for the prosecution (Mr. Williams) declined offering any evidence upon the others, and by his consent a verdict of not guilty was taken. Swann was then again indicted, with Robert Swindells, Joseph Burtenshaw, John Stubbs, John Richards, and Joseph Sutton, for having conspired together to excite sedition at Macclesfield, on the 31st of July last; when they were all of them speakers at a public meeting held there, ostensibly for the purpose of petitioning for a Parliamentary Reform. The language which they used was most violent, and had it been followed by actions, would have clearly amounted to an overt act of treason. They were all found guilty, and were sentenced—the five first to two years' imprisonment each, and J. Sutton to one. Swann was further sentenced to two years' imprisonment for the first libel, and six months for the second; making on the whole an incarceration of four years and a half. This he most probably considers a martyrdom to his political and Deistical firmness, as we never recollect to have seen a more determined radical. When asked whether he had any objection to the jury, he said—"No, I suppose you mean to hang me, and the sooner you do it the better; a few minutes' hanging will do me no harm." The blasphemy which he was proved to have uttered was of the grossest description; but after his conviction for its publication, he very coolly said, that he should most likely do the same again, as he saw no harm in it. He seemed, however, on the whole, to be an obstinate stupid fellow; but some of his co-conspirators were shrewd sensible men, and possessed a degree of intelligence rather above the very low stations of life in which they moved. One of them, (Burtenshaw if we recollect right), had evidently a slight smattering of law, as applicable to his case; for when some little doubt was expressed at the bar, whether the right of challenging Jurors was the more fully stated in the third or the fourth volume of Blackstone's Commentaries, he very deliberately and very correctly informed the counsel for the Crown, that it was in the fourth. After sentence had been passed upon Swann, he held up his white hat ornamented with a crape band, the badge of a thorough radical, and very impudently asked the magistrate—"Have you done? Is that all? Why I thought you would have got a bit of hemp for me, and would have hung me."—The Spring Assizes for this county presented a very heavy calendar, and an unusual quantity of civil business. On Saturday, April the 8th, Jacob Magennis and James George Bruce were tried; the former for having shot at Birken, the Stockport constable, who had Harrison in his custody after the Smithfield meeting, with intent to kill him; and the latter with aiding and abetting in this crime: when, after a trial of some length, they were

both found guilty. On Monday sentence of death was passed upon them, when Magennis, who immediately after his conviction had very coolly declared that he was the man that fired the pistol, but that neither Bruce nor any one else knew any thing of his intention, conducted himself in the most indecorous manner, observing, as he was taken down from the dock, that hanging was a good specific for a spen (a swimming) in the head, and manifesting the most shocking indifference to his awful situation; after having been solemnly assured by the chief justice (Warren), in passing sentence upon him, that the noon of the following Saturday was the latest hour that he had to live. To Bruce, also, no hopes of pardon or reprieve were held out; and his behaviour partook but too much of the spirit of his associate; though during the trial his countenance evidently betrayed an anxiety as to its issue, which was vainly sought in that of his companion. In a short time, however, a marvellous change was wrought in their demeanour. Magennis, who had hitherto avowed himself a Deist, or worse than a Deist, (for he denied the existence of a God, or asserted that if there was one he had incited him to the commission of the deed for which he was about to suffer; for, maintaining that he had a right to kill any one who offended him, he would not call it a crime;) soon began to shew signs of penitency; whilst Bruce, who had all but trembled at the bar, in the retirement of his cell evinced a hardihood and callousness of heart which nothing could penetrate or remove. The extraordinary change in Magennis is, under God, to be attributed to the humane exertions of Mr. Keeling, one of the pages of his late Majesty, who devotes much of his time to visiting those who are appointed to die, and who has in several instances met with the most encouraging success. The impression which his continued visits and exhortations, from the moment of his conviction, produced, lasted, we are happy to say, to that of his execution; and the devoted victim to the offended laws of his country passed from his cell to the scaffold with a bible in his hand, intent but upon reading, with the deepest attention, the history of the thief upon the cross, which his kind friend had folded down for his perusal, in a new bible which he had provided for this melancholy occasion. He spoke not at the place of execution, either in justification or extenuation of his crime; but on the falling of the drop, was, with scarce a struggle, launched into eternity, and introduced to the presence of a Judge who cannot err, and who knoweth the most secret intentions of the heart of man. Bruce has been reprieved, and we wish we could add, that either his reprieve or the jeopardy in which he has been placed had produced any alteration in his conduct or demeanour.—On the Monday following their trial, Sir Charles Wolsely and Joseph Harrison, commonly called Parson Harrison, were indicted for a conspiracy to excite sedition, at a public meeting which they attended in July last, at Stockport. The former was most ably and most eloquently defended by Mr. Pearson, a barrister brought specially for the occasion from the Oxford circuit. The latter defended, or rather attempted to defend himself. But they were both convicted, and will be called up to receive judgment in the Court of King's Bench in the course of the present term.

CORNWALL.

Birth.—*Jan.* At Ivy Church House, the lady of Wm. Rawlings, Esq. of Monkey; a son.
Deaths.—*Jan.* At Tywardreath, the Rev. William Raymond Cory, Vicar of Landrake and Tywardreath.—At Penseance, Theodosia Mary, wife of Samuel Crawley, Esq. of Storkwood Beeb, M.P. for Houlton.—*Feb.* Harriet Frances, youngest daughter of Lady Theodosia Vyner.—At his seat at Treloarwarren, Sir Vyall Vyvyan, Bart. He is succeeded in his title by his son, who is now a minor.—Jane Lucas, aged 104.

Ecclesiastical Presentations.—*Jan.* On the presentation of the Rev. Mr. Preston Brittain, the Rev. Thomas Fisher, M.A. to the rectory of Roche, vacant by the death of the Rev. Richard Postlethwaite.—On the presentation of the major part of the trustees of the late John Thornton, Esq. the Rev. — Ley, A.M. chaplain to the Earl of Mount Edgemoune, to the living of Landrake.

CUMBERLAND.

Deaths.—*Jan.* At Whitehaven, Sarah Scott, aged 100. About two years since, her husband died at the age of 105.—The Rev. J. Fisher, M.D. Rector of Drax and Perpetual Curate of Carleton in Yorkshire, a graduate in *medicine* of the University of Leyden, and Honorary Fellow of the Physical Society of Edinburgh. He was author of the "Review of Dr. Priestley's Doctrine of Philosophical Necessity," and of "The Practice of Medicine made easy."—At Brampton, aged 32, Mr. Dobson, an occasional preacher in the Independent congregation in that town.

Miscellaneous Intelligence.—The 4th of February was the era of three remarkable events at Carlisle; namely, the proclamation of the King, the first essay at lighting the city with gas, and the commencement of cutting the canal from Carlisle to the Solway Firth.

DERBYSHIRE.

Death.—*Jan.* At Calke Abbey, Henrietta Charlotte, youngest daughter of the late Sir J. H. Cross, Bart.

DEVONSHIRE.

Births.—*Jan.* At Rockbeare Court, near Exeter, the lady of the Rev. Charles Herbert, of a daughter.—*27.* At Exeter, the lady of the Rev. Edward Leigh, A.M. a son.—*Feb. 2.* The lady of the Rev. Richard Dixon; a daughter.

Marriages.—*Jan.* At the Hague, Lieut.-Col. Sir James Ronpell Colleton, Bart. to Septima Sexta Colleton, daughter of Rear-Admiral Richard Graves, of Timbury Fort.—The Rev. Samuel Kilpin, Baptist minister of Exeter, to Miss Hodge, of Axminster.—*Feb.* At Teabury, St. Mary, the Rev. C. Barne, to Elizabeth, the eldest daughter of the Rev. John Feibill, Rector of Hestonleigh.

Deaths.—*Jan.* At Exeter, in her 77th year, Mary, Countess Dowager of Rothes, daughter of Mary, Countess of Haddington, by her first husband, — Lloyd, Esq. and relict of the

late Barret Langton, Esq. of Langton, in Lincolnshire.—Capt. James Hudson, of the Royal Invalids, formerly of Newmarket, county of Cork, Ireland. He was for 63 years a commissioned officer, and served in many engagements in the four quarters of the globe; amongst others at Belleisle, in 1761; Martinico, 1762; New York, 1770, where he was severely wounded; and at Bunker's Hill, 1775.—At the parsonage house, Lympstone, of apoplexy, the Rev. John Prestwood Gidolin, Rector.—At Tiverton, Kelwam Gommars, aged 102: he reaped several sheaves of corn when in his hundredth year.—Feb. At Manley, near Tiverton, aged 68, Mary, widow of the late Henry Manley, Esq. whom she survived but two months. The day previous to her decease, John and Thomas, the sons of Thomas Manley, Esq. and grandsons of Mrs. Manley, died at Whitehaven.—At Sidmouth, Mrs. Hobson, relict of the late Right Hon. John Armstrong.

Legal Intelligence.—At the Epiphany Quarter Sessions for the city of Exeter, held before the Mayor, William Courtenay, Esq. M. P. Recorder, and a respectable bench of magistrates, James Tucker, a bookseller of that city, was tried and convicted for retailing the Parodies, for the publication of which Hone had been indicted, but acquitted, in London, and for selling Carillie's Republican. He defended himself with some ingenuity, but without success. His sentence upon the two indictments was, to be imprisoned for 15 months in the city gaol, to find sureties for his good behaviour for three years from the expiration of his imprisonment, himself in £150, and two other sureties in £25 each, and to be further imprisoned until then fine be paid, and those sureties given.

DORSETSHIRE.

Birth.—Feb. 1. At Weymouth, the Hon. Mrs. King; twins.

Marriage.—Feb. John Hussey, Esq. of Nash Court, to Christina, eldest daughter of J. R. Arundell, Esq. of Fieldgate, Warwickshire.

Death.—Jan. At Sterilford, Rev. W. Floyer, Vicar.

Ecclesiastical Promotion.—Rev. Thomas Dade, M. A. one of the senior Fellows of Gonville and Caius College, Cambridge, to the rectory of Blincomb with Broadway, on the presentation of the Master and Fellows of that Society.

Philanthropic Institutions.—At a quarterly meeting of the Directors of the Dorchester Bank for Savings, held on the 8th of January, it appeared that the deposits amounted to \$9576. 13s. 6d. whilst the various sums withdrawn did not exceed £1384. 6s. 8d.—We are glad also to learn, that a society for the suppression of mendicity, by affording relief to the distressed, and the detection and reformation of idle vagrants and impostors, has recently been established at the same place. Most heartily do we wish that these useful institutions may soon become general.—The amount of deposits in the Savings' Bank at Blandford exceeds £10,400. though it has not been established two years.

DURHAM.

Marriages.—Jan. The Rev. James Baker, of Durham, to Miss A. Allen, of the same place.—Feb. The Rev. John Topham, of Broomsgreen, to Miss Bowes, daughter of the late Thomas Bowes, of Darlington, Esq.

Deaths.—Jan. At Sunderland, Mrs. Catherine Clarke, 107. She was spinning on the preceding day, an amusement to which she was very partial.—At Hylton Ferry, Mrs. Talbot, 104.—At Wills-End, Mrs. Mary Kentish, 105.

Philanthropic Intelligence.—An excellent system of employment for the persons confined in the goal for this county, has lately been introduced in the manufacture of cordage, doormats, girthing, and mops. Other manufactures, for the consumption of flax, are to follow.

ESSEX.

Birth.—Feb. At Thornden Hall, Lady Petre, of a son.

Marriage.—Jan. The Rev. C. J. Blomfield, Rector of Chesterford, to Dorothy, widow of the late Thomas Kent, Esq.

Deaths.—Jan. 7. At Forest Lodge, Eleanor Bosanquet, relict of the late Samuel Bosanquet, Esq. of Forest House.—Feb. At Purfleet, aged 103, Mrs. Chewick. She enjoyed the use of her faculties to the last, having worked at her needle but the day before her death.—At Blake Hall, near Ongar, Capel Cure, Esq. brother-in-law to William Smith, Esq. M. P.—At Triggestone, the Rev. Harry Wells, A. M.

Ecclesiastical Promotion.—Rev. John Dolphin, Prebendary of York, to the rectory of Wake's Colne, on the presentation of the Earl of Verulam.

Miscellaneous Intelligence.—Feb. At a respectable meeting of merchants, tradesmen, and other inhabitants of Colchester, a petition to Parliament was agreed upon, praying for a more ample protection of the agricultural interests.

GLOUCESTERSHIRE.

Births.—Jan. At Prinknash Park, near Gloucester, the lady of Thomas Jones Howell, Esq. a son.—Feb. At Flaxley Abbey, the lady of Crawley Bowey, Esq. a son.—At Tibberton Court, the lady of Charles Bernard, Esq. a son.

Marriages.—Jan. The Rev. T. Coles, of Hornbury, to Sarah, only child of Robert Young, Esq. of Devonshire Place, near Bath.—At Bebury, the Rev. John Elliott, of Randwick, to Martha, third daughter of the late Richard Wells, Esq. of Ascott Priory, Oxfordshire.—Feb. At Fainswick, Rev. Thomas Browning, Missionary to Candy, in Ceylon, to Miss Stephens, of Bradbrook, near Stroud.

Deaths.—Jan. At Stanley Hall, Sarah, wife of Thomas Garlick, Esq.—At Edgeworth, the Rev. Anthony Fuston, Rector of Edgeworth, Perpetual Curate of Needham, Norfolk, and Rural Dean of the Deanery of Stonehouse, Gloucestershire.—At Uley, the Rev. Robert Ivey, Pastor of the Independent Church in that village.—At Chalford, aged 74, the Rev. S. Jones,

who had for 38 years been the minister of the Independent chapel of that place.—*Feb.* At Gloucester, the Hon. Mrs. Harley.—At Kromlode, aged 100, Mrs. C. Hillman.—Aged 67, the Rev. H. Dixon, Vicar of Wadworth, and Rector of Oddington.—At Gloucester, Bernard Spig, Esq. F.R.S. F.L.S. &c. 58.—At Cheltenham, at an advanced age, Mr. Lovelock, formerly of Devizes, a gentleman eminent for his mechanical as well as astronomical knowledge.—At Clifton, Elizabeth Gibbes, wife of the Hon. John Foster Alleyne, President of his Majesty's council in the Island of Barbadoes.

Ecclesiastical Promotion.—The Rev. E. Mansell, B. A. Vicar of Sandhurst, to the adjoining Vicarage of Ashelworth, in the presentation of the Bishop of Bristol.

HAMPSHIRE.

Births.—*Feb.* At Hipsley, near Portsmouth, the lady of Capt. Bushford, of three children, two sons and a daughter, all of whom are likely to do well.

Marriages.—*Jan.* Sir James Stewart, Bart. to Miss Woodcock, daughter of the Rev. Dr. Woodcock, of Mitchelmash, near Romsey.—*Feb.* Henry Eye, Esq. of Botleigh Grange, to the Hon. J. Devereux.

Deaths.—*Jan.* The Rev. James Martin, Rector of Stephentown, and Vicar of Sherbourne St. John, in Hampshire, Vicar of Cublington, and perpetual Curate of Honningham Warwic, and retired Chaplain to the 86th regiment of foot, 54.—At Andover, Mr. Robert Godden, in the 81st year of his age. He had been clerk of that parish 56 years, during which period he had served under 5 archdeacons, 17 vicars, and 12 curates. His father and three sons served this office nearly a century.—*Feb.* At Portsea, aged 94, Mr. Cannon. This extraordinary man was never known to eat fish, flesh, or fowl, or to drink any thing stronger than water, excepting tea in an afternoon.

Ecclesiastical Promotion.—Rev. E. Graves Meyrick, D. D. Vicar of Wamsbury, Wilts, to the rectory of Worehfield.

HEREFORDSHIRE.

Ecclesiastical Promotion.—The Rev. Henry Morgan, to the vicarage of Brinsop, near Hereford, on the presentation of the bishop of the diocese.

Miscellaneous Intelligence.—*Feb.* A meeting of the Herefordshire Agricultural Society was lately held at Shrewsbury, at which the county members, and several other gentlemen of large landed property, were present: who unanimously agreed that wheat could not be sold at a less price than ten shillings the Winchester bushel. A committee was appointed, and instructed to prepare a petition to Parliament, in the spirit of these and other resolutions then agreed upon, for the purpose, as it was alleged, of giving to the grower of corn as fair a profit to the manufacturer and tradesman.

HERTFORDSHIRE.

Births.—*Jan.* At Henley parsonage, Mrs. Newcome, a daughter.—The lady of Adolphus Metherke, Esq. of Juliana, a son and heir.—*Feb.* At Ashwell, the lady of the Rev. Henry Morice, a daughter.—At Albury vicarage, the lady of the Rev. John Hammond, a son.

Marriages.—Thomas Robert Dimsdale, Esq. of Hertford, to Lucinda, eldest daughter of Henry Manning, Esq. of Sidmouth, Devon.—*Feb.* 11. J. Hamburgh, Esq. of March Wood House, to Sophia, youngest daughter of G. Townsend, Esq. of Homington Hall, Warwick.

Deaths.—*Jan.* At Hatford, Mrs. Dimsdale, relict of the late John Dimsdale, Esq. 71.—At Royston, aged 76, Mr. Harry Andrews, editor of Moore's Almanack, and calculator to the Stationers' Company. By his own industry, with but a limited education, he made great progress in the mathematical sciences; so much so, indeed, as to have been justly esteemed one of the best astronomical calculators of the age. He was for many years engaged as computer to the Nautical Ephemeris, and on retiring from that situation received the thanks of the Board of Longitude, accompanied by a handsome present, as an acknowledgment for his long and arduous services. Notwithstanding his mathematical attainments, which were confessedly considerable, and the profound knowledge which he possessed of astronomy, he was a very modest man; too much so, in fact, to take advantage of the opportunities afforded for his own advancement in the world. He is said to have exhibited great resignation during a long illness, but we cannot think that his passage to the grave would be smoothed by the recollections of the cheats which he had contributed to practise upon the public, in the shape of astrological predictions, in which he himself is alleged, and we doubt not truly, to have put no faith. Under his management the sale of Moore's Almanack increased from one to four hundred thousand. We should rejoice to learn that he was the last of its astrologers.—*Feb.* At Fotheridge, Gen. the Hon. Sir Alexander Maitland, Bart. Colonel of the 49th regiment of foot, in the 96th year of his age.

Ecclesiastical Promotion.—*Jan.* Rev. W. J. Niblock, Curate of Hitchin, to the mastership of the grammar school of that town.

HUNTINGDONSHIRE.

Marriage.—*Jan.* At Kimbolton, the Rev. W. D. Ridley, to Maria, daughter of Robert Tidswell, Esq. formerly of Oporto.

Death.—*Jan.* At the age of 103, John Edwards, a pauper in the work-house of St. Ives.

Miscellaneous Intelligence.—*Feb.* In consequence of a requisition to the high sheriff, a meeting of the land owners and farmers of the county lately took place at Huntingdon; and a petition to Parliament was resolved upon, praying both houses to take into consideration the distressed state of the agricultural population, and the injuries resulting from it to all classes of society.

KENT.

Births.—*Jan.* At Canterbury, the lady of Lieut.-Col. Stevens, a son.—At Archcliff Fort, Dover, the lady of Col. Ford, a daughter.

Marriages.—*Jan. 2.* At Canterbury, Thomas D'Oyley, Esq. Serjeant-at-law, to Miss Simmons.—The Rev. Thomas Stephen Hodges, to Julia, third daughter of the late William Bolder, Esq. of Eantrey.

Deaths.—*Jan.* At Tunbridge Wells, Charlotte Catherine, wife of Capt. James Walker, R. N. and daughter of the late Gen. Sir John Irving, K. B.—At Canterbury, the Rev. John Radcliff, Vicar of Littlebourne, and one of the minor canons of that cathedral.

Ecclesiastical Promotions.—Rev. C. M. Alfrey, to be a minor canon of Rochester cathedral.—The Rev. T. B. Cole, to be master of the grammar school at Maldstone.

Philanthropic Intelligence.—At the fourth annual meeting of subscribers to the Chatham Bank for Savings, it appeared that since its establishment the sum of £21,728. 3s. 3d. had been paid in by 1150 depositors, of which £6352. 2s. 3d. had been withdrawn; and that the present stock of the society invested in the hands of the commissioners for the reduction of the national debt, amounts to £17,433. 12s. 6d.

Miscellaneous Intelligence.—There are now living in the parish of Chevening 15 healthy persons, whose united ages amount to 1067 years, giving on the average between 71 and 72 years to each individual.—*Feb.* The agriculturists of West Kent lately met at Maldstone, and in direct terms agreed to petition Parliament to impose a duty upon foreign corn.

LANCASHIRE.

Births.—*Jan.* At Wilton House, the lady of Joseph Fielding, Esq. a daughter.—*Feb.* At Westwood House, the lady of Charles Walmsley, Esq. a daughter.

Marriage.—*Feb.* At Liverpool, Joseph H. Adams, Esq. Deputy Commissary General, to Esther, eldest daughter of Ottillwell Wood, Esq.

Deaths.—*Jan.* At Lower Darwen, near Blackburn, at the patriarchal age of 102 years, Mrs. Barbara Pomfret. She was grandmother and great grandmother to nearly 300 children.—At Mossfield, the Rev. J. Markland, M. A. 33.—*Feb.* At Liverpool, the Rev. Henry Walker Crookenden, Minister of St. Clement's Church.—At Parbold Hall, near Wigan, the Rev. John Wadsworth, 56.

Miscellaneous Information.—Every friend to humanity, and to the best interests of his country, must peruse with pain the following document, which gives the number of offenders tried in the last 66 years, at the Quarter Sessions, of but one out of the four hundreds of that county, through whose whole extent this number must have been more than doubled, so as to form on the whole an aggregate of at least twenty thousand.

A Correct Statement of the Number of Prisoners tried and convicted at the New Bailey Court-house, Salford, in the following Years.

Years.	Male Felons.	Convicted.	Female Felons.	Convicted.	Misdemeanors.	Convicted.	Total Tried.
1794	92	62	41	17	17	12	150
1795	57	41	43	33	20	8	160
1796	92	60	48	26	37	13	177
1797	91	54	62	38	51	7	207
1798	117	74	55	36	83	30	255
1799	102	63	58	34	172	43	332
1800	164	97	93	64	184	44	441
1801	190	131	72	55	190	63	452
1802	128	85	66	52	66	83	280
1803	133	98	67	51	111	45	311
1804	97	63	55	33	92	36	244
1805	80	60	63	42	109	36	252
1806	80	58	37	29	137	55	254
1807	76	58	57	43	175	55	308
1808	105	67	69	54	67	54	241
1809	123	92	70	52	48	43	241
1810	114	92	64	54	55	48	233
1811	145	121	67	56	64	63	276
1812	160	114	97	62	45	41	302
1813	194	147	106	88	65	60	365
1814	208	157	112	85	93	75	413
1815	254	194	110	101	133	126	497
1816	322	266	94	84	136	129	552
1817	581	482	149	185	128	121	838
1818	553	503	150	138	111	101	814
1819	545	498	167	160	126	116	838

Total .. 9613

Transported, { Males..... 781 }
 { Females..... 74 } 855

Total committed from 22d January, 1794, to the 7th January, 1820 24,623

Ecclesiastical Promotions.—The Rev. R. W. Hay, Rector of Ackworth, in Yorkshire, and stipendiary Chairman of the Quarter Sessions for the hundred of Salford, in this county, to

the valuable vicarage of Rochdale, worth at least £2000. per annum. This living is in the gift of the Archbishop of Canterbury, and, by some arrangement between his grace and the ministry, has been avowedly conferred upon its present possessor as a reward for his active exertions as a magistrate of the county of Lancaster, especially during the late disturbances in Manchester and its neighbourhood. "We wish that his clerical and pastoral qualifications may be found to equal his legal and magisterial ones."

Ordinations.—*Jan.* 26. The Rev. John Coombs, over the Independent church and congregation assembling in Chapel Street, Salford. The Rev. Joseph Fletcher, A. M. tutor of the Independent Academy at Blackburn, delivered the introductory discourse; the Rev. Robert Winter, D. D. of London, the charge, from "Occupy till I come;" and the Rev. Thomas Reffes, A. M. of Liverpool, the sermon to the people, from 1 Thess. v. 12, 23. "Know them who labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake: and be at peace among yourselves." The Rev. Messrs. Bradley, Roby, Allott, and Priddie, of Manchester; Steill, of Wigan; Slate, of Stand; and Fox, of Bolton, engaged in the other parts of the service.

LEICESTERSHIRE.

Birth.—*Jan.* At Barkley Hall, the lady of George Pochler, Esq. a daughter.

Marriage.—*Feb.* The Rev. C. Rogers, of Horwath, to Miss Newton, of Wakefield.

Deaths.—At Calthorpe rectory, the Rev. Samuel Purefoy Harper, Rector of that place.—The Rev. W. Babington, Rector of Cossington.—*Feb.* 4. At Ashby de la Zouch, the Rev. John Dredge, an acceptable preacher in the Wesleyan connexion.—*Sunday, Feb.* 13. Of a paralytic stroke, the Rev. W. Harrison, pastor of the Independent church at Great Wigstone, near Leicester.

Ecclesiastical Promotion.—The Rev. Jemson Davies, B. A. of Clare Hall, Cambridge, to the living of Evington, vacated by the death of the Rev. Mr. Allanson, on the collation of the Bishop of Lincoln.

LINCOLNSHIRE.

Birth.—At Aton House, the lady of Capt. Dixie, R.N. of a son and heir.

Marriages.—*Jan.* At Syston Park, the seat of Sir John H. Thorold, Bart. Sir John Letchford, Bart. of Southby Pagnell, to Louisa Elizabeth, youngest sister of Sir Charles Eggleton Short, Bart. of Little Ponton House.—*Feb.* At South Collingham, Mr. George Andrews, aged 63, to Miss Ann Taylor, aged 18, young enough to have been his grandchild. *Prok pader!*

Deaths.—*Jan.* At his seat, Harmston, near Lincoln, aged upwards of 70, Samuel Thorold, Esq. His death was in consequence of injuries received the preceding day, by being overtaken in his carriage.—At Louth, in the 38th year of his age, the Rev. Thomas Henry Cave Orme, only son of the Rev. Dr. Orme, Vicar of South Sarle, Notts.

Ecclesiastical Promotion.—*Jan.* The Rev. George Moore, late of Pembroke Hall, Cambridge, to the Perpetual Curacies of St. Mary and St. Peter, Lincoln, on the nomination of Mrs. Stratton Newton.

MIDDLESEX.

Ecclesiastical Promotions.—The Rev. B. Vale, LL.D. to be Lecturer of St. Luke's, Middlesex.—The Rev. Dr. Rudge, of Limehouse, to the Friday Evening Endowed Lectureship of St. Lawrence Jewry, Guildhall.

MONMOUTHSHIRE.

Marriage.—*Feb.* At Lanishaw, John Digby Newbolt, Esq. eldest son of Sir John Newbolt, Chief Justice of Madras, to Blanch, youngest daughter of the late John Knight, Esq. of Lisabethon.

NORFOLK.

Births.—*Jan.* At Hillington Hall, the lady of William Browne Folkes, Esq. a son.—*Feb.* At Mitton parsonage, the lady of the Rev. Philip Hudson; a son.

Marriage.—*Jan.* The Rev. Richard Fairbrother, to Miss Trigg.

Deaths.—*Jan.* At St. Catharine's Hill, Norwich, in the 66th year of his age, Randall Proctor Burroughes, Esq. A.M. Fellow of Emmanuel College, Cambridge, and only son of the late Richard Burroughes, Esq. of Barford Hall.—*Feb.* At Norwich, aged 83, the Rev. Charles Mordaunt, Rector of Little Massingham, and uncle to Sir C. Mordaunt, Bart. M.P.—At Dias, aged 75, Thomas Jenkinson Woodward, Esq. one of His Majesty's Justices of the peace for this county, and for many years an acting magistrate for Suffolk.

Ecclesiastical Promotions.—*Jan.* The Rev. James Burroughes, to the Rectory of Barlingham St. Andrew, with Barlingham St. Edmund.—Rev. Robert Bathiers, M.A. to the Rectory of Taperoff and Vicarage of Docking.—Rev. William Hennel Black, M.A. to the Perpetual Curacy of Wormegay.—*Feb.* The Hon. and Rev. Armine Wodehouse, A.M. to the Rectory of West Lexham, vacant by the death of the Rev. Charles Mordaunt, on the presentation of Lord Wodehouse.

NORTHAMPTONSHIRE.

Birth.—*Jan.* At Rushton Hall, the lady of Thomas R. Maunsell, Esq. of a son.

Marriage.—*Jan.* At Desborough, Mr. Edward Dainty, of Kettering, to Ann, only daughter of the Rev. William Brotherhood, of Desborough.

Deaths.—*Jan.* At Gellatof, aged 84, Dorothy, widow of the late Rev. Thomas Strange, many years a dissenting minister at Thelsby.—At Brighton, Charlotte, youngest daughter of the Rev. Charles Proby, Rector of Stanwin.—Mr. Edward Blaby, architect. He was the sole conductor, in all its parts, of the building of Banbury Church, from its foundation to its completion.

NORTHUMBERLAND.

Birth.—Feb. At Newcastle, the lady of the Rev. Robert Green, of a son.

Deaths.—Jan. At Newcastle, aged 66, Mr. Thomas Ayre, many years keeper of the Castle there. He was present at the siege of Quebec, and was one of the men at the gun from which the celebrated General Montgomery received his death wound.—At Little Syon House, the seat of the Duchess Dowager of Northumberland, Lady Elizabeth Percy.—The Rev. G. Metcalfe, nearly forty years Curate of Hart.—At Gateshead, Mr. John Anderson, aged 103.

Literary Intelligence.—The medical officers of the Newcastle Infirmary have lately commenced the formation of a surgical library in that excellent institution. It is to be supported by subscriptions and donations, and to be open to the public on the same terms as to the founders themselves. Mr. Charnley, a respectable bookseller of the town, has very liberally presented the infant institution with a valuable donation of 130 volumes. A theological library has also been instituted at the same place, one of whose rules excludes all books which "advocate Unitarianism."

NOTTINGHAMSHIRE.

Birth.—Jan. At Tuxford, the lady of the Rev. John Mason; a daughter.

Marriage.—Jan. The Rev. J. Shaw, of Clitheroe, to Mrs. Andrews, of Mansfield.

Deaths.—Feb. At Nottingham, Francis Wakefield, Gent. a well-known philanthropist, and brother to the late Gilbert Wakefield.—In the workhouse at Bingham, Elizabeth Morley, aged 86. She was a native of Derby, and when the Pretender was in that town, lived in the house in which he took up his residence. Though then only twelve years of age, she could recollect many interesting particulars of that extraordinary period.—Mrs. Margaret Foster, of Lund, at the extraordinary age of 110.

Ecclesiastical Promotion.—The Rev. Robert Wood, D.D. to be head master of Nottingham Grammar School.

Miscellaneous Intelligence.—There are now living in the small parish of Scurrington, near Bingham, containing in the whole a population of but 170 souls, five persons whose united ages amount to 431 years. The eldest of these is a native of Bingham, who appears, from the parish register, to have been baptized Aug. 18, 1725.

OXFORDSHIRE.

Marriages.—Jan. At Worton, the Rev. John Davis, A.M. Rector of St. Clement's, Worcester, to Selina, second daughter of William Wilson, Esq. of Worton House.—Lieut.-Col. Marsack, of the Grenadier Guards, eldest son of Charles Marsack, Esq. of Caversham Park, to Jane, widow of Richard Luteward, Esq. of Ealing Grove.—The Rev. W. Thompson, of Queen's College, Oxford, to Miss Emily Pentland, of York.

Ecclesiastical Promotion.—The Rev. T. G. Tyndale, M.A. Vicar of Woodburn, Bucks, to the Rectory of Holton, on the presentation of E. Briscoe, Esq. of Holton Park.

University Intelligence.—A dreadful fire broke out in Magdalen Hall, about three o'clock in the morning of the 7th of January, which totally consumed the whole range of buildings, consisting of about eighteen sets of rooms, in three hours. Twenty-four chambers, three stair-cases, with the valuable pictures and plate of the Society, were destroyed. The accident is supposed to have originated from the indiscretion of a young man, who, though it was vacation, happened to be in residence, and who went to bed without extinguishing his candle; which, by some means or other, caught the furniture of his room, and occasioned the conflagration. He, however, was awoke from his perilous situation, and no lives were lost.

Legal Intelligence.—At the Epiphany Sessions for the city of Oxford, two men of the name of Vines, father and son, were convicted of selling seditious libels. The son was sentenced to six, and the father to two months' imprisonment; the jury having recommended the latter to the mercy of the Court.

Miscellaneous Intelligence.—Thomas Foster, clerk of St. Mary's parish in Oxford, when he had officiated in that situation twelve months, rang the knell for George the Second; and although he is now 88 years of age, he rung St. Mary's tenor bell, which is above 30 cwt. on the death of his late Majesty. During this length of time, he has regularly discharged the duties of his office without intermission, and frequently rings one of the bells in peal.

SHROPSHIRE.

Marriages.—Jan. R. H. Gwyn, Esq. of Broseley, to Marianna, only daughter of the late T. Vaughan, Esq. of the Verzons, Herefordshire.—Feb. The Rev. Joseph Amphlett, M.A. Curate of Broseley, to Miss Martha Green, of King's Heath.—At Shrewsbury, Mr. Drury, Sergeant, to Sarah, youngest daughter of the Rev. John Mayer, Vicar.

Deaths.—Jan. At Wellington, Mr. Thomas Reynolds, but too distinguished a character in the history of the Irish rebellion, aged 58.—Thomas Fryce Lyster, Esq. R.N. youngest son of the late Richard Lyster, Esq. of Rowton Castle.—At Eaton Vicarage, the Rev. R. Fleming, many years the pastor of that and the neighbouring parish of Easthope.—Feb. In Lladow, the Rev. Samuel Sneade, for several years Rector of Bedstone.—At Glanrafon Hall, near Oswestry, Lawton Parry, Esq. one of His Majesty's Justices of the Peace.—At Adderley, the Rev. William Hodgson, Rector, and one of His Majesty's Justices of the Peace.

Ecclesiastical Promotion.—Feb. The Rev. Charles Leicester, to the second portion of Westbury, vacant by the resignation of the Rev. Laurance Gardner, D.D.

SOMERSETSHIRE.

Birth.—Jan. The lady of G. T. Gollop, Esq. of Hindford House, near Yeovil; a daughter.

Marriages.—Jan. Edward England Browne, Esq. of Highbrook Hall, to Miss Ann Vigor, of Long Sutton.—The Rev. W. Sharpe, M.A. Chaplain of Trinity College, Cambridge, to Lucy Ann, eldest daughter of the late Rev. Edmund Capper, M.A. Rector of Kelston, Mansfield.—G. Houlton, Esq. of Gritleton House, to Miss A. E. Cruikshank, of Bath.—

The Rev. J. J. Coles, of Thornbury, to Miss S. Young, of Devonshire Place, Bath.—The Rev. H. Davies, of Taunton, to Miss E. P. Edwards, of Exeter.—The Rev. Edward Lovell, to Fanny, youngest daughter of J. Kerie, Esq. of Laura Place.

Deaths.—*Jan.* The Rev. James Drought, D.D. aged 82.—Vice-admiral Fayerman, aged 65.—At her house, Queen's Parade, Bath, Mrs. Holroyd, only surviving sister of the Earl of Sheffield.—The Rev. William Minton, Rector of Preston and Dunkerton, near Bath.—At Bristol, Mrs. Day, wife of the Rev. Wm. Day, Rector of St. Philip's.—At the Hot Wells, Robert Loandes, Esq. formerly of Lea Hall, Cheshire, and of Chesterfield, Derbyshire, but late of Bath.—*Feb. 1.* In Beaufort Buildings, near Bath, the Rev. Thomas Hawels, M.D. LL.B. &c. aged 82. He was born at Truro, in Cornwall, educated at Oxford, and ordained by Bishop Secker in 1758. His first curacy was in the city of Oxford, where, on account of his decided attachment to the principles of evangelical religion, he was exposed to much persecution; and though very much followed as a preacher, was deprived of his cure. He afterwards became assistant to the Rev. Mr. Madan, of the Lock, where he remained till he went to Aldwinkle, which rectory he held for nearly 56 years. He was one of Lady Huntingdon's chaplains, and in the earlier part of his life frequently preached in his house to several of the nobility, and other persons of elevated rank in society. At her death he was one of her devisees and trustees, and continued to preach at the chapels in her connexion during the remainder of his life, particularly in that at Bath. He was one of the earliest and warmest friends of the London Missionary Society; and may be considered as the chief instrument, in the hand of God, in opening and keeping open the extensive field of usefulness, in which, of all others, its labours have been most successful. To the mission in Otaheite he was a most liberal contributor, and persevered in supporting it, and in persuading his brother directors to support it, through evil report and good report, until he had the happiness to see his most sanguine wishes accomplished, in the universal abolition of idolatry in the dominions of Pomare, the king of the island, and had lived to receive a Christian letter in the hand-writing of that converted heathen. He had preached the first sermon before the Missionary Society, on its establishment in 1795; and twenty years afterwards visited its anniversary meeting, in the 83d year of his age. He was the author of a History of the Christian Church, and of many other popular works, too well known in the religious world to need enumeration. Though arrived at so advanced an age, he enjoyed a good state of health till within about a week of his decease, and was able to attend for about six or eight hours a day to his usual studies.—On Sunday, Feb. 13, the Rev. James Sibree, for thirty years the useful and highly respected pastor of the Independent church in Frome. He has left two sons, now students in Hoxton Academy, to fill up the chasm which his death has occasioned in the Christian ministry; and for whom we cannot express a better wish, than that they may tread in the footsteps of their lamented father.—At Bath, the Rev. John Amyatt Charnedy, of Charlrich. He was buried in the Abbey Church, at the unusual hour of 11 o'clock at night.—At the Hot Wells, Bristol, the Dowager Countess of Granard, sister of the late Earl of Berkeley.—At Hiallatrun, aged 68, P. M. Sabell, M.D.

Ecclesiastical Promotions.—The Rev. Mr. Clarke, Fellow of Winchester College, to the vicarage of Radslow.—The Rev. J. P. Mules, of Ilton, to the vicarage of Isle Abbots, void by the death of the Rev. John Fowtrill, on the presentation of the Dean and Chapter of Bristol.—*Feb.* The Rev. John Harbin, LL.B. Rector of North Barrow, to the Rectory of Compton Fawcett, on the presentation of J. H. Hunt, Esq.

Consecration of Churches, Opening of Chapels, &c.—On the 11th of February, the church of St. Mary, at Bathwick, was consecrated by the Bishop of Gloucester, at the request of the venerable bishop of the diocese, who from indisposition could not personally attend. It is a spacious and elegant specimen of modern Gothic architecture.

Miscellaneous.—Two children proceeding, on the 6th of January, from Langport to Bristol, in a baggage waggon, on its arrival at an inn on the road, were found to be frozen to death.

STAFFORDSHIRE.

Deaths.—*Feb.* At Blithfield, in the 77th year of her age, the Right Hon. Louisa Lady Bagot, relict of the late and mother of the present Lord Bagot. She was the only surviving daughter of John Viscount St. John, of Lydeard Tregose, brother to the celebrated Henry, first Viscount Bollingbroke.

Philanthropic Intelligence.—The Lunatic Asylum at Stafford, an extensive and commodious building, has been open for the admission of patients above a year; and from a Report just published by the visiting committee, has been attended with a success rarely equalled in the history of any similar institution. It was opened with the avowed intention of acting upon the humane system of dispensing, as far as possible, with every species of coercion, under the decided conviction, not merely of its inefficiency, but of its absolute injury to the recovery of the patient. This appears to be confirmed by the fact of nearly all of the patients having recovered in whose cases any hopes were entertained by the medical attendants themselves. By affording to the unfortunate sufferers every amusement, exercise, and employment, compatible with their respective cases (in which particular department, devotion and the regular attendance of a clergyman of the Established Church form a part) the visitors appear to have materially mitigated the severity of this dreadful calamity, and the affliction necessarily consequent on a separation from home and family. The situation of the Asylum is beautiful as well as healthy; and the extensive walks, airing-grounds, &c. are laid out with much taste and judgment, the whole premises consisting of upwards of twelve acres.

SUFFOLK.

Births.—*Jan.* At Naples, the lady of Thomas Burch Western, Esq. of Juddington Place; a daughter.—At Worlingworth, the lady of the Rev. Edward Barber; a son.

Marriage.—Edward France, Esq. to Mary, the second daughter of the Rev. J. Gibbs.

Deaths.—At Malden Hall, Emily Georgiana, eldest daughter of Sir Henry Banbury, Bart. —At his lordship's seat, Emily, wife of the Right Honourable Lord Hensiker.
Ecclesiastical Promotions.—*Jan.* The Rev. John Williams Butt, M.A. to the vicarage of Lakenheath.—The Rev. Henry Blunt, B.A. to the vicarage of Clare.—The Rev. Henry Freeland, M.A. to the rectory of Hasketon.—*Feb.* The Rev. Henry Harrison Packard, A.M. to the rectory of Pardley, with the vicarage of Westleton annexed, on the presentation of David Elisha Davy, Esq. of the Grove, Yoxford, and Henry Jermyn, Esq. of Sibton.—The Rev. Henry William Rous Birch, A.M. to the vicarage of Reydon and perpetual curacy of Southwold, on the presentation and nomination of Lord Rous.

SURREY.

Births.—*Jan.* At Thames Ditton, the lady of Sir C. Sullivan; a daughter.—At Wimbledon, the lady of the Rev. James Ruddock; a daughter.
Marriage.—*Jan.* The Rev. C. T. Heathcote, D.D. of Mitcham, to Maria, youngest daughter of the late T. Trower, Esq. of Clapton.

SUSSEX.

Birth.—*Jan. 12.* At Brighton, the Hon. Mrs. Capt. Sotheby; a daughter.
Deaths.—*Jan.* At Frettleworth Parsonage, the wife of the Rev. J. Ashbridge.—Samuel Jeffries, Esq. of Bixton House, East Orinstead.—At Chichester, Thomas Sarridge, Esq. Vice-Admiral of the Red.—At East Grinstead, the Hon. Catharine Neville, late of Queen Street, May Fair, daughter of William, fourteenth Lord Abergavenny, and aunt to the present earl. She was one of the maids of honour to the late King's mother, and though she lived to the advanced age of 99, retained her faculties to the last.—*Jan. 31.* At Camberwell, at the house of Sir John Knight, on the day he completed his 78th year, the Hon. Col. Foster Alleyne, Judge of the Supreme Court of Massachusetts previous to the American Revolution.

WARWICKSHIRE.

Birth.—*Feb.* At Weston House, the Countess of Clonmell, of twin daughters.
Marriage.—*Jan.* At Coventry, the Hon. and Rev. Wm. Eden, second son of Lord Henley, to Anne Maria, widow of the late Lord Gray de Ruthen.
Death.—At Sutton Coldfield, Anne, the wife of the Rev. John Ireland.
Miscellaneous.—The theatre at Birmingham was totally destroyed by fire on the 7th of January. This is the second time that such a fate has befallen it, within the memory of many hundreds living in the town.
Ecclesiastical Promotion.—The Rev. E. Bouverie, M.A. Vicar of Colehill, to be chaplain in ordinary to His Majesty.
Legal Intelligence.—At the Epiphany Sessions at Warwick, the Grand Jury found true bills against six individuals of great celebrity amongst the Reformers of this county; namely, George Rugg, Thomas Wills, Brandis, Wisborn, C. Whitworth, and Geo. Edmonds; all inhabitants of Birmingham, for sedition. The indictments were all removed by certiorari, except that against Wills, who, for uttering seditious language against the King, was tried, found guilty, and sentenced to three months' imprisonment.
Philanthropic Intelligence.—E. J. Littleton, Esq. M.P. has lately founded and endowed at Birmingham, a school for the education of three hundred poor children, on Dr. Bell's system.

WESTMORELAND.

Death.—*Feb.* At Kendal, Mrs. Harrison, relict of the late Jackson Harrison, Esq. one of the senior aldermen of that borough. She has bequeathed £1200 to different charitable institutions in that place; viz. £600 to the widows of the Hospital, £200 to the Dispensary, £200 to the Bible Society, and £200 to the Society for relieving the Sick Poor.

WILTSHIRE.

Marriage.—*Jan.* The Rev. David Williams, of Mowbray, to Marianne, eldest daughter of the Rev. W. Bartlett, Vicar of Newark.
Deaths.—*Jan.* At Bishopcote, in the 55th year of his age, the Rev. William Williams, A.M. formerly fellow of Oriel College, Oxford, and for twenty-eight years rector of that parish. He was a man of considerable philosophical research.—23. At his seat at Charlton House, in the 81st year of his age, John Howard, fifteenth Earl of Suffolk and Berkshire. He is succeeded in his title by his eldest son, Thomas Viscount Andover.—*Feb.* At Purton House, Robert Willson, Esq. one of His Majesty's Justices of the peace for the county.
Philanthropic Intelligence.—In February, a meeting was held in Salisbury, and a committee formed for the amelioration of the condition of the poor; by whom it was agreed, that land is the only resource to relieve the difficulties of the labouring population.

WORCESTERSHIRE.

Marriages.—*Jan.* At Worcester, the Rev. John Cawood, A.M. Perpetual Curate of Bewdley, to Mary, second daughter of the late Rev. David Davis, Vicar of Marnble.—*Feb. 21.* At Henwick, F. W. Campbell, Esq. of Barbreck, N.B. to Sophia, daughter of the late Sir E. Winnington, Bart. of Stenford Court.
Deaths.—*Jan.* At Worcester, Mrs. Lavis, mother of Capt. Thomas Lavis, R.C.B. aged 83.—*Feb.* At Hallow, the Rev. Charles Lewis Shepley, A.M. Vicar of Grimley.
Philanthropic Intelligence.—Great moral good has recently been effected in the gaol of this county. The whole of the clothing, shoes, bedding, &c. is manufactured by the prisoners, under the direction of the visiting magistrates; an example well worthy of imitation in other counties.

Ecclesiastical Promotions.—Feb. The Rev. Edward Herbert, B.A. to the rectory of Abberton, void by the death of the Rev. David Lewis, on the presentation of Margaret Sheldon, of Abberton, widow.—The Rev. R. Southall, B.A. Rector of Kingston, Worcester-shire, to the vicarage of Bishampton.—The Rev. J. Lowe, to the vicarage of Hailtown.

Miscellaneous Intelligence.—A roller pump has lately been erected on the Worcestershire Canal, on an improved principle, so as to throw up 900 gallons in a minute.

YORKSHIRE.

Births.—Jan. 22. At Methley Park, Viscountess Pollington; a son.—24th. The lady of John Swine, Esq. of Cononley House and Hardwick, of a son and heir.

Marriages.—Feb. At Thippex Ashton, Nicholas Every Morley, Esq. of Park Hill, Derby-shire, to Mary Theresa, only child of the late William Stables, Esq. of Hemsworth.—At Wakefield, the Rev. Charles Rogers, of Horsforth, to Cecelia, only daughter of M. D. Cawood, Esq. of Mewston.—Rev. E. Hall, of Broughton, to Miss M. A. Swainson, of Halifax.

Ecclesiastical Promotion.—Rev. H. Wilkinson, M.A. to be head master of the Grammar School, Sedburgh.

Deaths.—Jan. At Hull, Mr. T. Hind, aged 103.—At Ferrybridge, on her way to London, to submit to a very painful operation, Mrs. Parsons, the wife of the Rev. Edward Parsons, of Leeds, and daughter of James Hamilton, M.D. of Finsbury Place, London. She was a woman of very superior intellectual attainments; and in the midst of much affliction, evinced to her family and to the world around her, the steadfastness of her faith, and the consolations which the Gospel, and the Gospel only, can bestow. On Sunday, the 13th of February, in obedience to a written request left behind her by the deceased, the Rev. Thomas Raffes, A.M. of Liverpool, improved her death to the younger part of her husband's congregation, at his chapel in Leeds, from Ecclesiastes, xii. 1. a text which Mrs. Parsons had herself chosen for the occasion.—Feb. Thomas Smales, better known by the name of the Horsforth Post. This hardy veteran had attained to the 80th year of his age, upwards of fifty of which he had spent in the humble but useful capacity of a letter-carrier between Leeds and Guiseley—

..... The herald of a noisy world,
News from all nations lumbering at his back.

No weather arrested his daily labours; and to ill health, until within the few last years of his life, he was almost a stranger. He had travelled on an average, for fifty successive years, twenty miles a day; and, without extending his journey for more than fifteen miles from the spot in which he dwelt, had walked within that period a distance equal to fifteen times the circumference of the earth. So firm, however, was his stamina, that he continued to perform his accustomed duties, and to walk his wonted round, till within about four years of his death. He has left behind him a race of descendants, consisting of seven children, thirty-four grandchildren, and twenty-four great-grand-children.—At Mabro', near Rotherham, aged 81, Sarah, relict of the late Samuel Walker, Esq. and mother of Samuel Walker, Esq. M.P. of Mawark.—At Wadsworth, near Doncaster, the Rev. Henry Dickson, Vicar of Wadsworth, and Rector of Addington, Gloucestershire.—At Pudsey, Mrs. Frank Pearson, aged 100.—Feb. 5. At York, the Rev. George Cave, one of the Justices of the peace for the North Riding.

Philanthropic Intelligence.—In the month of January the distress in Leeds was so great, that £190 was given to the poor in one day. A public meeting for devising some mode of relief was held, at which it was unanimously resolved, to empower the churchwardens and overseers to rent twenty acres of land for the employment of the poor, or to re-let any part of it to them, for the purpose of being cultivated by them, agreeably to the provisions of 34 Geo. III. c. 12.

WALES.

Birth.—Jan. At Powis Castle, Lady Louisa Clive, of a daughter.

Marriage.—Feb. Rees Price, Esq. to Miss Jane Gower, of Cardigan, niece to Admiral Sir Erasmus Gower.

Deaths.—Feb. At the Rectory House, Gwaenyswr Flint, the Rev. R. Roberts, rector.—At Dale Castle, Pembrokeshire, John Lloyd, Esq. of that place, and of Mabus, Cardiganshire.—The Rev. David Price, of Hendrexley Gethin, aged 75.—The Hon. Laura Fitzroy, grand-daughter of Lord Robert Seymour, of Pembroke.—The Rev. Ebenezer Williams, M.A. Vicar of Calo and Llanowel, Cardiganshire, a Prebendary of St. David's, and Master of the Grammar School there. He held the reputation of being an excellent scholar, historian, poet, and divine.—The Rev. John Jones, Vicar of Warren, Pembrokeshire, Curate of St. David's, and Prebendary of Llangan.—The Rev. David Morgan, Vicar of Llangeler, and a magistrate for Caermarthenshire.—At the Parsonage House, Llanantfrid, Montgomeryshire, aged 60, the Rev. Morgan Pryse, a Justice of the peace for the county of Denbigh.

Ecclesiastical Promotions.—Feb. The Rev. D. Rowlands, Curate of St. Peter's, Caermarthen, to the vicarage of Tregaron, Cardiganshire.—The Rev. Thomas Dutton, Jun. Curate of Rosseromther, Pembrokeshire, to the vicarage of Warren, in the same county, on the presentation of the Bishop of St. David's.—The Rev. George Devonald, Curate of Manribar, in the county of Pembroke, to the vicarage of Llanhynny, with the Chapelry of Llanfachangel-Rhosycum, in Caermarthenshire.—The Rev. Griffith Thomas, Curate of Llangedmere, Cardiganshire, to be one of the chaplains to the Duke of Clarence.

SCOTLAND.

Births.—Jan. 5. At Rockville, Lady Eleanor Belfour; of a son.—18. At her house in George-street, Edinburgh, Lady Elizabeth Hope Vere; a daughter.—17. At the manse of New Abbey, Mrs. Hamilton; a son.

Marriages.—Jan. 2. At Hawkhead, the seat of the Earl of Glasgow, Mr. Alexander Fraser, to Lady Augusta Boyle, daughter of the Earl of Glasgow.—4. At Ormisdale, Argyshire, Major James Limond, of the Hon. E. I. C. artillery, Madras, to Jessica, third daughter of John Camp-

bell, Esq. of Ormisdale.—6. At Yair, Robert Scott Moucreiff, Esq. the younger, of Newhall, Advocate, to Susanah, daughter of Alexander Pringle, Esq. of Whitebank.—14. At Edinburgh, Walter Fred. Campbell, Esq. of Shawfield, to Lady Eleanor Chatteris, eldest daughter of the Earl of Wemyss and March.—19. At Melville Street, the Rev. Patrick Brewster, one of the ministers of Abbey Church, Paisley, to Frances Anne, youngest daughter of the late Colonel Edward Stafford, of Mayne.—The Hon. H. R. Westcra, M.P. to Anne Douglas Hamilton, daughter of the late Douglas Duke of Hamilton and Brandon.—Feb. Capt. John Grant, 72d regt. to Miss Jane Gordon, second daughter of the late Rev. James Gordon, minister of Carchach.—The Rev. W. Brush, of Glasgow, to Miss J. Dick, of Devonbank.

Deaths.—Jan. At Woodlands, Mrs. Janet M'Kenzie, third daughter of the late Sir Alexander M'Kenzie, of Gairloch.—At Newbigging, in the parish of Kingoldrum, Thomas Macrumes, aged 103.—At Chncewater, Elizabeth, daughter of Joseph Ralph. Though she had reached her 21st year, her height was only two feet ten inches, though she was not at all deformed, but rather well proportioned. During the whole of her life she was never known to laugh, or cry, or to utter any sound whatever, though it was evident that she both saw and heard. Her weight never exceeded 50 pounds.—Jan. 2. At Brechin, the Rev. Mr. Stratton, Minister of the English Episcopal chapel there.—At Bomgate, Jedburgh, Mr. James Davidson, late of Kindie; a benevolent individual, whose door few ever passed without a kind invitation and friendly welcome to his sheltering cot and friendly board. He is supposed to have been the original of the character of Dandy Dinmont, in the novel of Waverley.—3. At Patrington, in his 91st year, Wm. Delman Taylor, Esq. a descendant of the ancient family of the Delmans of Pocklington, in Yorkshire. In early life he was eminent as a builder and architect, and his last work was the erecting of the present High Light at the Spers Head, about 40 years ago.—7. At Muirton, aged 75, Lady Nairne, widow of the late Sir William Nairne, of Duninnane, Bart.—7. At West End, in the parish of Fuirton, at the advanced age of 110, John Demaine. The chief amusement of his life was that of hunting, which he always pursued on foot, and continued to do so until within five years of his death. During the whole course of so long a life he never experienced a day's illness, although he never was known to exchange his wet clothes for dry ones, if ever so drenched with rain. Since the completion of his hundredth year, he was wont to remark that he was grown old and good for nothing, as he could formerly mow three acres and a half a day, but latterly he could only do one.—11. The Rev. William Gordon, Minister of Clatt, in the 63th year of his age.—At Clannonnell, the Rev. John Blair, Minister of the Associate congregation, in the 67th year of his age, and the 40th of his ministry.—12. At Dumfries, aged 104, Mrs. Janet M'Naught, relict of the last of the male line of the Lairds of Kilwhanilly.—13. At Morris House, James Robertson, Esq. late of Killichanger, 96. He outlived all his own family, the male part of which died and died in the service of their country, and every companion of his youth. The death of the last of the followers of the young Pretender, Charles Edward, has been repeatedly pronounced; but it is believed that this is the last of the officers who fought under his banner at Culloden, in 1746. He commanded a company of the Athol Highlanders upon that memorable day; and being perfectly collected in his faculties to the last moment, his enthusiastic account of the deeds of years that are gone by was truly interesting.—14. At the house of her son, Gilbert Burns, at Grant's Braes, near Haddington, Agnes Burns, the venerable mother of Robert Burns, the poet, in the 88th year of her age.—18. At Minto, Jane, youngest daughter of the Hon. Capt. Elliot, R. N.—19. At Moyhall, Sir Eneas Mackintosh, of Mackintosh, Bart. Captain of Clanchattan.—21. At the Manse of Abernethy, the Rev. John Grant, Minister of that parish, in the 81st year of his age.—22. Suddenly, in the prime of life, the Rev. Henry Garnock, first Minister of the Canongate, Edinburgh.—At Peterhead, a few hours after he had completed his hundredth year, John Madercon, a staunch Jacobite, who had fought under the banners of Prince Charles, at Toverary, where he was wounded. He was on the way to join him at Culloden, but was intercepted by a party of the Duke of Cumberland's men at the river Spey; but for which untoward circumstance, he would frequently hint, his favourite might have been more fortunate: and certainly, if his valour had but equalled his zeal, and his ability been commensurate with his wish to serve the unfortunate prince, this might have been the case; as to the last year of his existence he took great pleasure in relating his adventures in the Pretender's service, and in singing Jacobite songs to his honour.

Ecclesiastical Promotion.—Jan. Rev. James Campbell, to the church and parish of Farquair, in the Presbytery of Peebles.

Appointment.—Jan. 5. Robert Graham, M. D. to be Professor of Botany in the University of Edinburgh.

IRELAND.

Birth.—Feb. 16. The Countess of Wicklow, a daughter, in Rutland Square, Dublin.

Marriages.—Feb. At Newcastle, county of Wicklow, the Rev. Rossingrave Macklin, Rector of Newcastle, and Vicar of Lusk, to Jane Anne, daughter of Andocien Lamb, Esq. of East Hill.—The Dean of Killala, to Sophia, daughter of the late Sir George Ribton, Bart.—At her father's seat, Myross Wood, county of Cork, Denny Creagh Maylan, Esq. to Mary, second daughter of the Earl of Kingston.—The Rev. W. Thompson, of Queen's College, to Miss E. Pendlan, of Cork.

Deaths.—Feb. At Belfast, aged 65, William Drennan, M. D. an accomplished scholar, a voluminous, and, in the estimation of some, an elegant poet.—In Dublin, in an apoplectic fit, Peter Digges La Touche, Esq.—Viscountess Gormanstown, daughter of the late Viscount Southwell.—Lady Worthington, relict of the late Sir Wm. Worthington.—At his palace, in the county of Cork, at a very advanced age, Dr. Barnett, the benevolent, exemplary, and liberal Bishop of Cloyne. He was the senior prelate on the Irish bench.—9. At Kinsale, Lieut.-Col. Henry Reddiah Furzer, Royal Marines.—At Dublin, the Hon. and Rev. Paul O'Neill Stratford.—At his house in Dublin, Leonard M'Nally, Esq. Barrister at Law, the intimate friend of Curran, and his junior in many of the state trials in which the talents of that celebrated advocate were

so conspicuously displayed. The son of a merchant in Dublin, Mr. M'Nally kept his English terms at the Middle Temple; and during his residence in England, assisted in conducting one of the newspapers, and was for some time editor of the Public Ledger. He was called to the Irish bar in 1776, the year after his illustrious friend had been admitted to the same degree. He soon got into considerable practice, and was for many years a leading counsel in Ireland. He was author of several light theatrical pieces, and of a Treatise on Evidence in Cases of Crown Law, which is a book of some, though not of very high authority in his profession. He also wrote the Justice of Peace for Ireland.

Ecclesiastical Promotion.—The Rev. J. Gough, Rector of Gire's Bridge, to the Deanery of Derry, said to be worth £4000 per annum.

SUMMARY OF THE PROCEEDINGS OF MISSIONARY AND BIBLE SOCIETIES.

THE Prophet Daniel foretells, that "Many shall go to and fro upon the earth, and knowledge shall be increased;" upon which Lord Bacon remarks, that it appears "As if the openness and thorough passage of the world, and the increase of knowledge, were allotted to the same age; and that it seems agreeable to the Divine will that they should be coeval."—*De Augmentis*, § 1. p. 31. The world presents, at this moment, a spectacle which ought to attract all eyes; Science and Taste are despatching their emissaries in every direction, and they return loaded with treasures which have been exempted from the injuries of Time, or mutilated by his ravages. The monuments of ancient art and wisdom are seeking the centre of civilization, and knowledge is advancing to her ultimate triumph, amidst the exultations of her votaries.

In the accumulation of knowledge, Christianity has her full share. "It was the Christian church," says the same illustrious writer, "which, amidst the inundations of the Scythians from the north-west, and the Saracens from the east, preserved in her bosom the relics even of heathen learning, which had otherwise been utterly extinguished."—*Prelim.* p. 64. And even now that her aims are more purely spiritual, and less ostentatious, light and knowledge, and civilization, mark her progress. In every quarter of the globe her zealous and faithful sons are contributing to the present happiness of man, and pointing him to future felicity. The "field" of their labours "is the world," and they will not rest till the Saviour who bled on the cross shall be acknowledged to be the great Pastor of the Universe. Our journal commences at a period when Christian exertion is in full activity, and it will be a grateful task to record the results in our pages. They are interesting to the philosopher as well as the Christian, since they embrace much that is connected with the physiology of man, and of his ever-varying manners and customs; and we are much mistaken, if the contributions to knowledge arising from Missionary labours, will not be found to have done more to illustrate the character of our species, than all the investigations of travellers, (however valuable in other respects) whose views have been limited by the perishing interests of this mortal state. In our judgment, an important connection subsists, in the order of Providence, between Christianity and civilization; and under its benign influence we have seen the most savage nations starting into civilized life and moral order, with a rapidity unexampled under the most celebrated conquerors of this world.

We begin with the venerable Society for the Propagation of the Gospel. The last annual sermon was preached by the Bishop of Gloucester, and comprehends an able exposition of the deplorable state of India; and an estimate of the Hindoo character and superstitions, formed on the most authentic documents. We regret that our limits will not allow us to extract the leading traits of a picture most affectingly and justly drawn,

me, and come to hand, and the books also. It was on the 18th of August, 1818, that they came into my hands.

"I was startled at the reception of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands, and remains with me as a keepsake for you, dear friend.

"A society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the Word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The chiefs of Tahiti have been made governors. We have also a secretary and a treasurer. When it gets into the same order as yours, then it will do.

"Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected: and when it is very correct, the people will return to their houses.

"Your name has been given by me to the vessel which has been built here; I was urgent about it, for some said that it should have another name; but I said, No, the name must be the Haweis. The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your minds to send missionaries here to Tahiti, that they might sound the trumpet, and make known the way of life; and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly*; Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea, and all these lands also. This star is still flying, and at the time appointed by the Lord that it should light (trip) on a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the Word of the Lord. This word continues to grow in all these islands.

"I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.

"I also send you two little fans which the royal family of these countries were accustomed to fan themselves with. When the day of the festival arrived, and the king was prayed for, those were the fans they used to fan away the flies. This was an established custom among the princes in former times. The name of those fans is Nunaaehau. They fastened them to the handle, and thus used them to drive away the flies. What am I to do with the little pearl box, which was enclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the Queen of Lattakoo; that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he may return it to you. If you write to me again I shall be glad. If it be agreeable, send me three books: one very large Bible: one good portable one, very small; and one book of geography. If it be not agreeable, very well, do not think evil of me, dear friend, for the small request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

"May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved.

"(Signed)

"POMARE."

"Rev. THOS. HAWEIS, LL.B. M.D."

In our next Number, we hope to give ample details of the Baptist Mission, the Hibernian Society, British and Foreign Bible Society, &c. &c.

* This is an allusion to a letter we have not seen.

THE INVESTIGATOR.

SEPTEMBER, 1820.

*Memoirs of the Life of his late Royal Highness Prince EDWARD,
Duke of Kent and Strathearn, K. G., G. C. B., K. P. &c.
&c. &c. &c.*

THE lives of princes, faithfully recorded, cannot fail to read a grand moral lecture to the world. Always conspicuous from station, their virtues or their vices obtain a correspondent publicity. Often the objects of envy, a little closer inspection may administer a salutary remedy to this malady of the heart, by shewing that, while they never can be more than men, they are men who have to contend with circumstances unfavourable to mental and moral improvement, in situations at once seductive and dangerous. That some—that many, should become a prey to their own passions, or dupes to the designing and the interested, can excite no astonishment; although it must be a subject of deep regret, in every such instance, to every good and benevolent mind, no less on account of society, which must suffer, in the event, by their caprices, than for themselves, at last, the principal victims in the turbulence of unbridled propensities and unbounded power. The vices of princes are not without their use; but the benefit which may arise from them is deduced by an overruling Providence from the chaos of human passions—and the result of a wisdom, which conforming all things to itself, causes them in the issue to work together for good. Their virtues have a pre-eminent advantage, arising out of their commanding station; and to record these is the most delightful task of the historian and the biographer.

It is with unmingled satisfaction, that we proceed to relate the leading events in the life of an individual, not more illustrious for rank than distinguished for virtues of a higher order, and who was always most beloved by those who knew him best. It is only necessary to be faithful to truth, in order to do him justice; his character asks nothing from the flatterer. His conduct, although not faultless, (or it

had not been human,) demands no palliatives—his principles commanded universal esteem and admiration—his life would be ill recorded by the pen of a sycophant, whom living he would have spurned from his presence—and we shall best secure at once his fair fame, and the most important interests of society, by following the impartial rule which ought always to guide the pens of those who profess to delineate character—

——— “ nothing extenuate,
Nor set down aught in malice.”

The illustrious subject of this memoir was the fourth son, and the fifth child, of our late lamented sovereign, King George III., and of his royal consort, Sophia Charlotte, youngest daughter of Charles Lewis Ferdinand, Duke of Mecklenburgh Strelitz. He was born at noon on the 2d of November, 1767, at Buckingham House; and christened at St. James's Palace, by Dr. Terrick, Bishop of London, (Dr. Secker, Archbishop of Canterbury, being indisposed,) on the 30th of the same month, by the name of Edward, distinguished in the annals of our country for the valour and the virtues of those who have borne it, and not associated for the first time in his instance with the regret of the nation, at the sudden extinction of the hopes they had excited. This name was given him from its having been borne by Edward Duke of York, the eldest brother of our late sovereign, whose remains were interred in Westminster Abbey, on the very day after his royal highness's birth. His sponsors at the baptismal font were his Serene Highness the Hereditary Prince of Brunswick, represented by the Earl of Hertford, Lord Chamberlain of the Household; Prince Charles of Mecklenburgh Strelitz, represented by the Earl of Huntingdon, Groom of the Stole; and her Serene Highness the Landgravine of Hesse Cassel, represented by the Dutchess of Hamilton, one of the Ladies of the Queen's Bedchamber.

Of the childhood of princes but little authentic is to be collected, especially after the revolution of more than forty years has swept away, one by one, most of the few individuals who were even partially acquainted with its history. We shall not attempt, therefore, to give any further account of the earlier years of the Duke of Kent's life, than the simple statement, that after having received his preparatory education in England, under the tuition of Dr. Fisher, the present venerable Bishop of Salisbury, he was sent to Lunenburg, in the electorate, now kingdom, of Hanover, in February, 1785, being then in the 18th year of his age—to prosecute

his military studies. It is impossible to mention this circumstance, without adverting to the impolicy of sending our princes to foreign universities, to receive that instruction which would have been much better imparted to them in our own. Such a course had a natural tendency to lower our seminaries of learning in the estimation of other countries; but it was open to a still more serious objection, in the great danger to which it exposed them, of imbibing abroad principles and opinions but ill accordant with the free constitution of the nation of freemen which they might hereafter be called to govern. We say not that this *has* been the case; but if in the conduct or the sentiments of any of them there should, at any time hereafter, unhappily appear aught that has the slightest approximation to despotism, it will, to us at least, be a source of melancholy consolation, that the noxious plant, exotic to our soil, is not of British nutriment.

Far, however, was this from being the case with the Duke of Kent, who, amidst all his vicissitudes, always returned home as English in his principles, his predilections, and his prejudices, as when he first left his native shore; and so continued to the last.

Such was the narrow principle which prevailed (in whatsoever quarter it originated) in the direction of his royal highness's studies, that he was indebted for the learning he possessed rather to the efforts of his own vigorous mind, than to any very liberal assistance which he received, either in the number or the selection of his tutors, in the various branches of his education.

His allowance while abroad was not over princely. He reached the place of his destination in May, and his residence was then successively fixed at Hanover and Lunenburg, being lodged in one of his majesty's palaces, and having his table and equipage furnished from the Hanoverian establishment. His whole pecuniary allowance was but £1000 per annum; and that placed so entirely under the control, and at the sole disposal, of his governor, that he had only the small sum of a guinea and a half per week allowed him for pocket money; a pittance with which the son of an English squire, just coming of age, would not be very well content.

On the 30th of May, 1786, he was made a colonel in the army by brevet; and on the 3d of the following month, was elected a knight of the garter, in conjunction with his three younger brothers, afterwards Dukes of Cumberland, Sussex, and Cambridge, the Landgrave of Hesse Cassel, the late

Duke of Beaufort, the late Marquess of Buckingham, and Earl, afterwards the celebrated Marquess Cornwallis. Three years before, namely, on the 5th of February, 1783, on the institution of the order of St. Patrick, his royal highness was named by the king his father, the sovereign of the order, the first—and, on the 16th of March, declared the senior knight companion, being the only prince of the blood royal on whom that honour was then, or has since been conferred. As he was abroad at the period of the installation, on the 17th of March following, Lord Muskerry appeared as his proxy on that occasion.

In the month of October, 1787, his royal highness removed to Geneva; by his father's command, and remained there for two years; during which period his allowance was not at all increased, though, for the greater part of the time, he was of age, and his governor received £6000 per annum to maintain his establishment.

The consequence of this niggardly policy is thus briefly stated in a detail of his royal highness's case, published but a short time before his death, by his express authority; and from which our information in pecuniary matters is principally derived, though confirmed by the communications of his royal highness to one of the writers of this memoir long before the publication of that authentic and interesting document. "From not having any of those indulgences allowed him, which other young Englishmen of his own age, with whom he was in the habit of living, enjoyed, and who were the sons of private gentlemen, the duke incurred debts by borrowing money to procure them." Those debts were a burthen to him during the remainder of his life, the inadequacy of his income, for many years, to support him in the style of living, which as a prince he was called upon to adopt, having loaded him with still heavier encumbrances. We presume not to say what course he ought to have pursued, when he first found himself placed in the difficulty of either living above his means, or far, very far, below his rank; but of this we are certain, that his magnanimous preference of a system of rigid self-denial, but little to be expected from a person of *his* age, of *his* rank, and of *his* expectations, would have offered no excuse for those whose want of consideration would then have forced him to live, and to act like a private gentleman of very limited income, rather than as a son of the first monarch in the world.

To return, however, to our narrative; in January, 1790, his royal highness, still but Prince Edward, though he had

been of age for more than a year, returned to England; so unexpectedly, that neither the king, nor any of the royal family, had the slightest intimation of his intention to quit Geneva. He arrived in London in the night, and on reaching town proceeded to an hotel in King Street, St. James's; but, on notice of his arrival being sent to the Prince of Wales, our present sovereign, he immediately paid him a visit, and brought him to Carlton House, where they were joined by the Duke of York; by whom, or by his royal brother, his visit to England was communicated to the king. For his sudden return various causes were assigned at the time, though his want of understanding with those foreigners who were placed about him, combined with the derangement of his finances, was supposed to be the most probable, and doubtless was the true one. His arrival seems not, at any rate, to have given satisfaction to his father, of whom it may be said without disrespect, that from the simplicity of his own mode of life, the circumstance of his early accession to the throne, and his having never himself been placed in situations similar to those of his sons, his notions of the wants of princes were not formed on the most liberal scale; for after passing but ten days at home, his royal highness embarked, at the short notice of forty-eight hours, for Gibraltar. Here he was compelled to provide his first outfit for housekeeping at an enormous expense, from being obliged to purchase it in a colony rather than in the mother country; he never having been before possessed of a single article for the purpose, of any sort or description; and those by whom he was ordered out giving themselves no trouble, either to provide for him, or to furnish him with the means of providing for himself. From an early period of life his royal highness had been enthusiastically attached to the military profession, for which he was destined: and, on his arrival at Gibraltar, he entered on the discharge of its duties, having been appointed to the post of colonel of the 7th regiment of foot, or royal fusileers, afterwards forming a part of the garrison under General O'Hara; and to the command of which he had been gazetted on the 9th of the preceding April, on the removal of the Hon. Major-General Gordon to the 71st regiment. Having in his preparatory studies imbibed from the example of the first generals of ancient, as well as of modern times, a strong conviction of the primary importance of a strict, and even a rigid discipline, to form the soldier—when placed at the head of a regiment, he soon began to reduce his theory to practice,

with a determination and a regularity that rendered him unpopular with his troops, though it established amongst them a strictness of discipline and subordination, which obtained him a high degree of respect from military men as a commander. Representations of his unpopularity among the soldiers in the garrison were, however, made at home: in consequence of which his royal highness was ordered to embark with his regiment for America.

Whether, viewing the subject with a military eye, this unpopularity was merited or not, we feel ourselves incompetent to decide; but whilst our knowledge of the peculiarities of this amiable prince's character induces a persuasion that he might, perhaps, at times be too rigid in enforcing points of discipline of an inferior importance—points, though, to which, had he been in the ranks, he would readily have conformed, for he was habitually a disciplinarian—we are satisfied that he was at once too good a soldier, and too benevolent a man, to be severe for the mere sake of shewing his authority, or where he did not conceive that some good end was to be secured by his severity.

Be the foundation of his unpopularity an error in *his* judgment, or in that of others; excessive attention to minutiae in the commander, or a spirit of insubordination in the troops; the fact of its existence is undeniable: and his removal from Gibraltar became, if not a necessary, at least a very prudent measure. He accordingly embarked with his regiment for Canada, in May, 1791; and as no regular allowance had been made him at Gibraltar, he had during more than a year's residence there considerably increased his debts, partly to provide his outfit, and in part from the inadequacy of his income to support him as colonel of a regiment on foreign service, to say nothing of his being also a prince of the royal blood. To lessen, though he could not liquidate these pecuniary obligations, he was under the necessity of selling every thing he had at Gibraltar; and, consequently, of purchasing the articles requisite for his establishment anew on his arrival at Quebec. This he would of course do under every disadvantage so far from home, and to do it at any rate he was compelled to get every thing he wanted on credit, and consequently at a high price. Though he had now been established in life for more than a year, it was not until some months after his arrival in America, that he learnt for the first time what was to be his annual allowance; and we cannot wonder at his feeling surprised to find that it was fixed at £5000 a year, which was £1000 per annum less than had

been allowed to his governor for the maintenance of his royal highness's establishment at Geneva, where he had no public character to sustain, but appearing there as half pupil, half traveller, subject to the control of a tutor, was under no necessity of mingling in company, or giving entertainments, unless he, or rather unless his governor, chose to do so. But the case was very different in Canada, where he appeared as a prince commencing life in the military profession, under all circumstances unavoidably an expensive one, especially to the commandant of a regiment in garrison abroad, and in those in which he was placed peculiarly so.

In the course of this year, but whether previous or subsequent to his removal from Europe to America we are not correctly informed, his royal highness, anxious to do justice as far as it was in his power to do it, gave bonds to his English creditors for sums amounting, in the aggregate, to £20,000, payable at the expiration of seven years; concluding, as he was justified in concluding, from the precedent of his two brothers, the Dukes of York and Clarence, that long before that period he should get his parliamentary establishment, and from it be enabled, by the practice of a rigid economy, to pay off these bonds, the interest of which was in the meanwhile stipulated to be paid quarterly; an arrangement that caused a diminution of one-fifth of his small income of £5000. The debt he had incurred at Gibraltar his late majesty afterwards promised to discharge; but it is presumed that this circumstance never afterwards occurred to his recollection, as that promise was never fulfilled.

Finding that with all the economy he could practise, consistent with the style of life in which it became him as a prince and a field officer to appear, his expenditure so far exceeded his income, that he was every day further involving himself in debt; and anxious, it is said, to be engaged in more active service, in December, 1793, his royal highness, having been promoted to the rank of a major-general in the army on the 2d of October preceding, received, at his own request, an appointment to serve under Sir Charles Grey, who was then engaged in the reduction of the French West India islands. Previous to his embarkation, he was obliged to sell off his furniture and camp equipage, which was rather adapted for a fixed residence than for service in the field; and with its produce to furnish himself with a lighter equipment, and to satisfy the demands of some

of the most urgent of his creditors in America. Having at length put himself into marching order, as the river St. Lawrence was frozen up, he proceeded with his staff, at a very considerable expense, through the United States, to the place of his new destination : and in the course of that journey, in crossing Lake Champlain upon the ice, two sledges, with the whole of his baggage and equipage, consisting of all the plate, linen, &c. which he then possessed, fell through the ice into the lake, by which his royal highness sustained a loss of full £2000, besides being greatly inconvenienced to procure in America what was absolutely necessary for his equipment for service in the West Indies. Embarking, as soon as he had done this, at Boston—after having encountered many difficulties by land, and still having to encounter some hair-breadth escapes from the French cruisers at sea—he arrived safely at Barbadoes, whence he sailed without delay to join the expedition, which had been so far successful in the reduction of Martinique, before his arrival, on the 4th of March, 1794, as to have subjected the whole island to the British arms, with the exception of the two important stations at Fort Royal and Fort Bourbon. An honourable post was immediately assigned him, and in the first despatch of Sir Charles Grey, from the invaded island, he is described as commanding at Camp La Coste with great spirit and activity. In some of the accounts of his royal highness's life, it is confidently stated, that at the capture of the two posts just named, he distinguished himself so much, that a fort which was stormed by him in person, at the head of a brigade of grenadiers, was named Fort Edward, in compliment to his bravery. The official accounts of this capture, which—never having heard of this circumstance before—we have made it our business to consult, contain, however, no warrant for such a representation ; simply stating, as they do, that Fort Royal, the post in question, was carried by escalade by the seamen of the navy, under the command of Commodore Thompson ; and that the land forces, critically advancing with equal ardour, under Colonel Symes, forced and entered the town triumphantly ; hoisted the British colours ; and changed the name to Fort Edward, no doubt in compliment to the prince, as that of Fort Bourbon afterwards was to Fort George, in compliment to his father. After the capitulation of the latter, by General Rochambeau, who defended it with such gallantry, his royal highness did indeed take possession of both gates ; and as he did so at the head of the first and

third battalions of light infantry, and the first and third battalions of grenadiers, we suppose that this circumstance must have given rise to the story of his having stormed the fort at the head of a detachment of the latter troops.

From Martinique he proceeded to St. Lucia, where the same gallant spirit led him to expose himself to so much personal danger, as to draw upon him a flattering rebuke from his commander in chief, whilst it raised him in the esteem of his brother officers, and obtained for him considerable popularity among the soldiers. Sir Charles Grey also, upon this occasion, wrote home to his majesty, communicating to him the gallant conduct of his son; but at the same time representing that he conceived his life to be in great danger, unless he was restrained from exposing it as he had done. He here commanded the battalion of grenadiers which—disembarked at Marigot des Roseaux, under the immediate direction of Vice-Admiral Sir John Jervis, K. B. (now the venerable and gallant Earl St. Vincent), the naval commander of the expedition—co-operated with the division of Major-General Dundas, in the attack of Morne Fortunée, conducting themselves in that affair in so exemplary a manner, under the immediate command of his royal highness, as to entitle them to particular notice in the despatch of the commander in chief, to whom their conduct afforded the highest satisfaction. When their gallant leader had himself hoisted the British colours on this post, its name was changed into Fort Charlotte, in honour of his royal mother; and the conquest of the entire island was soon afterwards effected, without the loss of a single man, though the troops were exposed to no light cannonading from the enemy's batteries and works. At the capture of Guadaloupe, in the month of April, in the same year, his royal highness led on the first division, consisting of the 1st and 2d battalions of grenadiers, and 100 of the naval battalion, to the attack of the post on Morne Marcot; which was performed with such exactitude, superior ability, spirit, and good conduct, as, in the language of Sir Charles Grey, to do the officer who commanded it, and every officer and soldier under him, more honour than he could find words to convey an adequate idea of, or to express the high sense which he entertained of their extraordinary merit on the occasion. Both the troops and their commander conducted themselves in an equally creditable manner, when, under the immediate orders of Sir Charles, at day-break of the 20th of April, they took the famous post of Palmiste, with all the batteries of the enemy in that quarter; in consequence of

which the British gained possession of that part of the island called Basse Terre, as their previous success had obtained for them the dominion of the Grande Terre; General Collet immediately entering into articles of capitulation, for the whole of Guadaloupe, with its dependencies. In the engagements which took place previous to the recapture of that island, in the summer and autumn of the same year, by a body of 2000 troops of the French Republic, his royal highness took no share, having left Guadaloupe with the commander in chief previous to the landing of this reinforcement. On the 20th of May, 1794, a vote passed the house of commons, without a dissentient voice, directing the speaker to convey to his royal highness, and to the several other officers of the army under the command of Sir Charles Grey, the thanks of the house for their gallant conduct and meritorious exertions in the West Indies. A similar vote of thanks was as unanimously passed in the lords, upon the same day, and ordered to be signified by the Lord Chancellor to the commander in chief of the army which had thus honourably distinguished itself. On the 18th of January, in the following year, the same honour was conferred upon him by a unanimous vote of the Irish house of commons; though, on searching the printed journals of the house of lords, we can find no trace of a like course having been pursued by the peers of that kingdom. Those journals, however, are very short; and it is possible that the proceeding may not have been recorded, or if on record, that it has not been printed. This is, indeed, a more probable case than that, of the four legislative assemblies of the land, the Irish house of lords should have been the only one to pass over in silence the success of our arms in the West Indies, which from its rapidity was certainly highly honourable to the military character, as from its extent it was highly advantageous to the commercial interests of the country.

At the close of the campaign of 1794, his royal highness was ordered to return to North America; and being there placed upon the staff, was compelled to incur the expense of a fourth outfit, towards which no allowance whatever was made him, as none had been made towards either of the three former ones. His previous expenses in the West Indies had necessarily been very heavy, from his having been obliged to keep a table for himself and staff, where every thing for furnishing it is well known, at all times, to be at an enormous price, and not very likely to be lowered during an invasion and a state of active warfare. His

royal highness was, therefore, here as elsewhere compelled to be constantly increasing his debts, without its being in his power, from the smallness and inadequacy of his income, to prevent their rapid accumulation.

He continued to serve as commander of the forces in Nova Scotia and its dependencies, under the direction of the commander in chief of all his majesty's forces in North America; in Halifax, as major-general, to 1796; and as lieutenant-general, to which rank he was promoted on the 16th of January, in that year, until October, 1798; during the whole of which period, except the amount of his staff pay, according to his military rank, he only received his allowance of £5000 a year, as fixed in 1790: out of which he had to pay £1000 annually for interest on his bonded debts, the amount of which was far from diminishing as he rose in military rank, without a corresponding increase in his income as a British prince.

At Halifax he had virtually a separate command; and being placed at the head of the forces of an entire province, was compelled to keep a table for his staff, and for occasional visitors, both amongst the military and the civil inhabitants of the colony; scarcely, if at all, less expensive than that kept by the commander in chief at Quebec, whose official income was at least £10,000, whilst his royal highness had barely four at his disposal. During his four years' residence there, he was also subjected to very heavy losses by the repeated capture of his equipage by the enemy's cruisers. On his first appointment to the North American staff, he ordered from England an equipment, to replace that which he had lost in Lake Champlain. A suitable one was accordingly sent out to him, on board his majesty's packet the *Antelope*; which sailing from Falmouth, on the 19th of August, 1794, was captured in her passage to Halifax by a squadron of French frigates; and thus the loss of his fourth compelled his royal highness to order a fifth equipment of a similar value of £2000. This was accordingly procured by his agent in England, and being shipped on board the *Tankerville* packet, was also captured by the enemy, on the 10th of February following; in consequence of which his royal highness sustained a third total loss of £2000. Wearied out by these reiterated misfortunes, the prince determined to make the best shift he could with the articles for his establishment that might be obtained, though at an enormous price, in America; but, on being promoted, in the year 1796, to the rank of lieutenant-general, and ordered to continue in

his station as commander of the forces in Halifax, this elevation in rank induced him to make one trial more to obtain an equipage from England suitable to his situation : and orders to this effect having been forwarded to Europe, fourteen tons of stores were purchased for the use of his royal highness, and at his expense; which being shipped on board the *Recovery* transport, had the singular misfortune to fall with her into the hands of the enemy, in their way to Halifax. Their value, as appeared by the invoices rendered, was full £4000, making the loss of his royal highness, whilst in America, as a field officer on the staff, in stores and equipage, amount to no less than £10,000; the interest of which alone — and as the articles were purchased on credit, interest he would soon be compelled to pay — took another £500 a year from his scanty income. The extraordinary combination of untoward circumstances which has just been stated, had a natural and inevitable tendency to involve him still further in debt; and, consequently, when he left America, it was in a state of much deeper embarrassment than when he came there.

This event occurred in October, 1798, when his royal highness had the misfortune to meet with an accident from his horse falling with him in the streets of Halifax, in bringing him home from a field day of the garrison. He returned to England, and in the following year (1799), when he had attained to the thirty-second year of his age—in consequence of a message sent down to the house of commons by the king, on the 1st of March—a bill was passed, and received the royal assent on the 21st of the same month, granting him his first parliamentary income of £12,000 per annum, which his two elder brothers, the Dukes of York and Clarence, had received long before, the former at the age of twenty-one, and the latter before he was twenty-four; together with a grant of upwards of £10,000 for the formation of an establishment for his outset in life; though he had previously received from the Treasury, in the year 1796, pecuniary assistance to the amount of £6000. The hardship of this postponement in the case of the Duke of Kent appeared the greater, in that his next brother, the Duke of Cumberland, though four years younger, received his parliamentary grant to the same amount upon the same day.

It requires not the influence of any feeling of partiality for the character and conduct of this illustrious prince, to induce a condemnation of the injustice apparent on the very face of these proceedings; nor need there, we apprehend; more than the operation of a very simple rule in arithmetic to

determine, that by the postponement of his allowance the country was, on every principle of equity, his debtor to the amount of £48,000. Either this was the case, or his younger brother received his allowance four years earlier than he ought to have done; and is, therefore, debtor to the country in that sum. We think, however, with respect even to him, that his allowance ought to have been either settled by parliament, or given out of the civil list, on a very liberal scale, seven years before he received it: unable as we confess ourselves to find a satisfactory reason for the distinction which was made in establishing the younger princes of the royal house, some of them so early as at twenty-one, and others so late as at thirty-two years of age. The former is the more usual, and indeed the legal period of emancipation from a state of tutelage and of entire dependence upon a father's bounty; and if wisely adopted in one case, we are at a loss to tell how it could have been wisely departed from in another; unless, indeed, some particular grounds for such a procedure existed, as they never have been alleged to have done in the instance before us, or at least if they did, were such as those who acted upon them were not over anxious to avow. That there was some secret motive for this delay, we, for our own parts, cannot help strongly suspecting, especially when we couple with it the fact of his call to the house of peers having been deferred to the same time, and then given with that of the Duke of Cumberland, who, as we have already stated, was his junior by nearly four years. Prince William-Henry, his senior but by two years and rather more than two months, had, in the 24th year of his age, been created Duke of Clarence and St. Andrew nearly ten years before his brother Edward was, on the 23d of April, 1799, raised to the same dignity, by the style and title of Duke of Kent and Strathearn, in Great Britain, and Earl of Dublin, in Ireland; he having then nearly completed the fifth month of his thirty-second year, a period later by nearly three years and a half than that at which any of his royal brothers, though three of them were younger than himself, obtained a seat in the hereditary senate of the land. Were we disposed to speculate upon the causes of this marked distinction, we should say that the ministry of that day were sufficiently acquainted at once with the independency and the firmness of this prince's character, with his talents as a speaker, and the activity of his disposition, to calculate upon that support from him which they might expect, and expect very naturally too, from other princes of the blood, who were earlier pre-

ferred to the post of honour. Mr. Pitt assigned, indeed, to his royal highness, as the reason for the deferring his parliamentary settlement, that from his having been abroad for so many years on foreign service, his provision had been totally overlooked, an omission which was entirely his fault, and for which he took shame to himself; though, as we shall hereafter have occasion more fully to state, he unequivocally promised to do his utmost to make his royal highness amends for the pecuniary loss which that neglect had occasioned. This was an apology sufficiently plausible for a prime minister to make; and though we doubt not that his continued absence from England materially retarded both his advancement to the peerage and the settlement of his income, from his not being able personally to urge his claim, we cannot think that his royal highness could have been so entirely forgotten, either by his relations or the ministry, at home, as the latter would represent, especially after his gallant conduct in the West Indies had been so generally known, and so publicly noticed, and that too by this very ministry themselves. He was at that time nearly two years older than the Duke of Clarence was when he received his title and his provision; and had there not existed some reason to the contrary, which we cannot fathom, a better opportunity for creating him a peer, and for obtaining him his parliamentary allowance without opposition, could not have been desired, than when both the English and the Irish legislature had unanimously voted him their thanks for his gallantry.

His summons as a peer of parliament, by his new titles, was dated the 24th of April, 1799; and he took the oath and his seat, in a chair on the left hand of the chair of state, on the 7th of May following; being introduced to the house, in his robes, between his royal brothers, the Dukes of York and Clarence, also robed, and preceded by the Deputy Lord Great Chamberlain of England.

As some atonement for having so long neglected his equal, and in some cases his superior, claims to advancement and support, on the 10th of May, in the same year, he was promoted to the rank of a general in the army; and, on the 17th of the same month, appointed to succeed General Prescott as commander in chief of the forces in British North America, to whose capital he proceeded in the following July. On this occasion the English government behaved to him with somewhat more liberality than he had ever before experienced at their hands, by presenting him with £2000 towards an outfit, on a scale suitable to his rank, and to the

high office which had just been conferred upon him. With this assistance, trifling as it was in comparison with his claims upon the justice and equity of his country, and with the object for which it was professedly granted; the certainty of a settled income, more than double in amount to any he had enjoyed during the eleven years that he had been of age, inspired his royal highness with the hope, by remaining in America for a few years, and pursuing there as rigid a plan of economy as could possibly consist with his station, that he should be able, after paying for this fresh outfit, which was necessarily on an expensive scale, gradually to clear off the debts he had contracted for his four former ones, ere he returned home, and thus far to relieve himself from a state of encumbrance and embarrassment which had long pressed heavily upon him. To that unpleasant condition he had certainly been driven, in the first instance, by the narrow policy of those who had the control of the royal purse, and the direction of public affairs at home; and it was the fate of their newly awakened generosity to be as useless as their former penury had been injurious; for unfortunately for the prince, who seems to have been but too much the sport of their caprices, the transport allotted for the reception of his equipment, which was shipped before he himself left England in July, was detained by the embargo laid upon all vessels in the English ports, previous to the sailing of the unfortunate expedition to the Helder, until the month of October; and being then most injudiciously and thoughtlessly sent out at so late a season, was wrecked upon the Table Island, on the coast of North America; and just as it was reaching the place of its destination, the duke's whole outfit perished in the waves. No insurance having been effected upon the cargo, the entire loss of this seventh equipment fell upon his royal highness; and as it had been formed upon a scale much more expensive than any which he had previously been under the necessity of adopting, it had cost on the lowest calculation full £11,000, which, added to his former losses, raised the whole to no less a sum than £21,000, which was more than doubled by the interest paid by his royal highness to those who had furnished the various articles, to the last year of his life. But, besides these equipments, he lost in the *Francis* transport a valuable library of upwards of 5000 volumes, a large assortment of maps and plans, collected on the Continent in 1788-9, and a good stock of wine; for none of which any charge was made in the estimate of his loss by this wreck, as he was in possession of these articles before

his appointment to the post of commander in chief on the American station.

During the short period of his continuance in America, in the high situation to which he had fairly won his way, by actual service in the camp, the garrison, and the field, the Duke of Kent conducted himself so much to the satisfaction of the inhabitants of the provinces whose defence and military government was intrusted to him, that the assembly of Nova Scotia voted him 500 guineas for the purchase of a diamond star, as a mark of their decided approbation of his conduct. He remained not, however, amongst them long, to evince by his actions the sense he entertained of their kindness; for in the year 1800, his royal highness again crossed the Atlantic in his way to England, whither he returned in the autumn; partly on account of the very indifferent state of his health, though principally to urge in person his claims to remuneration for the repeated losses he had sustained in his removal from place to place, by order of his sovereign, and in the service of his country. The last and the heaviest of these had indeed so completely deranged his finances, already sufficiently embarrassed, that this measure became absolutely necessary, if he wished not quietly to sink into a state of remediless enthrallment for life. Through the kind interposition of his royal brother, our present most gracious sovereign, with Lord Chancellor Loughborough (afterwards Earl of Rosslyn), he obtained an interview with Mr. Pitt, the then prime minister, whom he soon convinced of the justice and equity of his claims, which he not only fully acknowledged, but promised that his royal highness should be remunerated for his losses; adding, moreover, a further assurance, that he should have an allowance of four years' income at least (£48,000) to place him in the same situation as to his parliamentary provision with his younger brother, the Duke of Cumberland. This was absolutely promised; but the premier also admitted, without hesitation or reserve, the justice of his being placed upon the same footing as the Duke of Clarence, which would give him an arrear of eight years, or £96,000; yet he spoke not with equal certainty of such an arrangement, however equitable, being completely effected, though to the other he pledged himself without reservation or doubt. That this promise ought to have been kept, we may maintain without fear of contradiction, founded as it is upon the most obvious principles of equity, and reduced to a mere matter of arithmetical calculation. Why it was broken may be a more

difficult point to determine; the only reason ever assigned, or which we have been able to surmise, being the procrastination, but too habitual a vice of ministers at all times, whose operation, on a case like the present, was not likely to be diminished by the important events, foreign and domestic, which preceded and attended the retirement of Mr. Pitt, and the appointment of Mr. Addington (now Viscount Sidmouth) to the chief direction of public affairs. Mr. Pitt had promised, and his successor promised still; all that he performed was the granting, in the year 1803, an additional £2000, towards repairing the heavy losses which his royal highness had sustained; and to the adequate remuneration of which his application to the new ministry was confined. But the period of their accession to office, when many of them were new and untried men, who had much of their influence to create, was not thought a favourable one for the urging of his entire claims. To these might now be added a remuneration for the plunder of the Diamond transport, by a French privateer, on its way from Nova Scotia to England, in 1800, having on board the remnant of his royal highness's equipage. This loss was not, however, so serious in point of value as his former ones had been.

It was under this popular, if not most energetic administration, that the Duke of Kent was, on the 21st of August, 1801, removed from the command of the 7th to that of the 1st, or royal regiment of foot, vacant by the death of Lord Adam Gordon; a change rather honourable than productive of any emolument. His connection with the fusileers had indeed been quite the contrary, as during the twelve years that he held the command of it, the books of his agents prove that he expended upon it above £5000 more than his pay as colonel, and every other pecuniary advantage which he derived from it; whilst, from the enormous loss of accoutrements, clothing, &c. to which the royals were subjected during their service in various parts of the world, he was at least £9000 *minus* by his command of them. This, however, was not the case with another appointment, of the 24th of March, in the following year, by which his royal highness was constituted governor of the important fortress of Gibraltar, whither he proceeded in the following May. To his predecessor this had been a very lucrative post, netting to him, besides a salary of £5000 per annum, in some years not less than from 10 to £20,000 in fees. And so material a part of his emolument was this esteemed, that when his royal highness applied at the Treasury, for the same outfit for Gibraltar as

was granted him when appointed commander in chief in the British provinces of North America, he was informed that it was not usual to make any allowance whatever in his case, the governorship of Gibraltar being considered so very good a thing, that it would soon clear off whatever expenses he might be put to in equipping himself for it. He was accordingly compelled to provide his own outfit, at nearly as heavy an expense as he had incurred in 1799; though he never received, from this very good thing, enough beyond his bare salary to pay for it. The ample revenue of his predecessors his royal highness might, indeed, easily have secured to himself, had he chosen to connive at the abuses whence the greater part of it was derived: but much as he was in want of money, this was a course which his noble spirit spurned, and which a sense of his paramount duty to the people whom he was deputed to govern, would not, from any consideration of private interest, or from any temptation of being enabled to release himself from his embarrassments, permit him to pursue.

A mass of abuses had been accumulating in this fortress for many years, and had done so the more rapidly, from their having been ingeniously, but most disgracefully, converted into sources of emolument to the governor and to his officers. Of the existence of these evils, the Duke of Kent was, in some measure, apprized before his departure; and, in consequence of previous and repeated communications with Lord Sidmouth, then at the head of his majesty's government, he resolved, on his arrival, immediately to check, if he could not at once entirely suppress them. He directed his attention, in the first instance, to the most prominent one, and very considerably reduced the spirit-licenses which had been granted, in the most ruinous profusion, to the keeper of every little wine-house or hut who chose to apply for them. These enabled them exclusively to sell spirits to the troops of the garrison, whose health and subordination, as well as the peace and quiet of the inhabitants, had hitherto been considered points of too little importance to weigh any thing in the scale against the enormous, but iniquitous profits which the sale of the licenses produced to men who, instead of being the protectors, were most emphatically the destroyers of those whom they were appointed to govern. But this was no longer the case; for they had a man at their head, who, though a prince, had no other object in view than the real good of the people whom he was called to govern in the name of his royal father; and who, having satisfied himself

what was his duty with respect to them, could not suffer himself to be deterred from the discharge of it by any consideration of a mere personal nature. Ardently attached to a military life, we have already seen that he was from principle a strict disciplinarian; and therefore, for the sake of the soldiers themselves, he could no longer permit the continuance of a practice destructive at once of their discipline, their morals, and their health. But he now also sustained, for the first time, the character and responsibility of a civil governor; and he owed it to the peaceable and respectable inhabitants of the place, to protect them against those outrages of the military, to which the habit of inebriation, so naturally to be looked for where such pains seem to have been taken to encourage it, constantly exposed them; and that to so alarming an extent, that they could not carry on their business, walk the streets, (the female part of the population especially,) or repose in their dwellings, without danger of being insulted, or subjected to some species or other of drunken violence. Prevention is at all times better than punishment, especially where the objects of that punishment are armed men, and the mode of its administration is severe personal chastisement. This the Duke of Kent felt; and feeling it strongly, he acted with his wonted promptness and decision, by attacking at once the very root of the evil; by suppressing most of the wine-houses, and by placing very efficient checks upon the uncontrolled liberty hitherto enjoyed by the soldiers, of drinking in those which remained. Thus he speedily restored the garrison to a state, if not to habits, of sobriety and cleanliness, to which they had long been strangers; cleared the military hospital of the greatest part of its inmates, and put a stop for a while to the rapid inroads which death was making upon the troops. But in doing this his royal highness brought, as he must have been fully aware that he would bring, a nest of hornets about him, in the liquor merchants, snbaltern officers of the government, and others, who had long made divers great gains, which, if this reform took effect, would be worse than in danger. They accordingly industriously fomented the discontent of the soldiery, at the privation of an indulgence which, however injurious, they had been too long accustomed to, and found to be too consonant with their propensities and habits to forego without a murmur. Their murmurs, indeed, were loud and general; and associated as they were with the recollection of the former unpopularity of the illustrious individual against whom they were directed amongst the mili-

tary, or rather with the troops of this very garrison, at the outset of his career, the resentment of the soldiery was soon fanned into a flame, and unquestionable symptoms of the general prevalence of a spirit of insubordination made their appearance. These might, perhaps, have been immediately checked, and eventually repressed, had the laudable efforts of the governor been either seconded, as they ought to have been, by the local authorities of the fortress, or effectually supported by the government at home. Unhappily, however, this was so far from being the case, that representations of a contrary nature were forwarded to the English ministry, in consequence of which his royal highness was recalled; and, by this measure, a stop was immediately put to the apprehended insurrection, though not to the salutary reform which had excited the spirit that threatened it. Nor was the effect of these representations confined to a measure alike hurtful to the feelings of the Duke of Kent, and, we fear, eventually injurious to the discipline of the British army, and the interests of the country; for they set afloat a variety of rumours prejudicial to his royal highness's character for humanity, and from a strict disciplinarian converted him into a cruel task-master and a military despot. Never, however, were charges more unfounded; for those who had the best opportunities of observing his conduct, those for whose benefit he had incurred all this popular odium, formed a very different and a much more correct judgment of this proceeding; and he left Gibraltar, followed by the esteem, the gratitude, and the regret, of all the respectable inhabitants of the place, who, previous to his departure, bore their unanimous testimony to the conspicuous merits of his short administration, by presenting him with the sum of £1500, to purchase a diamond garter. This flattering expression of regard, and the consciousness of having done his duty, and in doing it benefited his country, were the sole recompense which his royal highness received for his firm and energetic conduct, on the only occasion in which he was ever intrusted with the powers of civil government; which he exercised to the entire satisfaction of all but the military part of the population submitted to his rule, and of a few obscure and selfish individuals, who were deeply interested in promoting the licentiousness which he was determined to repress. In the attempt to do so he had sacrificed at least five-sixths of the fees, which had long been considered a regular and important part of the emolument of the high

office which he filled. The prime minister of the day, the present Lord Sidmouth, had assured him, indeed, that he should not be a loser by any sacrifice which he made for the good of the service; yet he never received, directly or indirectly, any compensation for the voluntary renunciation of £10,000, at least, for the promotion of this great object; to say nothing of the sums which he might have made, by suffering the abuses, which he vainly attempted to remedy, to continue to the hour of his death a source of revenue to the governor of Gibraltar, and which would have amounted, on a very moderate calculation, to £100,000. This was the sacrifice which he made for the good of the service, and the good of the service alone; for it cannot for a moment be supposed, that a person involved in difficulties as he was, and most anxious to extricate himself from them, would not otherwise have gladly availed himself of so easy a mode of paying off his old debts, and preventing the necessity of contracting new ones. Though thus injurious to himself, his sacrifices were not, however, in vain; for the army and the public are largely benefited to this hour by his magnanimity in making them. The reform he introduced into the garrison of Gibraltar was persisted in after his recall, and has been most advantageously continued to the present time. This simple fact speaks volumes in his praise, and is the best eulogium upon the wisdom of those measures, to whose temporary unpopularity he was unhappily the only, and the injured victim. But this was not all: from his return to England, instead of the governor being left to draw the chief part of his emoluments from fees—objectionable in all cases, but peculiarly so, as experience had proved, in this;—an average of £7000 per annum was fixed as a substitution for them, and the overplus was carried to the credit of the revenue of the garrison, or, in other words, went into the public purse. The one half of this sum, during the eleven years of the Duke of Kent's residence in England, after his removal from the personal discharge of the duties of his government, was paid to the officer resident in command of the garrison, and who acted as his deputy, in lieu of fees. The other moiety, according to the established precedent of other colonial governments, should have been paid to his royal highness, though he never received a farthing of it; but, on the contrary, besides this sum of £38,500, withheld from him, we know not why, he was the loser of the same sum, constituting the other half of the governor's compensation for fees, which was paid to his deputy, during his

unwilling and compulsory absence from his post. True it is, that for eleven years he held this government as a sinecure; and whilst he so held it, that he received somewhat more than £63,000 salary for an office that he did not execute; but then be it remembered, that during the whole of this time, he was not only most willing, but most anxious, to execute it; and that, had he been permitted to do so, he would have received £7000 per annum more than he did receive; or have been enabled to apply £77,000, on the whole, for the liquidation of his debts.

His applications for permission to return were, however, invariably refused. Though conscious that he had done nothing to merit this treatment, he was at all times most desirous to meet any charge that could be preferred against him for misconduct, in a station in which the flattering mark of approbation received from the civil subjects of his government, and the adoption of his plans of reformation for the military, afforded the strongest possible proofs of his having deserved well of his country. So powerfully, indeed, were his feelings excited on this subject, that immediately after his return he applied to his royal brother, the commander in chief of the army, expressing his earnest wish, that, waving all the privileges and courtesies of his rank, a court martial might be assembled, to sit in judgment on the whole of his conduct at Gibraltar, which he was anxious to submit to the most rigid examination, before that, or any other tribunal, to which the charges whispered, rather than made against him, might be referred. In this, as in other respects, his royal highness failed in obtaining that justice to which he thought himself entitled; and the refusal of it, though on grounds which to us are satisfactory, unfortunately gave rise to a temporary coolness between the royal brothers. By the failure of his application, which, if successful, would, he reasonably hoped, issue in his reinstatement in his government, the younger of them was a second time completely foiled in the expectations he had formed of being enabled, from the fair remuneration of his public services, to discharge the heavy debt which he had contracted principally in the service of the public, seldom such hard masters as they proved to him.

But this was a consummation, which, devoutly as it was wished, it was never his royal highness's happy lot to realize. On the return of Mr. Pitt to power, in 1804, the duke took an early opportunity of renewing his claims; and received from the minister the most unqualified assurances that he

would fulfil all the expectations held out to him in the year 1800, though the pressure of public business must, he feared, defer the consideration of his royal highness's claim until after the then session of parliament. The whole of that session did thus pass, and the greater part of that of 1805 was passing too, without any notice having been taken of the duke or his concerns; when his royal highness, being pressed by some of his original creditors, pressed in his turn upon the minister an early fulfilment of some part of his liberal, though but just and equitable promises; and in July, 1805, he was told that it was his majesty's intention immediately to grant £20,000 to each of his younger sons, from the droits of the Admiralty, which he hoped would prove a matter of temporary accommodation to his royal highness, though he positively and unequivocally declared, that it was not in the least to affect, as in reason and equity it ought not to do, the consideration of his peculiar and distinct claims upon the justice, rather than the liberality, of the country. Shortly after this interview, the Duke of Kent undertook, on behalf of all the younger sons of the king, except the Duke of York, to represent to Mr. Pitt the total inadequacy of the parliamentary grant of £12,000 per annum to keep up the appearance befitting their rank, owing to the great depreciation of the currency, and the enormous rise in every article of consumption, since that grant was originally made. In consequence of this representation, his royal highness had several successive interviews with the premier, in the month of August, 1805; and he was at last authorized to inform his royal brothers, that their parliamentary income would, at the opening of the next session, be raised to £18,000 per annum, clear of all deductions, and still perfectly distinct from his individual claims for the reparation of former losses, and the payment of long arrears. An assurance was also at the same time given, that it would be left to the option of such of the royal dukes as had apartments in St. James's Palace, namely, the Dukes of Clarence, Cumberland, and Cambridge, to continue, as heretofore, to have their tables supplied by the board of green cloth from the royal kitchen; or to receive, in common with those who were not residing there, an allowance of £5000 per annum, in lieu of this advantage. To all of them, whilst resident in any of the royal palaces, the allowance for fire and candle was to be continued.

These reiterated and confident promises, made by a man who unquestionably had the ability, if he had but the will,

to perform them; buoyed up his royal highness with the hopes of soon surmounting all his difficulties, and repeatedly pacified the clamours of his creditors. Mr. Pitt, however, continued to promise till death suddenly put an end to all possibility of performance upon his part, and turned over the royal duke to the empty promises of his successor. Such is the deceitfulness of courts, such the broken reed on which they lean, who rely on the promises of a courtier!

After the death of Mr. Pitt put an end to all the expectations which his promises had so naturally raised, his royal highness determined to try the effect of a memorial to the Duke of York, representing the losses he had sustained in foreign service, and requesting from him a recommendation to the Treasury for that compensation to which, in private conversations, his royal highness had always admitted the equity and justice of his brother's claim. That claim then amounted to £21,000 for the principal lost, and to upwards of £11,850 for interest actually paid upon it up to the period of the application. No redress or assistance was, however, obtained by this representation; but his royal highness was left to the rapid and certain accumulation of interest upon interest, until, at the time of his decease, the amount of his losses in money, *bonâ fide* paid on account of his various equipments captured or wrecked, was at the least £50,000.

This memorial was presented on the 6th of November, 1806; but, previous to this period, namely, on the 2d of July, in the same year, a message from the king was sent down to the two houses of parliament, by Lord Grenville and Lord Henry Petty, the First Lord of the Treasury and Chancellor of the Exchequer, in the new (commonly called the Grenville) administration, recommending them to take into consideration the propriety of such an increase in the allowances of the younger branches of the royal family, as the change which had taken place in the circumstances of the times since those allowances were settled, should appear to have rendered just and necessary. When the prime minister of the day stated to the house of lords the fact of no increase having taken place in the parliamentary income of the younger branches of the royal house since the year 1788, and reminded them that in that period, of nearly thirty years, circumstances had materially altered, and the price of every article necessary for the establishment and maintenance of a household had advanced in a degree almost unprecedented, most of them having doubled, and others more than doubled, within that period, their lordships felt that this appeal was

made to their justice rather than their liberality; and therefore, without a dissentient voice, they joined in an address to his majesty, assuring him that they would cheerfully concur in promoting the objects of his most gracious message. The augmentation which ministers proposed to make to the income of the Dukes of Clarence, Kent, and their younger brothers, was £6000 per annum each; and when it was urged, in addition to the cogent argument already stated, that fifty years ago the allowance of the Duke of Gloucester, the king's brother, recently deceased, was £15,000, and his income to his death £24,000 a year, the vote for this reasonable increase passed with scarce any opposition, and without a division in any one of its stages, through the lower house. Nothing, indeed, but a spirit of faction, could have prevented its doing so, as it was clearly shewn, that from the abolition of the privilege of having their table well supplied, and of coals, candles, and other allowances, which had hitherto been furnished to them out of the civil list, most of the princes would scarcely be gainers of £800; whilst to some of them it would appear rather to have been an actual loss of more than that sum; the treasurer of the Duke of Clarence having estimated the value of the table which his royal highness enjoyed at St. James's at £6000 per annum, though the board of green cloth stated its annual expense at £4000. At this sum we have taken it in our calculation, adding to it £1200 a year, as the lowest valuation of the coals, candles, and other advantages heretofore enjoyed by all the princes who resided in any of the royal palaces; though, perhaps, it would have been a fairer course to take the former estimate at £5000, that being the medium of compensation proposed by Mr. Pitt between the two estimates submitted to him. In that case the three royal dukes in question, Clarence, Cumberland, and Cambridge, were each of them losers by £200 a year, rather than gainers by the new arrangement; though, by having more money at their own disposal, it was doubtless an acceptable, as well as a proper alteration in the payment of their income. To them, indeed, it was rather an alteration in the mode of its payment than an increase in its amount; but to the Dukes of Kent and Sussex it was a real benefit, augmenting, as it did, their incomes by about £4800 pounds a year; though it must not be forgotten that it did so, because their three brothers, one of them younger than either, and two younger than the Duke of Kent, had for some years been enjoying an advantage from the civil list

equal, at least, to £4000 a year; from which, for no better reason than that their residence was fixed for them in one royal palace rather than another, they had been debarred. Surely this was not right. They ought certainly to have had an allowance in lieu of this gratuitous supply of a table; or if this had not been the case, the preference of a residence where there was such advantage connected with it ought to have been given to the elder brother; when the Duke of Kent would have resided at St. James's Palace with the allowance, and the Duke of Cambridge, the youngest of the whole, have taken his place at Kensington without it.

It will be obvious, on the very first blush of this statement, that Lord Grenville made a material departure from the promises which the Duke of Kent was authorized to make to the younger princes of the royal house by his predecessor in the premiership; a departure to the injury of each of them of no less than £8000. He unequivocally assured them, that their new income should be £18,000 per annum, without deduction; but by Lord Grenville it was subjected to a deduction of £1800 for the income tax. He promised £5000 to each of them in lieu of table money; but his successor suppressed that advantage altogether, and gave no other in its stead. It was his design to continue the allowance of coals, candles, and the other advantages common to the whole of the royal dukes, from the civil list; but by their discontinuance without compensation, they were each of them subjected to a further reduction in their expectations of £1200 a year.

Far, however, be it from us to insinuate, that Lord Grenville was under any obligation to perform the promises of Mr. Pitt, except in as far as his own sense of their justice should induce him to adopt them. The royal duke, to whom they were more immediately made, always thought that his lordship, and his colleagues in the ministry, were neither aware of their extent, nor of the grounds upon which they had been made; and though suffering in common with his brothers, from their non-performance, he never imputed any blame to the premier of that day, for departing from the more liberal views of his predecessor. All that we are anxious to impress upon the minds of our readers, by this plain statement of facts as they occurred, is, that the alteration in the parliamentary allowance of the younger sons of our late venerated monarch, which took place on the royal assent being given to the bill introduced for effecting it, on

the 22d of July, 1806, was very far from being in reality what it purported to be on the face of it, an augmentation of their income by one half of its former amount.

Having brought down the life of the Duke of Kent to the year 1807, we now commit the record of its last twelve years to one of our number who had the privilege and distinction of enjoying his friendship, to an unusual extent, during that period; and who bespeaks, once for all, a candid construction on the part of the reader, on the production of some of the correspondence which passed between them, and which may justly be considered as too flattering to himself; since these extracts are not presented from motives of personal vanity, but for the purpose of more clearly exhibiting the conduct and character of the lamented subject of this memoir. His royal highness wrote, however, as he thought; for as he rejected flattery himself, he never stooped to flatter others: and whatever conclusions may be drawn as to the error of his judgment, arising alike from the kindness of heart which induced him to estimate the talents of others too highly, and from that personal humility, which often led him to underrate his own mental qualifications, he was perfectly sincere in both cases.

From this period to his death, there were few transactions of a public nature in which the Duke of Kent was involved, and none in which he took an active part—with the exception of those of benevolence. He withdrew from political concerns, to devote himself to those of charity: but he was not less a patriot, because he ceased to act as a statesman. After having in vain, again and again, solicited that he might waive the privileges belonging to his rank, and be tried by a court-martial, to wipe away the undeserved stain of Gibraltar from his fair fame, the imputation of which afflicted his heart even to his last hour—he quietly withdrew into seclusion, attending only, and with the same activity and precision, to those military duties which remained to him; and to those which were parliamentary, when they related to questions of vital importance. In this dignified retirement, he was further occupied in domestic retrenchment; in the arrangement which will speedily extinguish his debts; and in the formation and examination of those grand plans which have extended in every direction the interests of religion, humanity, and education; and to the prosperity of which his personal assistance and powerful patronage so largely contributed, when he brought them forth to society. Yet were those years of privacy the most glorious of his life! It seemed as if Pro-

vidence had prepared his retreat, that, like the violet, he might blossom and die in the shade, while he could not be concealed, because of the perfume which he scattered around him, and the grateful odour of which survives him—and shall endure for ever.

Calumny followed him into his retirement. Some charges of a painful nature were, at this time, alleged against an illustrious relative; and his royal highness was accused of having secretly aided this attack upon his royal brother. It was only necessary to know the Duke of Kent, in order to be convinced, that the man who considered the disgrace of any one member of his family as the dishonour of all, was wholly incapable of the conduct so injuriously, so unjustly, so falsely, imputed to him. He felt it due to himself, however, to repel the charge, by putting those of his household, who were most competent to bear testimony on the occasion, to the oath, in vindication of his honour. No one was more completely assured of his integrity, on this occasion, than that illustrious individual most deeply implicated in the question; and although some measure of coldness had previously existed between them, principally on the subject of Gibraltar, every thing ceased the instant that the one was in trouble, and the other accused of having promoted it. A noble and generous confidence on both sides was restored, and the base attempt to widen the breach between them in effect brought them together again. The true state of the case was, that during that very winter in which the Duke of Kent was represented as framing machinations against his brother, he was confined to the house, and for the most part to his bed, by an attack of fever and inflammation, not dissimilar to that which ultimately brought him to his grave; and the first time his royal highness was able to quit his chamber, he went down to the house of lords, on the 7th of February, 1809, to assure their lordships, in his place, that no possible cause of animosity or alienation subsisted between himself and the Duke of York, and that all reports of a contrary nature were unfounded and untrue. So far, he added, was he from thinking that there was any thing improper in the conduct of his royal brother, that he was fully persuaded that all the charges made against him were false, and would be proved to be without foundation. He took upon himself also to assure the house, that the whole of that illustrious person's family were of the same opinion.

The Princess Amelia was now, by slow and painful degrees, sinking into the tomb. She was the first to open the

royal sepulchre, which had been closed during so many years; but which has, alas! been so repeatedly broken up since! His royal highness saw with dismay, and with filial anxiety, the suppressed agony of the king, and the cruel ravages which affliction was making upon his constitution, augmented by the very firmness of his character, until his powers of endurance failed, after having first shaken and unseated his reason. "My father," said he, "never imparts his sorrows to his family. If there be any thing to give him pleasure, he never fails to make us all participate it; but he reserves the whole weight of his disappointments and of his sufferings to himself. I can see him working up his mind to the highest pitch of endurance, yet he utters no complaints. Dearly as I love my sister, and grieved as I shall be to part with her, I could almost wish the conflict were now closed; for I dread a firmness on the part of the king, amidst his evident agony, which I am persuaded will not give way, unless his mental powers fail; and I confess I fear they will suddenly yield to a pressure no longer to be borne." How truly he augured the melancholy event, is but too well known by the result; and it followed much sooner, probably, than even his royal highness expected. The conflict indeed closed—but the firmness of the parent sunk under the last marks of affection bestowed upon him by his dying child—and with that firmness fled his reason.

These strokes of Providence fell heavily upon the heart of his royal highness; but sorrow, however deeply felt, neither relaxed his active duties, nor blunted his benevolent concern for those whom he honoured with his esteem, or had taken under his protection. A young and meritorious officer, at that time under eighteen years of age, was not forgotten in the midst of these calamities. The season of his short vacation at the military school having arrived, in a letter bearing date December 10, 1810, while his royal highness was suffering under the loss of a sister dearly beloved, whom he delighted to speak of as a *friend*, no less than a relation, and when he was filled with gloomy apprehensions of the probable permanence of that mental alienation which his revered parent had just begun to exhibit, he writes, "I had the pleasure of receiving yesterday your favour of Saturday. I now beg to return you my sincere thanks for the very feeling manner in which you express yourself upon the subject of the very severe domestic affliction, which, in common with every member of my family, I have of late experienced. The trial, indeed, has been a very hard one upon my feelings, and

continues to be so; but it is our duty to submit with resignation to the all-disposing hand of Providence, and I hope I endeavour to bear my share as a Christian ought; though, I will own to you, it does depress my spirits very considerably. Although, generally speaking, I have made it a rule to admit no visitors, but upon *business*, since the period when so much affliction has fallen to our lot, I shall be happy to receive *you*; but as I cannot speak with any certainty as to my movements, until I see the result of Thursday next, I must suspend, until after that day, fixing the time for receiving you; but I trust *that* delay will enable you to bring my *protégé*, young Boyd, with you, your uniform kindness to whom claims my warmest acknowledgments; and if you should wish his friend, Somerville, to accompany him also, I shall be very happy to see that young man likewise in your company." The remembrance, under circumstances of such deep affliction, of two young men at the military school, speaks volumes in evidence of that kindness of disposition and that lively sensibility which always characterized his royal highness.

Lieutenant Boyd is the son of an old friend of the Duke of Kent, and the god-son of his royal highness. When this young man arrived from America in England, at the age of fourteen, the duke was anxious to shew to the son the kindness he bore to the father; and with his usual conscientiousness, when his royal highness confided him to the individual whom he thought proper more immediately to intrust with the powers of a guardian, he wrote—"From the opportunities which the Duke of Kent has had of judging of Dr. Collyer's liberality, he feels it would be quite a work of supererogation, if he were to say more in regard to his religious duties, than that he places the fullest reliance on Dr. Collyer's honour, that he will enforce his attendance on Sundays at any neighbouring church, or chapel, where the service is performed according to the custom of the church of England, in which he presumes Edward Boyd to have been brought up." But when he understood that his father was a member of the church of Scotland, and that the young man wished to be left free as to his choice of the place of worship which he should attend, the duke, with that sacred regard which he always paid to the rights of conscience, complied with his wishes; and applauded him for having, at his age, a preference, as it appeared to him to indicate a regard to religious worship. His anxiety for the moral and religious character of this young man, proved the estimation

in which he himself held these great principles. Upon one occasion, when a letter written to his *protégé* pressed upon him, as a guard against military temptations, to cultivate a spirit of secret and habitual devotion; and reminded him that want of time could be no apology—for that five minutes, morning and evening, which every one might command, would suffice to acknowledge his dependence upon God, and to implore the continuance of his favour and protection—it was passed to his royal highness for his approbation, who, when he had read it, observed with the deepest seriousness, “You indeed leave us without excuse!” His conduct, as to the unalienable rights of conscience, was uniform and consistent. He once remarked, “It is not only every man’s *right*, but it is absolutely his *duty*, to judge for himself in matters of religion; and he who is detected in trifling on this most important of all subjects, I could not confide in on any other occasion.” It was this that led him as highly to esteem those who conscientiously differed from him in forms of worship, as those who agreed with him; and not to suffer religious distinctions to interfere with his patronage of any good cause, or with his personal friendships. It was this that enabled him, although a decided churchman, occasionally to hear with pleasure dissenting ministers, and to attend without scruple the places of worship belonging to different denominations of Christians. It was this that decided his preference of the British and Foreign School Society, as imparting religious instruction without infringing upon the sacredness of private judgment, and as extending the benefits of education to all persuasions. Lancaster’s system received, therefore, his earliest patronage; and he took an active part in modelling it afterwards into the improved form in which it now exists as a great national institution. He used to speak often, and with great emotion and delight, of the visit which he paid to the Borough School, in company with his father, when that patriotic sentiment, so well known, dropped from the lips of our late revered sovereign. It was this that induced him to enter with such cordiality and activity into the views and labours of the Bible Society. It was this that inspired him with that dignified and winning eloquence which he displayed at public meetings, in the manly avowal and able defence of these liberal principles. It was this that decided his selection of societies, uniformly leading him to support those only which proceeded upon the broad basis of Christian charity. It was this also which led him to withdraw his patronage from a highly respectable and useful

society, the members of which he cordially esteemed, but which had become exclusively connected with the establishment, "My principles," said he, "not allowing me to make any distinction between one description of Christians and another; on the contrary, leading me to countenance those institutions *alone*, the benefits of which are extended to every denomination of Christians whatsoever." We are not presuming to offer any opinion upon this change, or upon the plans of the society, but we produce these facts as illustrative of the perfect consistency of the principles of the Duke of Kent. During his connexion with that institution, he expressed some anxiety lest too much of a spirit of proselytism might prevail, and the advantages which the society held out be considered as lures, or its arguments be construed into denunciations. To guard, so far as in his power, against such misconstruction, and at the same time distinctly to express his own views, he dictated the following note: "As a Christian, his royal highness certainly cannot object to the general promulgation of the Christian religion; but what he maintains should form the basis of preaching and teaching is, the language of *invitation* to others to accept the mild and pure doctrines of Christianity, *not of denunciation* against those, who from *birth, prejudice, or education*, have adopted a different faith. If the Jews choose to receive your tracts, or hear the Gospel preached, let the winning character of the true Christian, with the sterling principles he professes, be the only lures made use of to settle his *wavering* faith; but when spontaneously *fixed* in his determination to adopt the Christian religion, let him receive the protection of the London Society, against the oppression of those who would then view him as an outcast. His royal highness can encourage no conduct that would appear like *thrusting* the Christian doctrines into the very heart of the synagogue; but if the general support and spread of the Christian faith extends its influence into the bosom of *their* church, his royal highness would hail the circumstance as auspicious to an erring race of mankind; and view it as the dawn of that period, which will gather together all the nations of the earth under one head and one church."

In the animated discussions which took place, in the house of lords, previous to the appointment of his present majesty to the high office of regent of these realms, during the lamented incapacity of his royal father, the Duke of Kent most cordially joined with all the members of his illustrious house, in opposing every parliamentary restriction upon the

exercise of functions, which—supported by a most numerous and respectable minority of both houses—they conceived necessarily to devolve, in right of his birth, upon the heir apparent to the crown, being, as he then was, of full age. We accordingly find his name, with that of the rest of the royal dukes, in the list of the minority, who, on the 23d of December, 1810, unsuccessfully opposed the second resolution transmitted from the commons, asserting the right of the two houses of parliament to provide for supplying the defect of the personal exercise of the royal authority. He afterwards signed a strong protest against this resolution, to which were also affixed the names of all the royal dukes, except York and Cambridge, and of two-and-thirty other peers. To the third resolution, asserting the right of parliament to determine by what means the royal assent should be given to such bill as should be introduced for regulating the exercise of the powers and authorities of the crown, during the continuance of his majesty's indisposition, Lord Holland, in a most argumentative and masterly speech, moved an amendment, consisting of a simple request to the Prince of Wales to take upon himself the exercise of those powers and authorities, in the name and on the behalf of the king, during the continuance of his majesty's illness. In support of this amendment, the Duke of Sussex delivered a speech equally creditable to his head and heart, full of sound constitutional principles and powerful reasoning; but, though seconded by the Duke of York, he vainly attempted to urge its adoption by the house. His name, together with those of the Duke of Kent and of all the royal family, stands at the head of a minority of seventy-four peers who supported this amendment; and, with those of all his royal brothers, was afterwards affixed to a most forcible protest against its rejection, and to a still stronger one against the resolution for which it was proposed to be substituted. To the latter, the names of the seven royal dukes stood alone at the foot of the boldest of the four reasons assigned; and which, amongst other things, asserted, that "if the assent is given to the decision of the two houses of parliament, without any person being empowered to give or withhold at his discretion that assent, it is in substance the assent of the two branches of the legislature to their own act; and it can neither deserve the name, nor obtain the authority of the assent of the king, or of any person representing, in his behalf, the third branch of the legislature." This certainly is strong language;—these undoubtedly are bold sentiments;

but, without wishing to revive a controversy long since buried in oblivion, we cannot avoid expressing, *en passant*, our opinion, that the view taken of this proceeding by those illustrious individuals, who thus felt and thus spoke, was far more correct and constitutional than that of their triumphant opponents. They, however, had a party purpose to answer in the measures which they instituted and carried, and happily no great practical evil resulted from their adoption. That great evil was apprehended, is evident from the very strong opposition excited in both houses, and which, in the upper one, was for a while successful; an amendment of Lord Lansdown, for striking out that part of the first of the resolutions, on which the regency bill was formed, which gave the administration of the royal authority to the Prince of Wales, "subject to such limitations and restrictions as shall be provided," being carried by 105, against 102 voices. Amongst the majority was the Duke of Kent, and the whole of the male branches of the royal family; but their victory availed them nothing, as the lower house, by a very small majority, agreed to several important restrictions on the powers of the regent. Lord Liverpool, on the same night, succeeded in a motion to restore the words rejected in the first resolution; the opposition declining to divide the house in support of a vote, which would be inconsistent with those which they had just passed.

This was the most active and the most important period of the Duke of Kent's parliamentary life; for though he seldom spoke in the senate, we find him twice addressing the house during the eventful session of 1810-11. The first time was on the 5th of January, 1811, when he opposed the admission of proxies on a question of such vital importance as that of supplying the functions of the highest branch of the legislature; the second on the 28th of the same month, when, protesting against all restrictions upon the regent, he declared his intention of voting for their continuance for six, rather than for twelve months, as the lesser of two most serious evils. In this course he was supported by the other royal dukes, with whom he had previously concurred in signing, on the 7th of January, a protest against the resolution of the house, for issuing money from the exchequer for the service of the army and navy, on the warrant of the two houses of parliament alone; declaring, as they and the fifteen peers who signed after them there did, that this unprecedented and unconstitutional measure might have been avoided, without injury to the public service, by resorting to the mode

of proceeding sanctioned by our ancestors, in 1688, namely, that of an address to his royal highness the Prince of Wales, praying him to take upon himself the civil and military administration of affairs, and the disposal of the public revenue, until the means of supplying the defect in the exercise of the royal authority should be finally adjusted. With the rest of his illustrious family, who throughout this painful business proceeded with a cordiality, a vigour, and an unanimity which does them honour, his royal highness was in the majority of 107 to 98, who carried Lord Lansdown's amendment to the resolution respecting the royal household, which by that amendment was placed less exclusively under the direction of the late queen than the ministers had intended it to be.

His royal highness took a part in the celebrated debate of the 1st of July, 1812, on the motion of Marquess Wellesley, pledging the house of peers, in the next session of parliament, to take into its most serious consideration the state of the laws affecting the Roman Catholics of Ireland, with a view to such a final and conciliatory adjustment as might be conducive to the peace and strength of the united kingdom, to the stability of the Protestant establishment, and to the general satisfaction and concord of all classes of his majesty's subjects. In support of that motion, his royal highness shortly, but powerfully expressed his anxious and warmest wishes, that when this subject came into discussion, it would be treated not so much as a Catholic, as a conciliatory question; declared his firm conviction of the right of the petitioners to the removal of the civil disabilities by which they were aggrieved, and avowed his persuasion that such removal was the first general measure by which the amelioration of Ireland could be effected. "I think," he added, in the true spirit of a liberal and enlightened patriot, whose wishes to do good are not confined to the isle that gave him birth, "that the situation of the lower classes of the community, in that part of the united kingdom, have long and loudly called for legislative relief; and I hope that the present question will be followed by the proposal of other measures for remedying the grievances under which the poor of Ireland now labour. With this view, as well as that of conciliation, I now," said his royal highness, in concluding his speech, "for the first time express the sentiments which I have long entertained on the subject, and feel happy in supporting the motion of the noble marquess." As far as the success of the motion was concerned, that support was given, however, in vain; a majority

of a single voice—the numbers being 126 against 125—determining against the pledge.

Here, however, we must pause; the quantity of materials in our hands rendering it impossible that we should finish the memoir in the present Number, without excluding a whole department of our Work. We shall conclude it in our next, trusting that the importance of the subject will excuse a deviation from our usual plan.

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An Essay on the Agriculture of the Israelites.

PART II.

Manures—Tillage—Weeds—Harvests—Drawbacks on Cultivation—Mode of preparing Corn.

THE application of *manures* to the soil, the *returning* to the *ground* that which was *taken* from it, “dust to dust,” (*Gen.* iii. 19.) is probably coeval with agriculture, or the curse upon the ground. That *manure* was used by the Israelites, it is not perhaps necessary to bring any texts to prove. Not, however, to advance any thing but upon some foundation, the parable of the barren fig-tree may be mentioned, in which the dresser of the vineyard says to his lord, “Let it alone this year also, till I shall dig about it, and dung it;” (*Luke*, xiii. 8.) and, also, (*Prov.* xiv. 4.) “Where no oxen are, the crib is clean: but much increase is by the strength of the ox:” that is, where there are no oxen in the stall, at the crib, all is clean; but there is much increase of produce from the strength which is contained in the dung of the ox. And Moab is threatened, (*Isa.* xxv. 10.) that he “shall be trodden down,—even as straw is trodden down for the dunghill.” Of the particular kinds of manure, and the modes of applying it, but little can be collected from Scripture. The Israelites had comparatively few horses and few swine, two sources of excellent strong manure. The chief of their animals were *oxen*, or of the *ox kind*, asses, camels, dromedaries, sheep, and goats, of which more will be said when we come to treat of their live stock. The dung of the cow and of the camel was sometimes used as firing, and the dung of the sacrifices,

which must have been considerable, was ordered to be burnt. (*Ezod.* xxix. 14.) We hear, however, frequently of the dunghill, (1 *Sam.* ii. 8. *Ezra*, vi. 11. *Lam.* iv. 5. *Dan.* ii. 5. iii. 29.) and the draught house; (2 *Kings*, x. 27.) and there was a particular gate at Jerusalem, called the dung gate, at which the dung was carried out. (*Neh.* ii. 13. iii. 13, 14. xii. 31.) It does not appear that sheep were used for *folding* upon the arable land, as we use them in England; but the *folds* were principally *houses*, or enclosures walled round, to guard them from beasts of prey by night, or from the scorching heats of noon: "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (*John*, x. 1—5.) This is a very curious passage on the economy of sheep. The fold was sometimes on a high mountain, and in the pasture: "I will feed them in a good pasture, and upon the high mountains of Israel shall their folds be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." (*Ezek.* xxxiv. 14.) "Tell me—where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions? If thou know not,—go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." (*Cant.* i. 7, 8.) And yet the *fold* seems to have been sometimes as easily set and taken up as a *tent*, as Isaiah, (xiii. 20.) speaking of the destruction of Babylon, says, "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." The permanent folds were probably emptied out as manure from time to time.

There was a custom enjoined to the Israelites, while encamped in the wilderness, which, whether it was continued when they dwelt in the land of Canaan, or not, was certainly very conducive both to general cleanliness of appearance and wholesomeness, and likewise must have contributed to the fertility of the soil. (*Deut.* xxiii. 13.) If the *dove's dung*, mentioned 2 *Kings*, vi. 25. were really such, then it was

probably preserved as manure, as it is a very excellent one, and especially for flax. We do not learn how their flax was prepared; but, if it was by steeping, and then spreading it on the grass to dry, the foul water which drained from it was an excellent manure for the pasture. A great source of fertility to a part of the land of Israel must have been the annual overflowing of the river Jordan, by the melting of the snow on the mountains of Lebanon; when the *mud*, or what we sometimes call *warp*, must have served as a valuable *irrigation* and *top dressing*, to the pasture especially. When the Israelites, on their entrance into the land of promise, came to the river Jordan, in order to pass through it, which, as we have seen in the former part of our Essay, was on the tenth day of the first month, just before the passover and barley harvest, we are told that "Jordan overfloweth all his banks all the time of harvest." (*Josh.* iii. 15.) This overflowing would, of course, dislodge all the animals which harboured in the woods and thickets on its banks; and, accordingly, it is said of Nebuchadnezzar coming up against Edom, "Behold he shall come up like a lion from the swelling of Jordan against the habitation of the strong." (*Jerem.* xlix. 19.) On the subsiding of the water, probably, seed was sown upon some of the wet soft ground so left; in allusion to which Solomon says, "Cast thy bread," or corn, or seed, "upon the waters: for thou shalt find it" again with interest "after many days." (*Eccles.* xi. 1.) And Isaiah, promising a time of peace and plenty, says (xxxii. 20.) "Blessed are ye that sow beside all waters, and send forth thither the feet of the ox and the ass."

Brown, speaking of the overflowing of the *Nile*, tells us, "After the waters of the Nile are withdrawn, the Egyptians, in October and November, sow their seed among the mud, which being trampled down by the swine, which they allow to range among it; or covered by other like careless methods, brings forth a plentiful crop."

That *salt* was used as a *manure* is evident;—our Lord says, "Ye are the *salt* of the *earth*; but, if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (*Matt.* v. 13.) "Salt is good; but, if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the *land*, nor yet for the dunghill; but men cast it out." (*Luke*, xiv. 34, 35.) Whence it may be inferred, that it was sometimes sown by itself on the land, and sometimes mixed in the dunghill to promote putrefaction, and

lend its saline particles, as it is recommended to be used in this country at this time. Salt was probably procured from the Dead Sea, or Lake Asphaltites*, and from rocks or pits of salt in "the Valley of Salt," mentioned 2 *Sam.* viii. 13. and another, 2 *Kings*, xiv. 7.; for, that these were different valleys seems evident, as the former was in Syria and the latter in Edom. Maundrel visited a "valley of salt, which is about four hours from Aleppo;" (see the *end* of his Journey, p. 9.) and which was, probably, the same with the former. He says, "Along on one side of the valley, viz. that towards *Gibul*, there is a small precipice, about two men's lengths, occasioned by the continual taking away the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part which was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in *Matt.* v. The inner part, which was connected to the rock, retained its savour, as I found by proof." Brown (article *salt*) tells us, "Hallifax says, there is a valley covered with salt that reaches from Tadmor to the east border of Idumea: but whether David smote the Edomites in the north, and Amaziah smote them in the south part of this valley, we shall not determine." It may, however, I think, be affirmed, that the valley, or north end of the valley, near Tadmor, is not the same that Maundrel visited; and it was not the Edomites, but the Syrians, that David smote. Brown adds, "It appears the Greeks of Syria had *salt-pits* on the west of the Dead Sea, and north border of Edom, and where possibly the valley of salt was, (2 *Sam.* viii. 13. 2 *Kings*, xiv. 7.)" Probably there were several valleys of salt in Canaan and the neighbouring territories. Perhaps it may be inferred, from (*Ezek.* xlvii. 11.) "the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt," that it was sometimes procured from *salt pans* made in the *salt marshes*. In large quantities salt did not benefit, but produced sterility, as it was a part of the threat of God by Moses to the children of Israel, if they were disobedient, "that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone

* Sandys, speaking of the Dead Sea, says, "The whole countie have from hence their provision of salt. Seventy miles it is in length, and sixteen over."—(p. 142.)

and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath:—Wherefore hath the Lord done thus unto this land?" (*Deut.* xxix. 22—24.) When Abimelech besieged Shechem, and took it, he "slew the people that was therein, and beat down the city, and sowed it with salt." (*Judges*, ix. 45.) The prophet Zephaniah (ii. 9.) threatens Moab and Ammon with a like judgment from the Lord: "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation."

Another part of the preparation of the land for tillage, was the gathering out the stones: "My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein." (*Isa.* v. 1, 2.) Mr. Arthur Young, in his *Farmer's Calendar*, (March, 1820, p. 184,) says, "It has been often remarked, and is a known fact, that too much stone picking has done a very sensible mischief, in many cases where picked by authority of parliament for turnpike roads." He then states an experiment made in Suffolk upon three contiguous rods of ground, one of which was left with its usual quantity of stones, whilst they were gathered off the second and put upon the third, so that there were the usual, the double, and the deficient quantity of stones; when the crop upon the double proved the best, and the deficient the worst. But in the above case from Isaiah it is to be observed, that it was upon the first making of a vineyard on the side of a hill or mountain, when the stones were, probably, very large ones, which had been shivered and rolled down from the higher parts; in which case it would certainly be advisable to gather them up, and they would serve for the fence, or wall, as is the practice in our mountainous districts at this time. As Solomon observes, "To every thing there is a season, and a time to every purpose under the heaven;—a time to cast away stones, and a time to gather stones together." (*Eccles.* iii. 1, 5.) Elisha thus commanded the Israelites to punish the Moabites: "Ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." (*2 Kings*, iii. 19.) "And they beat down the cities," we are afterwards told, "and on every good piece of land cast every man his stone, and filled it," &c. (iii. 25.)

The first mention of the *plough* is in *Deut.* xxii. 10., where it is forbidden the Israelites to plough with an ox and an ass together, a plain intimation that it had been customary with them, with the heathens, or both, to do so. The plough seems to have been made with a share and a coulter, probably not very unlike that of our days. (1 *Sam.* xiii. 20, 21. *Isa.* ii. 4. *Joel*, iii. 10. *Mic.* iv. 3.) We read (*Gen.* xxvi. 12.) of Isaac sowing land in the country of the Philistines, and receiving "in the same year an hundred fold;" and that he became very great, "for he had possession of flocks, and possession of herds, and great store of servants." (*Ib.* 13.) One employment of these servants, we learn, was to dig wells. So that, whether the ground which produced Isaac's corn was cultivated by the plough or the spade, seems very doubtful.

Maundrel, in the place to which reference has been made before, when he saw the people sowing cotton, says, "Twas observable that in ploughing they used goads of an extraordinary size. Upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that *Shamgar* made that prodigious slaughter related of him, (*Judges*, iii. 31.)? I am confident that whoever should see one of these instruments, would judge it to be a weapon, not less fit, perhaps fitter than a sword, for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria: and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the encumbrance of two instruments."

As the land of the Israelites was to *rest*, or lie *fallow*, every sabbatical, or seventh year, (*Levit.* xxv. 1—7.) it could not be broken up after that but with great strength, to which we find allusion in *Jerem.* iv. 3. and *Hos.* x. 12. The eleventh verse of this chapter mentions the operation of *breaking clods*, as well as *Isa.* xxviii. 24.; and in *Job*, xxxix. 10. we read of the *harrow*. In 1 *Sam.* xiv. 14. we are told that the "first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were a *half acre* of land, which a *yoke of oxen might plow*." But Brown, under the article *acre*, says, "The Hebrew *izemed* appears to mean what

one plough tilled at one time," but he does not quote his authority. A pair of good horses will plough an English acre of good land in a day, in a journey of about eight hours; and a yoke of good oxen would do the same, or nearly so. But, certainly, from the above passage, it appears that *half* of a Jewish acre was the day's journey of a yoke of oxen. That the ploughman made a *long* day of it, we learn from *Luke*, xvii. 7, 8. "Which of you, having a servant *plowing* or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat? And will not rather say unto him, Make ready wherewith I may *sup*, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink." So that the ploughman did not return from the field till towards supper time, which was in the *evening* at the soonest.

The parable of the *sower* presents us merely with a picture of one sowing *broad cast*. Our farmers consider a *change of seed* as advantageous, and are always anxious to procure it. A similar practice seems to have prevailed among the Israelites, and they preferred that of Egypt from the banks of the *Nile*. Isaiah, in "the burden of Tyre," says, "Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations." (xxiii. 2, 3.)

Upon examination and consideration, there is less to be collected respecting *weeds* and *weeding* than one should have supposed from so copious and annoying a subject. The spontaneous production of *thorns* and *thistles* was a part of the primal curse upon the ground, (*Gen.* iii. 18.) and the keeping them under, a part of the labour imposed upon man. When Solomon "went by the field of the slothful, and by the vineyard of the man void of understanding;"—"lo, it was all grown over with *thorns*, and *nettles* had covered the face thereof, and the stone wall thereof was broken down." (*Prov.* xxiv. 30, 31.) We read also of *nettles* again, *Isa.* xxxiv. 13. and *Zeph.* ii. 9. Job, in his integrity, says, "If my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let *thistles* grow instead of wheat, and *cockle* instead of barley." (xxi. 38—40.) In the parable of the *wheat* and the *tares*, we hear of "a man which sowed good seed in his field: but while men slept, his enemy came and sowed *tares* among the wheat, and went his way. But, when the blade was sprung

up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and, in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (*Matt.* xiii. 24—30.) A difficulty here occurs, what kind of weed this was, which was sowed among the wheat, and came up when the blade sprung up and brought forth fruit, and which could not then be gathered out, for fear of pulling up the wheat with it, though it could be separated from it in the time of the harvest, and bound in separate bundles to be burnt. Parkhurst is of opinion that *Zizania* should be translated *Darnell* (*Lolium album*), or ray-grass. But a learned writer in the *Orthodox Churchman's Magazine* for January, 1808, (vol. xiv. p. 39.) thinks *Zizania* should be rendered *all kinds of weeds*. Amid this difference of opinion, it may be allowed, perhaps, to offer a conjecture that it is the *cockle* mentioned by Job, the *Agrostemma Githago*, which is so pernicious as a weed among the standing corn, from its robbing the land of its strength; and so bad amongst the wheat when it is threshed, from being very difficult to get out, and unwholesome in the bread when left in. This, when sown *with* the wheat, would appear earlier than the weeds here mentioned; but these were sown *afterwards* by *the enemy*, perhaps the dressing of his own corn saved for this wicked purpose. Cockle, with us, if not very plentiful, is usually drawn out from among the corn when displaying its beautiful purple-red flowers, because it is then best seen, and draws very easily. But this was, probably, a very full crop, sown with a malicious design; and, when reaped, might be picked out from the wheat as easily as almost any weed, and bound in bundles to be burnt. Our threshers usually pick it from the sheaves when they untie and spread them out to be threshed, and put them together to be *burnt*, that the seed may not return upon the land. The offer of the servants, to go and gather them up, looks as if they had been *accustomed* to *weed* the corn; but, on this extraordinary occasion, it seemed hazardous. The *burning* weeds seems to be a most important point in rural economy, to destroy the power of

vegetation in the seeds, and prevent their return to the land.

It has been already mentioned, in the former part of this Essay, in respect to *the harvest* of the Israelites, that, contrary to our practice, the *barley* harvest preceded the wheat. The first fruits of the barley harvest were to be offered on the day after the Sabbath of the passover, by waving a sheaf before the Lord in the tabernacle and the temple. At this time all the males were obliged to appear before the Lord in Jerusalem, and not only the males attended, but frequently also women and children. (1 *Sam.* i. 7. *Luke*, ii. 41—3.) So that not only the country and frontiers were left exposed, at the express command of God, who had promised especial protection to it at that time; but left exposed at the season when the ripe corn was standing fit to be cut, as a greater temptation to their surrounding enemies. The feast of the passover and of unleavened bread lasted eight days, after which the barley harvest generally began. But, whether it lasted all the time till the feast of Pentecost, seven weeks after, that is, six weeks from the *ending* of the feast of unleavened bread, does not appear: though probably it *did*, and perhaps the hay harvest came in along with it, during at least a part of the time. In this method, their harvest lasted much longer than ours. In a favourable season, we consider *a month* as about the usual time for wheat, barley, and the other kinds of corn. Six weeks we consider a *long* harvest, and eight a calamity: but, in their more settled climate, they were probably less solicitous and hurrying than we are. *Rain* in harvest with them was a very unusual thing. (1 *Sam.* xii. 17. 2 *Sam.* xxi. 10. *Prov.* xxvi. 1.) The expression of the fields being "*white to harvest*," (*John*, iv. 35.) was peculiarly appropriate with the Jews, as the *barley* was the corn first ripe with them, which is *whiter* than the *golden ear* of the *wheat*. "The *lord* of the harvest," who was to "send forth labourers into his harvest," (*Matt.* ix. 38. *Luke*, x. 2.) is the same as "the *householder*" mentioned *Matt.* xiii. 27. xxi. 33. and was the landlord, farmer, or gentleman; the part which *Boaz* sustained on his estate at Bethlehem, and who was to give the word, "Put ye in the sickle, for the harvest is ripe." (*Joel*, iii. 13. *Rev.* xiv. 15.)*

* Possibly the *golden crown* (*Rev.* xiv. 14.) which he who sat upon the white cloud had upon his head, was composed of *wheat ears*, as he had "in his hand a sharp sickle." The "crown of glory that fadeth not away," mentioned by St. Peter, (1 *Peter*, v. 4.) which is promised to the faithful elders, ἀμάρτανον τῆς δόξης ὀριζόμενον, was of *unfading flowers*, "immortal *amaranth*."

We have, in our harvest fields, a person called *the lord*; but he is of a very different description; he is more like the "servant that was set over the reapers" by Boaz, mentioned *Ruth*, ii. 5. *The lord* now is, in fact, the *foreman* of "the labourers," or harvest men. He calls the men together in the morning, sometimes with a horn; he pours out the beer; leads the way with the sickle, or the scythe; helps himself first at meals; and gives the word to leave off work, and to rise from the repast, and begin work again; we have few householders now, who, like Boaz, dine with the reapers. He is the first person at the harvest supper, where the master does not condescend himself to preside over his men.

After the *first fruits* and offerings were paid, the tenth part, or *tithe* of the remaining product of corn, cattle, &c. was paid in kind to all the Levites within their borders. The Levites carried a tenth part of this to Jerusalem, and paid it to the priests. Of what remained to the proprietor a second tithe was paid, either in kind or money, and carried to Jerusalem, for the service of the tabernacle and temple at the solemn feasts, when a kind of love-feast was made, to which the offerer invited his friends and the priests and Levites. This was done in the first and second after the sabbatical or seventh year. But on the third year he carried it not to Jerusalem, but spent it at home within his gates, upon the Levite, the fatherless, and the widow. This they did on the sixth as well as third year, and therefore it is called the year of tithing. (*Levit.* xxvii. 30—33. *Numb.* xviii. 21—32. *Deut.* xii. 5—7. 17—19. xiv. 22—29. xxvi. 12, 13.) But some suppose that the tithe for the service of the temple was *every year*, and that the tithing in the third year to the fatherless and widow was *in addition*. However burdensome these payments, or taxes, may appear, the blessing of the great Giver of all was promised in proportion to the punctuality of their discharge. (*Deut.* xiv. 22, 23. *Prov.* iii. 9, 10. *Mal.* iii. 8—10.) It is probable too, from 1 *Sam.* viii. 15—17., that the kings afterwards required another tenth, for the use of themselves and their dependents.

Another drawback, in human estimation, upon the produce of the land, was *the sabbatical year*, and the Sabbath of Sabbaths, or *the jubilee*. "And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the

seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap" for thy own private use, but in common with others, "neither gather the grapes of thy vine undressed:" but share them in common with thy neighbours, "for it is a year of rest unto the land. And the Sabbath of the land," the fruits of this sabbatical year, "shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat." (*Levit. xxv. 1—7.*) "And, if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store." (*Ibid. 20—22.*) This giving rest to the land is still, in some respects, kept up by us, not by a *sabbatical year*, but by what is called our *fallows*, in which *one third* of the land rests, or is *not sown*, every year; so that in fact the *whole land* has its rest *once in three years*, or in half the space of time which was prescribed to the Israelites. "And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of *the jubilee* to sound, on the tenth day of the seventh month: in the day of atonement, shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field," that is, what it produces of itself. (*Ibid. 8—12.*)

Another act of trust in God, and of benevolence towards his poorer fellow-creatures, on the part of the landlord, was the permission to *glean*. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest," what

drops down by chance. "And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard," single grapes that do not grow in clusters; "thou shalt leave them for the poor and stranger: I am the Lord your God," who gave you this land, and require this charity, and that you be ready to pity and do good. (*Levit. xix. 9, 10.*) When this subject is again treated, in *Deut. xxiv. 19, 20.*, these particulars are added: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow."

When all these circumstances and deductions are duly considered, it may truly be said, that the nominal owner of the land was not a *proprietor*, to "take his ease, to eat, drink, and be merry;" (*Luke, xii. 19.*) but a *trustee*, or *steward*, under God, to hold it for the *general good*: it is not so much a *gift* and *reward*, as an awful *charge*. "The Lord is good to *all*, and his tender mercies are over *all* his works;" (*Psa. cxlv. 9.*) but, as they respect temporal blessings, in no instance do they appear more prominent than in the appointment of *gleaning* to the poor. The persons who are the objects of this bounty are such as, if they had land, could not cultivate it, or such unthrifty persons, that they would sell it; a portion, therefore, is, as it were, *held in trust* by the richer for the very poorest members of society.

By the law of England, the poor *cannot claim a right to glean*. To do it without permission of the occupier is a trespass, and liable to punishment; and, indeed, even under the Jewish dispensation, where the allowing the poor to glean was *enjoined*, it does not appear that an individual could do it without *permission*. Ruth said, "I pray you, *let me glean, and gather after the reapers among the sheaves.*" (ii. 7.) This is perfectly proper to prevent the poor from *claiming* it with insolence, as would too often be the case if the occupier had no power to refuse it, and as is too often the case in respect to the relief provided for them by the poor rates; but the person who should refuse the honest and civil poor this indulgence, would no doubt be guilty of an act highly displeasing to God, and must expect that God would withhold his blessing on his increase. (*Deut. xvi. 15.*)

The conclusion of harvest, the bringing home the last load,

the harvest home, or *hawkey*, was a season of great rejoicing with the Israelites, as it is with us. In "the burden of Moab" it is said, "I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits, and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treader shall tread out no wine in their presses; I have made their vintage shouting to cease." (*Isa.* xvi. 9, 10.) The joy of the Israelites on their return from the captivity in Babylon, is compared to this season of festivity: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (*Psa.* cxxvi.) Nay, the joy which was to take place at the advent of the Messiah, for want of a more forcible comparison, is likened to the same season of rejoicing: "They joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil." (*Isa.* ix. 3.) And it is not a little remarkable, that the acclamation which was made when the Messiah entered his own city, when "a very great multitude spread their garments in the way," and "others cut down branches from the trees, and strewed them in the way; and the multitudes that went before, and that followed, cried, saying, *Hosanna* to the son of David: blessed is he that cometh in the name of the Lord: *Hosanna* in the highest," (*Matt.* xxi. 8, 9.) is the very same that is used by our harvest people to express their joy, *Huzza! Huzza!* for that it is a corruption, or shortening, of *Hosanna*, there can be no doubt: and, if uttered with proper sentiments of gratitude and piety, and a proper application, may be fitly used, as "Save, Lord, we beseech thee," our perishing bodies with this "meat which perisheth," and our souls with that bread "which endureth unto everlasting life, which the Son of man shall give unto us." (*John*, vi. 27—35.) The Scripture gives us no account of the *harvest feast*, whether it were dinner, or supper; but, if we may judge from the sheep-shearings of Nabal and of Absalom, (1 *Sam.* xxv. 36. and 2 *Sam.* xiii. 28.) they were too often, like ours, abused by riot and drunken-

ness. Joy and feasting are allowable, but they are to be regulated by the fear of God.

The corn being cut, and carried in waggons or carts, (*Numb.* vii. 3—8. *Isa.* v. 18. xxviii. 27, 28. *Amos*, ii. 13.) was either laid up in *stacks* (*Exod.* xxii. 6.) or *barns* (*Matt.* vi. 26. xiii. 30. *Luke*, xii. 18, 24.) and, when threshed out, stored in granaries, or garners, (*Psa.* cxliv. 13. *Matt.* iii. 12.) David had "storehouses in the fields, in the cities, and in the villages, and in the castles." (1 *Chron.* xxvii. 25.)

The most usual method of separating the corn from the straw and husk, seems to have been by an *ox treading* it; when, most probably, it was laid upon the threshing-floor, and the ox was driven round and round upon it; in which operation the all-bountiful Creator interfered, and expressly ordered, that the ox was not to suffer hunger while surrounded by, and contributing to plenty, and was not to be muzzled, but allowed to eat. (*Deut.* xxv. 4. 1 *Cor.* ix. 9. 1 *Tim.* v. 18.) We are told that "Gideon threshed wheat," (*Judges*, vi. 11.) as if he had been alone, and threshing with a flail, like our threshers. We are likewise told, that at the plague, on account of David's numbering the people, "Ornan," or Araunah the Jebusite, "was threshing wheat." (1 *Chron.* xxi. 20.) But we learn also, that he had "four sons with him," and there were "oxen" and "threshing instruments," with the wood of which a fire was made, and the oxen were offered in sacrifice on the occasion. (23—26.) From a passage in *Isaiah* (xxviii. 27, 28) it should seem that corn was sometimes threshed by drawing *wheels* over it, and by *horses* treading it out; and that the process of bruising or grinding was carried on after the threshing: "The fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised, because he will not ever be threshing it; nor break it with the wheel of his cart, nor bruise it with his horsemen." In *Isaiah*, xli. 15. we hear of "a new sharp threshing instrument having teeth;" and in *Amos*, i. 3. of "threshing instruments of iron,"—"that is," says Orton, "planks with iron teeth, which were drawn over the corn."

The common mode of *dressing* corn seems to have been by *rinnowing*, that is, by making wind to pass over it, or through it, to separate the lighter parts, or *chaff*, from the grain. Perhaps this term was derived originally from *windowing*, or letting the *wind* in upon the corn from a *window*; and, where this was not strong enough to be effective, by making an artificial

current of air with a *fan*, or some other instrument. God says by *Isaiah*, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt *fan* them, and the wind shall carry them away, and the whirlwind shall scatter them." (xli. 15, 16.) Again, "I will *fan* them with a fan in the *gates* of the land." (*Jerem.* xv. 7.) It was said of Christ, by John the Baptist, "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (*Matt.* iii. 12. *Luke*, iii. 17.) The fan, or winnowing machine, with us, called sometimes a *gig*, consists of a horizontal beam, or axle, on an upright frame, with four other horizontal beams at a distance from it, to which they are connected by a short perpendicular post at each end, this is called a *gig-stock*; on each of these four horizontal beams is fixed a piece of canvass, the whole length, and perhaps half a yard wide; and by turning these round with a winch on the axle, a strong wind is generated. The expression "whose fan is in his hand," may mean either some smaller instrument held in and worked by the hand, or this large instrument supported by a frame, and merely *turned by the hand*. The *fan*, with us, is a different thing. It is a large kind of semi-circular, and somewhat of a fan-shaped *basket*, perhaps five feet wide and three broad, deepest (about fourteen inches) in that part next the man who holds it, and growing shallower, till it gets to nothing on the opposite side. Corn is sometimes dressed in this, in small quantities, by resting the thick part on the knee, and by tossing it up repeatedly and quickly, which causes an air that carries off the lighter parts, and leaves the dressed grain behind. Wheat too is sometimes *sifted*, by supporting the edge of one side of a *sieve* on a high fork or stick, while the opposite side is held by a man; corn is put in, which the man sifts while another turns the winnowing machine. It is to some method of this kind, perhaps, that our Saviour alludes, when he says to Simon Peter, "Behold, Satan hath desired to have you, that he may *sift* you as wheat," that is, subject you to the strictest scrutiny, to try whether you be really genuine heavy *wheat*, or only light *chaff*. In *Isaiah*, xxx. 24, a time of such plenty is promised, that "The oxen and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan;" alluding, perhaps, to another mode which we still have of dressing corn, by throwing it with a *shovel*, with a sweep, or in a semi-circular manner, to a distance, when the lighter part falls short, the corn falls in

a heap; and, if there be any heavier particles, as dirt, &c. they roll beyond.

It is said, in the passage just quoted from *Luke*, iii. 17. that the *chaff* is *burnt*. On which Dr. Doddridge observes, "Howsoever it be certain that the word *αχυρον* in Greek authors does generally signify *all that is left of the corn* when the grain is separated, including *the straw* (see *Raphel. Annot. ex Xen. in loc.* and *Gen.* xxiv. 25—32, Septuag.), yet I apprehend that in this place it must be equivalent to *χρως*, and signify *chaff*, as distinguished from *straw*." But, as what we call *chaff*, or the *husks* of corn, is likewise useful food, or *provender*, for cattle—and Brown says, that "the Hebrews' *provender* seems to have been a mixture of *chopped straw*," which we also call *chaff*, "and barley, or of oats, beans, and pease, (*Gen.* xxiv. 25. *Is.* xxx. 24.)"—so, I should apprehend, that what was *burnt* was *the rubbish*, or *seeds of weeds*, which, if they had been put upon the muck heap, and carried again upon the land, would have vegetated, and multiplied the nuisance.

The corn, after it was thus dressed, was either bruised in a mortar, (2 *Chron.* ii. 10. *Prov.* xxvii. 22. *Is.* xxviii. 28.) a practice still used in Scotland in respect to barley to be put into soups, where you may often see at the door of a cottage a large square stone, with a semi-circular or conical hole in it, called a *knocking stone*—or else it was ground in a mill. "Anciently," says Brown, (article *grind*), "they had only hand-mills for grinding their meal: women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually the grinders; and they performed their work in the morning, singing loud, and ground but what sufficed for that day: and it seems they sat behind the mill, (*Matt.* xxiv. 41. *Judges*, xvi. 21. *Lam.* v. 13. *Isa.* xlvii. 2.) None of the two millstones were ever to be taken in pledge, as the want thereof hindered from grinding the daily provision of the family, *Deut.* xxiv. 6. The Romans had their mills driven by asses or slaves. Nor is it much above 600 years since windmills were first brought from Asia into Europe. Both the millstones were hard, and it seems especially the nethermost, which was fixed; and so the heart of leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy, *Job*, xli. 24. The ceasing of the *sound of the millstones* imported the place's being turned into a desolation, *Jerem.* xxv. 10. *Rev.* xviii. 22." The handmill, called also the *quern*, is probably used at this day in some of the Western Islands of Scotland, at

least it *was* when Mr. Tennant made his tour amongst them. In the account of that journey, he has given a print of the quern, with the "*two women grinding at the mill*," (Matt. xxiv. 41.) The mill consists of a bottom, or nether stone, fixed; the upper one has two handles or pegs on each side, which are held by the two hands of the women, who give it a sort of semi-rotatory motion, like the *grinders* in the human mouth. They are sometimes small enough to be worked by only one person. P.

On the Uses of Genuine Biography.

WHILE the Louvre remained, in all its unrivalled magnificence, enriched with the spoils of Europe, and decorated with whatever is beautiful in all the arts, won from time in all ages—it was doubted whether the facility afforded the student, by the collection of these matchless works into one place, was not more than counterbalanced by circumstances inseparable from such an aggregation. The different styles of the several masters destroyed each other, as to the effect which each would have produced alone; or presented to the eye only a mass of splendid confusion. Pieces of great merit were eclipsed by the neighbourhood of others which surpassed them; and many a production, that would have commanded admiration had it been seen by itself, was neglected and overlooked when placed in competition with hundreds of master-pieces, each of which had received from the hand of time, and with the common consent of nations, the seal of immortality. The mind also was distracted with the unbounded variety, and wandered over the dazzling and lengthened profusion, not knowing where to fix, and unable to choose amidst the lavish display of rival genius. Even those works to which the palm of superiority had been unhesitatingly assigned, engaged only a superficial attention. When the meditation began to be absorbed by one, another solicited regard: and the intellectual appetite palled upon the exuberance of the feast provided for it. Nor was the variety without confusion, where all styles of execution and all subjects were mingled: the pleasure which would have been felt, had each been contemplated apart from the rest, with all its varieties of time, place, and circumstances, was lost in the absence of all these; and as the elements,

moving in their several spheres, fill up the allotments of their destination to the advantage of the universe, preserving its harmonies as they counterbalance each other,—but, let loose from their legitimate boundaries, permitted to invade the provinces assigned to each respectively, and commingled; could only produce chaos, and procure the ruin of the whole; while “hot, cold, moist, dry, strove for the mastery, and to battle brought their embryon atoms;” what could ensue but eternal anarchy, and the loss of all the beautiful combinations of material nature in a wild abyss, composed

“Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix’d
Confusedly?”——

—such, on a smaller scale, was the chaos of the arts, when portraits, landscapes, historical delineations, and the embodied creations of the imagination, were all brought together, and blended in a brilliant confusion. As it was not possible to arrange with precision such innumerable and totally different productions of art, so was it not practicable to assign to every one a station from which it might be advantageously examined: and after every effort to do justice to this unrivalled collection, it necessarily happened that some beautiful pieces were cast into corners, placed above a due elevation, or lost in obscurity. One great defect attached to the whole—every glorious master-piece wanted its own place. The paintings that had been designed for the uses of religion, called for the twilight and solemn architecture of the sanctuaries from which they had been torn;—the statue missed its local combinations;—the fragments of antiquity required their characteristic ruins;—the historical pictures, and the national monuments, demanded to be restored to their own palaces and their native stations, while they told of transactions foreign to the people by whom they had been forcibly appropriated. These were circumstances which, in the estimation of taste and moral feeling, outweighed the advantage arising from the accumulation of whatever was magnificent and glorious in one place, and which rendered the Louvre, so far as the arts were concerned, the repository of the world.

These facts are applicable to the subject before us. History may be compared to this splendid assemblage of all that is great and striking: Biography is the selection of a single piece, the minutest beauty or defect of which cannot, there-

fore, escape detection. History brings the human character before us in a variety of situations, and as many forms: but there are too many actors to suffer us distinctly to trace the representation. The passions of the individual, with his interests, are merged in the greater concerns of nations; and he appears and disappears alternately, as he is connected with them. Upon the plot, therefore, our attention is fixed, rather than upon the actors in it; we feel no further interest in the individual than as he contributes to the general design; and in his absence, as another fills his place, he is forgotten. The imposing grandeur of the whole not only withdraws our attention from that which, to be accurately known, must be closely and minutely examined; but a false light is cast upon that which is really seen. The vices of the individual are often lost in the elevation of his rank; and the splendour of his achievements, in connexion with the great political events which form the principal subject of history, surrounds him with an unreal glory. Our attention is also distracted, because divided, in the diversified objects presented in history. Men of all ranks, of all characters, of all professions, of all talents, pass and repass before us—we are bewildered with courts, and senates, and camps, and battles—and are hurried from scene to scene, differing in themselves, with a rapidity, which, while it delights, exhausts; and leaves nothing upon the memory or the heart, but a few general traces, while the delicate strokes of humanity were either not impressed, or have been effaced by the succession of events. It is granted, that as human nature is shewn on a larger scale, and in a variety of personages, we obtain a more extended vision of it; but what is gained in compass is lost in accuracy: we have a wide prospect, on which the eye expatiates with inconceivable pleasure, though it finds no one object on which to repose: the beauty of the scenery, as a whole, is taken in at a glance; but ten thousand parts out of which that whole is constituted, and which essentially contribute to its harmony, are unheeded in the surrounding immensity. Biography, on the contrary, follows the individual every where; shews him in retirement; and as the fictitious feelings called forth by public life are laid aside, we are enabled to behold him when he disappears from the political stage, and is alone. Biography selects a portion of the wide prospect which courts the traveller's eye—brings him from the mountain commanding the whole to the silent glen at its foot—and not a flower blossoms in the valley, but he discovers and admires it. More objects truly interesting are to be met with in any

one spot of the country which he overlooked, than he saw in the whole, when he regarded it from his imposing elevation.

Biography *concentrates* our examination more than history: it suffers not the mind to wander, because it directs its powers to one point; and in this respect becomes more useful than history, which scatters reflection over numerous and dissimilar objects, and allows us only to catch the most prominent, without regarding the most useful.

Biography is also more *familiar* than history; therefore more generally applicable, and more universally available. History selects monarchs, heroes, statesmen, scholars, as the exclusive subjects of record or of panegyric; and this choice is induced by the superior scale on which such men act: they are the pivot round which human affairs turn, the vortex into which the interests of men of inferior rank are drawn. We contemplate them at a distance, which does not allow us distinctly to trace their features; and we are awed by the pomp and circumstance of their dignity. With them small things become important, because our imagination is ever ready to impose upon our judgment, by gratuitous concessions to elevated station. Nor can we intrude upon their privacy; as we see them, they are always acting a part: when any thing which touches the man more nearly arises, the privilege of the prince withdraws him from human scrutiny. It is difficult for the historian to analyze events, when he sees only their course; or to give an impartial character, when, for the most part, he knows only that which was prepared for observation, and intended to be known. Nor can there be that sympathy in the general subjects of history which is requisite to render it universally useful. All men cannot be princes or politicians, statesmen or philosophers. They regard the conduct of such men with the indifference with which they would hear of the maladies or gratifications of beings of another order, the inhabitants of another planet: there seems to be nothing common between them; the social chain remains, but the link of sympathy is broken; they are too removed to excite a moral interest. But biography brings the recorded character home to every man's business and bosom, by not confining its delineations to the higher ranks of life, or to men who have, in their day, excited the greatest measure of attention. It leads forth some, who pursued the noiseless tenour of their way; and when their silent sorrows are laid open, and the secret springs of their joys are uncovered, we see the sources of our own varied feelings, and trace the windings of our own hopes and fears:

they are neither so elevated as to overawe us, nor so removed as to be uninteresting to us; they stand upon the same level with ourselves: the incidents of their lives correspond with the events of our own; as we examine them we admit, these are bone of our bone, and flesh of our flesh; and we feel all the effects of this moral consanguinity. It is not a landscape, tracing the unknown features of a foreign land, or depicting the ample and romantic possessions of another—it is not an historical piece, recording actions in which we had not a share, nor have an interest; crowded with a variety of faces, and all of them the faces of strangers:—but it is a portrait, fixing our attention upon an individual;—it is a family piece, awakening corresponding emotions of the liveliest sympathy.

Biography also, even when it relates to the most eminent characters, takes a different view of them from that of history; and this view is abundantly the most useful. If a prince is its subject, it is, if it be genuine biography, the record of the man. While history has to do with his public actions, and his political career, biography shews him as a father, as a husband, as a human being, not exempted by his rank from “the thousand natural shocks the flesh is heir to:” and in these moments of retirement, embittered by private sorrow, or lighted up by domestic enjoyment, we recognise those features of humanity, which the cumbrous and awful forms of majesty had concealed or obscured; and give a tribute from the heart more valuable, because more tender, more spontaneous, more sympathetic, than sovereignty could command, or dignity inspire.

To answer these valuable ends, biography must be *genuine*. In vain the painter shall shew his skill in finishing the portrait, if in softening down his colours he suffers the likeness to escape. I desired not an ornamental piece to decorate my room, but I was anxious that those features should be preserved which affection had traced upon my heart; and that they should remain in the spring-blossom of their beauty upon the canvass, when time shall have faded, or death extinguished them. I am not repaid by the beauty of the picture, if it preserves not the resemblance. A biographer is sometimes a portrait painter, who draws not from the life, but from his fancy. We have the dream of the writer, not the delineation of the character professedly recorded. It is a beautiful romance, not a sober history. And as the picture may sometimes be very like the original, when it is nevertheless extremely flattered, it occasionally happens that the

ideal excellence which the biographer has imagined to himself is grafted upon the real qualities of the person whom he eulogizes. The very likeness here augments the evil, because it contributes to the deceit. The face and form are preserved, but they are represented fairer and more commanding than they are in reality. The qualities of the mind are not invented, and the current of the actions is not diverted from its channel; but every virtue shines with a lustre not its own—every excellence is magnified—every action varnished—every imperfection veiled; and the little unpretending rill, which wandered through the meadow, was, if we accept the enthusiastic testimony of the individual who traced its course, a majestic river, upon whose broad bosom the wealth of nations floated. A little of this may be forgiven, and must be expected. It is one of the merciful influences of death, that it scatters a benevolence of recollection over the departed. It not only melts down prejudices, and extinguishes animosities, but it gives to affection itself a deeper and softer tone of tenderness. It sheds a moonlight glory over its dominions, pale and pure, more serene and lovely than the flood of splendour poured from the meridian sun of life: that which is illuminated appears softer than when it was beheld in a stronger ray, while whatever was obscure and unsightly, sinks into masses of shadow which the eye cannot penetrate; and which, while they conceal the deformity, give a character of deeper solemnity to the whole scenery, and afford a pleasing contrast to the mild light which sleeps upon it. We recollect only the excellencies and affections of our departed friends, and these assume a nobler and a more endearing character than they appeared to wear while we possessed them; and if their defects recur, we hasten to banish them from our memory: they return deprived of half their deformity; we supply them with a thousand excuses, not one of which occurred to us during their life; we reproach ourselves with having overlooked the good, which cannot be recalled, and magnified the evil, which has passed away: and under these impressions, it is not to be expected that the regretted character can be drawn with strict impartiality. Still the aim of the biographer must be, to suffer neither malice nor prejudice to prevail over truth and reality; and in proportion as he departs from this principle, the utility of his labours is sacrificed; and instead of a life, we have nothing more than an historical romance.

That we may obtain from biography all the advantages

which it is calculated to produce, the biographer must not be satisfied with general descriptions; he must enter into the minute *detail* of character arising out of all the circumstances in which the individual was placed. To tell us when he was born, and where he lived, and when he died, is not enough; we wish to be acquainted with his habits as well as with his situation—with the influence which prosperity and adversity had upon him—with the resources of his mind in difficulties—and the moral self-multiplication which the human spirit possesses, to accommodate itself to the various scenes through which it must pass, and to meet them, in all their demands, as they succeed each other. Every event in the life of an individual should be considered as a study; the biographer should look at it as with the eye of an artist, until he is master of it in its character, and in all its bearings. A superficial glance at the Cartoons of Raphael will not bring the observer acquainted with the style of that master. Much time must be devoted to each, to feel its individual force, and grandeur of outline and of execution, for although they are all the production of the same matchless pencil, and have all therefore a correspondent style, they cannot be judged the one by the other; they must not be dismissed with a casual inspection of the whole, but they must be diligently studied apart. Nothing that relates to mind is uninteresting; and no speculations upon it can possibly be so important and so interesting, as those deductions which are made from its actual movements, amidst the changing scenery of real and active life. The biographer, therefore, should suffer nothing to escape him—should trace actions for the purpose of coming at character—should so detail them as that others may judge for themselves—and should deem nothing trivial which develops mind.

It is taken for granted, that the biographer must *understand* the character which he delineates. He should possess a sort of intellectual physiognomy, which will empower him to reach the recesses of the spirit through its more obvious and avowed qualities. There should be a moral tact, which will enable him to seize and embody those sudden and evanescent indications of spiritual action, which flash upon him, like the coruscations of the north, and like them will vanish into darkness; they must be secured at once, or they will be lost for ever. The biographer ought to have an intimate acquaintance with the man whom he presumes to describe. He should possess a key of knowledge, which will unlock his

very heart, and bring thence those secret, and intellectual, and moral treasures, which were never laid open to the eye of the world, or submitted to the inspection of the merely privileged companion. There should also be a sympathetic connexion between the biographer and his subject. He should be a benevolent man, who could draw the character of a Howard and a Reynolds; and in all the departments of mind, there should be an analogy of intellectual and moral power and feeling on the part of the biographer, or he will overlook, or misconceive ten thousand delicate indications of character and movements of spirit, all of them important to his work. If the task of biography be undertaken by a man who has not a kindred spirit with the subject of it, the writer will be more puzzled with certain characters written on the human heart, than the learned are with the hieroglyphics of Egyptian science; and woe to the deceased! he will be put to death a second time.

From these general remarks the utility of genuine biography may be gathered; proceed we now, briefly at least, to point out some of its more prominent *uses*.

The faithful delineation of the life of an individual, and more especially the accurate detail of the characters and circumstances of many, in their varieties of situation, and their constitutional diversities, must be useful to *guide* the living race of men: and in this respect genuine biography opens its ample page before the world as a map on which so many roads are demonstrated, that every one may shape by some one of them his own. We find, in the numberless details of this branch of literature, some being whose constitutional temperature accords with our own—whose lot in life resembles ours—whose means of self-improvement and of conferring benefits upon mankind, were not more multiplied than we possess—whose tastes and feelings excite an instantaneous sympathy in our bosoms. Let us fix upon this individual, not as a perfect, but as an useful prototype. Let us not slavishly copy, but let us not be ashamed to imitate, where virtue is the object, and humility the course. To see such a mind emerging from obscurity; surmounting difficulties; enduring afflictions; maintaining itself amidst unexpected and inevitable evils; victorious in its struggles with itself; and coming from the furnace as gold purified in the fire—is an animating spectacle. It teaches the important lesson, to dare to be good, although we should incur the censure of being singular. The life of an upright man, fairly detailed, lays open the roads to honest distinction, respectability, and

utility—turns the foot of the traveller from all the by-ways of fraud, and cunning, and meanness—and shews, what some men by a sort of moral obliquity can never understand—that the nearest way to any object is the straight line—the unpretending and undeviating path of unyielding integrity.

Genuine biography answers, perhaps, its most important end, amidst a variety of uses, as it tends to *caution*. Here it becomes to the moral world what the chart is to the seaman. Rocks there are in the dangerous voyage of human life; and many by stress of weather have been driven upon them: but it is of importance to know *where* they lie, that when *we* approach the dangerous spot, we may strike our sails, should the wind sit thither; and as we drive towards the fatal shore where some have suffered shipwreck, may cast forth the anchors while we wait for the day. The human mind in all ages, and more especially in the morning of life, requires less to be excited than to be directed; and all rules would prove unavailing without superadded cautions. Let the school-boy, when he grows into the man, remember the important line which he so often read as an illustration of a point of grammar—"Happy is he whom other men's calamities render cautious." This is a lesson of wisdom most important in itself, but most frequently thrown away. It is not less valuable because it is not received. Nor, if it should fail in ninety-nine instances, is it of less moment in the hundredth, where it secures success. If men will not hear the warning voice; the voice itself is a voice of mercy. The experience of the father is principally valuable, as the son may avail himself of it, without purchasing it at so dear a rate as it was procured by his parent. Without such a direction, experience would become altogether unavailable; for before the individual obtains it, he is about to be dismissed from that active station in which it could be useful to him. He lays it by, therefore, for his successor; he treasures it up for his child as his richest inheritance; he gives to the world gratuitously, if his biographer be faithful, that which was to him the fruit of so many days of vanity, and so many wearisome nights; and if we are not the wiser and the better for the disasters and follies of others, the loss will be our own, as is unquestionably the crime.

Genuine biography is useful, as it has a tendency to *stimulate* the dormant faculties of the human mind. When noble actions are recorded, and they have met with their just recompense, who is insensible to their influence? It is not just to refer elevations generally to a merely happy combination of

circumstances. These may be more or less auspicious; but it usually happens that the merited distinction is reached: and where the individual complains that it is not attained in his own instance, the dissatisfaction must be allowed in most cases to arise from his inordinate appreciation of his own talents, and the advancement of his pretensions far beyond the line of his actual merit. It is not to be denied, that melancholy instances of an opposite kind may be supplied; but this is the ordinary course of human events; and especially in a country like this, where obscurity of birth is no insurmountable barrier to the advancement of the individual. When we read what has been effected by individuals, and frequently under the most discouraging circumstances, we are roused to make at least the attempt to be useful, if we cannot be great: and if biography secures this grand moral end, it deserves the universal approbation of mankind. Nothing can lead to it so directly, nothing can produce it so effectually. It is not the cold precept falling upon the ear without reaching the heart; it is not the grave deduction of philosophy, proceeding with mathematical precision to its moral result; but it is the warm colouring of nature, presented to the eye in all the beauty of youth, in all the energy of manhood, in all the wisdom of advancing years, in all the repose of old age, in all the solemn characters of death; it is her powerful and creating voice, heard and felt through all the faculties of the mind, bursting the incrustation of sloth, and calling the man, as from the chrysalis in which he slumbered, to try his wings, and sail upon the breeze in the spring of his existence.

Genuine biography is of incalculable utility as it has a tendency to *humble*. If the life be faithfully written, there will be much that we shall wish could have been blotted. And this ought to be ventured; for the end of biography is less to exalt the dead than to instruct the living. If the ardour of the man's career shall have roused youthful ambition, and taught it to act upon Horace's maxim, "*Nil difficile mortalibus est*," nothing is unconquerable by man; let the blemishes which are visible amidst a thousand excellencies teach us "*not to be high-minded, but fear*." We may mourn over these spots in the sun; but if they are not noted, human nature is not faithfully drawn. And if the wisest and the best, when exposed to temptation, did not escape it unhurt; if in this eventful war none have returned from the field unwounded; let us be induced to gird our armour upon us more closely, and to wield the sword more manfully.

Human nature is but what it is ; and to form a just acquaintance with it, is the most effectual way to escape its follies and its vices. This can never be done by the instrumentality of biography, if the biographer is to substitute, like Plato, his imaginary just man for the real and living character of humanity.

To sum up in one word the utility of genuine biography, it is *the development of human nature*. And if we cannot call it a voyage of discovery ; because, perhaps, every thing has been sought out which can be accurately detailed concerning it ; it is, at least, a home-survey, in which every man ought to be interested ; because, in tracing the mazes of the bosom of another, a map of his own heart is laid before him. Such a faithful delineation may not elevate human nature to that ideal excellence which almost every man forms to himself, and which shews what was the original direction of its powers ; but it will tend to arrest the passions, to enlighten the judgment, to regulate the will, to rouse the faculties, and, in so doing, to place upon the head of man the crown of immortality.

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Illustrations of Scripture, selected from various Authors. No. I.

IT was our intention to have commenced this department of the INVESTIGATOR with a selection from the works of several travellers, whose pages have not, as yet, been laid under contribution by Calmet, Harmer, Burder, or the editors of their useful helps to the understanding of the Scriptures. A work of a still more recent date has, however, in the mean time, come under our notice, and its great merit induces us to alter our plan, and to postpone, in its favour, the materials which had been prepared for publication in the present Number. In confining, therefore, our extracts, to "Letters from Palestine, Descriptive of a Tour through Galilee and Judea, with some Account of the Dead Sea, and of the present State of Jerusalem ;" we equally consult the gratification of our readers, and our own desire to recommend so interesting a volume to their perusal. The modesty of the author induced him, for a time, to conceal himself from public notice ; but a second edition of this work fills up the hiatus on the title-page with the name of T. R. Joliffe, Esq. the anonymous translator of the Phædo of Plato. To him, therefore, we have great pleasure in rendering our thanks for the interesting narrative of which we are about to avail ourselves ; correcting as it does, in some important

particulars, the errors of Dr. Clarke and other travellers; and presenting, in a cheap and condensed, yet very elegant form, ill according with the book-making spirit of the day, the result of much patient and accurate investigation of the present state of the Holy Land.

I. *Can any good thing come out of Nazareth?*

The insignificance of the town which gave to our Saviour his patronymical appellation, seems not to have been in any degree lessened by the revolution of eighteen hundred years, if we compare the scriptural query of Nathanael with the following description of the present state of the place which gave rise to it:—"The city of Nazareth consists in a collection of small houses built of white stone, and scattered in irregular clusters towards the foot of a hill, which rises in a circular sweep so as almost to encompass it. The population is chiefly Christian, and amounts to 12 or 1400: this is indeed rather a vague estimate, but the friar from whom I received it had no accurate means of ascertaining the exact number.—Under a beneficent government, sufficiently enlightened to understand that its own interests were identified with the subject's prosperity, Nazareth, whose present appearance justifies the sarcasm of Nathanael, might become the centre of a healthful and opulent district. But the reflective mischief of the Turkish system is infinitely multiplied in its operations: wherever its baneful influence extends, no salutary plant takes root, no verdure quickens. The ground adjoining the town is now waste and neglected, the industry of the natives not being sufficiently protected to induce any effort at cultivation, though the soil is light and of easy tillage, and capable of being subdued so as amply to repay the labour of the husbandman."—pp. 26, 30.

II. *"The glory of the earth is Mount Sion."*

"There are so many interesting recollections awakened by the name of Mount Sion, that one scarcely knows how to reconcile the poverty of its actual existence with the mysterious splendour thrown over it by the prophetic writings. Its elevation above the city is not more raised than the Aventine hill above the Roman forum; but if the height were to be estimated from the base in the valley of Gehinnon, from which it rises abruptly, it might perhaps be found equivalent to some of the lowest hills which encompass Bath: the surface is a pale white, approaching to yellow, with very little appearance of vegetation: it is at present applied as a cemetery for the Catholic, Greek, and Armenian Christians."—pp. 98, 99.

III. "*From the daughter of Zion all beauty is departed.*"

"Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations he would see a wild, rugged, mountainous desert—no herd depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of savage melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name and all his earliest associations would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces, and walks of state,' no high-raised arches of triumph, no fountains to cool the air, or porticoes to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. '*From the daughter of Zion all beauty is departed.*'"—pp. 100, 101.

IV. "*O thou that art situate at the entrance of the sea, a merchant of the people for many isles, thus saith the Lord God: O Tyrrus, thou hast said, I am of perfect beauty.*—

"*By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned—therefore, I will cast thee as profane out of the mountain of God: I will destroy thee, O covering cherub, from the midst of the stones of fire.*"

"Of this once powerful mistress of the ocean there now exist scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description occupied by the officers of government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration. "*The noble dust of Alexander traced by the imagination till found stopping a beer barrel,*" would scarcely afford a stronger contrast of grandeur and debasement, than Tyre at the period of its being besieged by that conqueror, and the modern town of Tsour, erected on its ashes.—

The surrounding country has an air of wildness and desolation; the soil, though not naturally bad, is much injured by

negligent tillage, and the total absence of pasture and woodland leaves the surface in all its naked deformity. An extensive plain stretches out behind the city in a north-eastern direction, terminated by a range of mountains, over which Lebanon towers pre-eminent."—pp. 12, 13, 15.

V. "*A garden enclosed is my sister, my spouse : a spring shut up, a fountain sealed.*"

"After a slight repast we took leave of our hosts, and set out in a southern direction to examine the *piscine*, said to have been constructed by Solomon. The royal preacher has been imagined to allude to these amongst other instances of his splendour and magnificence, in the passage where he is arguing for the insufficiency of worldly pursuits to procure happiness. They are three in number, placed nearly in a direct line above each other, like the locks of a canal. By this arrangement the surplus of the first flows into the second, which is again discharged into the third: from thence a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. The figure of these cisterns is rectangular, and they are all nearly of the same width, but of considerable difference in length, the third being almost half as large again as the first. They are still in a certain state of preservation, and with a slight expense might be perfectly restored. The source from whence they are supplied is about a furlong distant: the spring rises several feet below the surface, the aperture of which is secured by a door, so contrived that it may be impenetrably closed on any sudden danger of the water being contaminated.

"In the pastoral imagery with which Solomon has adorned the poem which bears his name, interpreters have discovered a mystic sense, of which it is not always easy to trace the analogy: there is, however, nothing very forced or improbable in the conjecture, that the author occasionally drew his metaphors from the religious ceremonies of the Jewish ritual, or referred to any work of public utility, which had been executed under his own direction. The guardians of the Holy Land conjecture that the current which supplies these reservoirs was in the writer's contemplation, when, in describing the unsullied purity of the bride, he exclaims,

"*A garden enclosed is my sister, my spouse ;
A spring shut up, a fountain sealed.*

Song of Solomon, iv. 12."—pp. 94—6.

Observations on Mr. Owen's Plan for bettering the Condition of the Labouring Classes. Read before the Literary and Philosophical Society of Manchester. By THOMAS JARROLD, M.D.

[Communicated by the Author.]

EVERY plan supposes a principle as its foundation; and the means by which that principle is to have operation, as its completion. Mr. Owen, with motives of the purest benevolence, has fixed the system he advocates for bettering the condition of the poor, on a foundation which cannot be shaken, and supported it by evidence which cannot be controverted. Man, he says, is the creature of habit, and habit is the effect of education: such is the genius of his system, the spirit that actuates all his measures: but Mr. Malthus, in advocating a system of a far less benevolent tendency, claims and receives the same support; he founds the monstrous fabric he has erected, not on the degeneracy of our nature, which might possibly be corrected; not on the misrule of government, which may have a termination; but on the fact, that the human race may increase in a geometrical, while the means of subsistence can increase only in an arithmetical ratio; and both these gentlemen conclude, that because their principles are right, their reasonings must be right also. But principles are only the expression of experience: when, therefore, we step beyond experience, we lose sight of that on which principle is founded, and give to induction and inference the importance of reality. In acting upon principles unsupported by experience, difficulties are overlooked, and the consequences are uncertain. It is true that man is the creature of habit; but it is equally true that he is the creature of passion, which is stronger than habit. It is true that man has increased in a geometrical ratio; but it is also true that that ratio has been stopped by mental cultivation, and it always will be stopped where that cause operates; for it is a law of our nature, that as the mental powers increase, the animal decrease. Bacon, and Locke, and Milton had no descendants, not even, I believe, collateral, a century after their death: no living name calls to our recollection the men of genius who lived in former ages: and why not? why do they uniformly become extinct, if the principle of increase be under the laws which Mr. Malthus thinks

so demonstrably true? Educated families have in no age increased in a geometrical ratio. The Athenians in their best days decreased in number: like the higher classes of our own country, one of their families after another became extinct. Indeed there is only one class of the human race that exemplifies the truth of Mr. Malthus's theory, I mean the peasantry who live under a free government; and they only for a season, for knowledge and civilization keep pace with the increase of population and check its progress, till, as was the case at Athens, and is now with the nobility and gentry of our own nation, it finally ceases*. Thus it appears, that theories founded on just principles may be true only in part. With this sentiment, I shall proceed to an impartial examination of Mr. Owen's system; and, that it may be impartial, I shall state some of the leading facts which tend to establish its truth, and others that oppose its general adoption. The settlement founded by the Jesuits in Paraguay, is the first I shall mention. Here were collected many of the natives, that they might be instructed, and whose moral habits in a few years were greatly improved. The abbé Raynal mentions this establishment with the respect and approbation which the friends of Mr. Owen feel, when speaking of that at New Lanark: both were conducted by the spirit of benevolence and kindness; both are characterized by one strong feature of moral worth; and both exemplify, in the most unequivocal manner, the salutary influence of authority, when exercised to advance the civil and moral condition of those who are the subjects of it.

The Moravians, from the best and most noble of motives, have from time to time, in select parties, fixed their residence amongst the most ignorant and neglected of our race, that they might instruct and civilize them; and even these barren moral soils have produced fruit similar to the seed that was sown, humane, unassuming, mild, and thus exemplify the principles which Mr. Owen advocates. The Quakers, though not collected into one place, possess but one spirit, exhibit but one character, because they are the subjects of but one system of education. New Lanark cannot present a stronger proof of the influence of instruction and example. Every sect has a shade of character cast over it by the influence of education; and so has every nation and community of men. What gives a national character, but

*In a work addressed to Mr. Malthus I have argued this subject more fully, to which no reply has been given, though I am open to conviction.

early impressions—but education? The Jews dispersed throughout the world, and living under every climate, are one in character, because the treatment they receive under every government is the same. The Malays; the aborigines of the West Indian Isles; the Swiss; in short, all small and independent states illustrate the remark, that character is imposed by circumstances; and it is important to observe, that a character, when once it has become national, acquires a permanency not easily to be removed. Hence those nations that in a rude and uncivilized state practised and sanctioned theft, in a more civilized state abandoned so much of their practice as makes the character individual, while they foster the same passion in the pursuit of war. Read the first page of the History of the Romans, and there they are called robbers; read forward, and they are extolled as warriors: read the first page of the history of any people, and if they are there stated to be mild, and generous, and sincere, they will build a wall against their frontier, that they may not engage in war; but if theft be permitted, war will be their delight. It must therefore be a mighty and a continued effort to change a national character; but the effort is commendable, and much may be accomplished: man is in a considerable degree the creature of circumstances and early impressions; hence the present moral, prosperous, and happy state of Mr. Owen's establishment at New Lanark, and of M. de Fellenberg's, at Hofwyl; and hence the vice, and misery, and wretchedness of families brought up without restraint and without instruction. Where then is the man who will not join his hands to those of Owen and de Fellenberg, and stand by them and assist in directing the great moral movements of the world! In England we *must* assist, for we have enlightened, and our safety depends on our moralizing, the people. What remained of the spirit of vassalage is gone, and it has vanished with the increase of our wealth; a new order of things beams upon us: we cannot hinder the light from increasing, we cannot hinder the march of intellect; it will go on, but it is in our power to direct its course; it is in our power to guide and influence its termination and consequences.

But here I must pause, while I admit that principles more incontrovertible, supported by facts more conclusive, or conclusions more important, cannot be presented to our notice, than those which give interest and stability to Mr. Owen's system; yet there is a converse, another position from which we must view the subject, and examine—not the principles, they are immovable, but the extent to which it is practicable to

carry them. The leading object of that system is moral improvement; and to prove its sufficiency for this purpose, its author selects a few families from the mass of the population, and argues from the success of his instruction on them, that similar instruction and influence applied to the whole community, would produce the same effect. But the families he has selected act from choice, and co-operate in furthering the object of the establishment; and should their residence become unpleasant they may withdraw. The Moravian and other institutions are under similar circumstances; the members are bound to each other and to the laws of the institution, by common consent. As success is in their hands, they insure it. But Mr. Owen's greatest expectation is from the training up of children; yet however great his success, however he may show what education is capable of effecting, individuals will disappoint his expectations: those indeed he may expel, but from a whole community expulsion is impossible, the vicious must be retained; and if retained, the community will be, as at present, a mixture of the good and the bad: the proportions may vary, and that I think is what Mr. Owen should have contended for. It is true, indeed, that a preponderance of the moral and the excellent in any society, overawes and restrains the immoral. The atmosphere that surrounds them renders vice conspicuous; and when conspicuous, it is odious. A thief is odious in society as it is now constituted; a drunkard would be as odious in a society educated by Mr. Owen. But let us, for the purpose of illustrating the obstacles that are in the way of the general application of his system, suppose a town which contains a thousand inhabitants, of mixed and various characters: one family, it is presumed, will be insane; for such, I believe, is about the average for the kingdom: in their number also, there will be many individuals who are capable of conducting their affairs, yet who possess certain peculiarities and eccentricities of character, which no system of education, no example can restrain. Amongst such there will, indeed, be found some of the most eminently virtuous; but there will also be some of the most incorrigibly vicious, men whose example is contagion, from the subtilty of their wit and the pliancy of their manners. There will be also families of constitutional drunkards, and constitutional debauchees and misers. By constitutional, I do not mean acquired propensities, rendered habitual, but a physical propensity to one or other of these vices in a stronger degree than exists in other families. We propagate our own likenesses, and entail a disposition to vice,

as certainly as we do a disposition to disease, the consequence of vice. Our passions are dependent on our constitutions, and our constitutions are derived from our parents. Motives may be strong enough to overcome physical propensities: religious motives assuredly are so; but such influence will not be general: some there are who will not hear the voice of reason, or be guided by dictates of wisdom, or swayed by motives of religion; they love vice, and will practise it.

This law of our system, by which acquired propensities become constitutional, presents the strongest motive for giving to children a strict and careful education; and for aiding it, by corresponding measures, through life. It shows also by what natural means a brighter and a better day may be expected to dawn upon the world: but while this, and more than this, may be expected at some future period, no system of education can give immediate effect to our anticipations of its arrival; a new constitutional bias must first be gained. I cannot better illustrate what I mean by acquired constitutional propensities, than by a reference to domestic animals. The economy of the brute creation and of the human race is the same; the laws of animal life do not give to man his pre-eminence; as an animal, he has the same wants, and capacities, and feelings, as others. Do we affix in a domestic animal a value on courage, on fidelity, on gentleness; we cultivate these qualities, and with confidence anticipate their attainment: any animal quality or propensity that is valuable, a skilful breeder knows how to attain. Look at the dog, who in a natural state is a wolf in miniature: look at the same animal when domesticated, its physical powers and propensities are changed, the animal is scarcely the same; it protects the sheep it used to destroy, it points to the game it used to seize; discipline, education, training, has done this. That which was at first a habit forced upon the animal, in a few generations becomes a property, and is propagated: the offspring of spaniels inherit the acquired peculiarities and excellencies of that variety of the species, and so of every other variety. Now all I contend for is, that the human race is subject to the same law of nature, a law that was recognised by the Athenians, glanced at by Montesquieu, but which is now lost sight of; a law which must disappoint the expectation entertained by Mr. Owen, of the immediate and general good effect of his system of education. To moralize a people must be a work of time.

Again, in every town there must be a diversity of rank.

Mr. Owen does not propose, that, like Sparta, we should have but one system of education, but one range and cast of character; he makes no provision for the education of the rich and the elevated; yet if the higher orders of society do not keep their stations, and manifest a superiority in knowledge and in virtue, it will be in vain to seek for good order and good morals among the poor. The love of character is the bond and cement of his plan; but the love of character will not exist as an abstract principle, it must be cherished and rewarded. The plan is, therefore, too limited in its operation to ensure the success which its projector anticipates.

Besides these, there are other objections which might be advanced against the system, arising from the variety of dispositions and temperaments incident to the human race, which must ever prevent an uniformity of character. The melancholic and the sanguine can never engage in the same pursuit, in the same spirit: if attempted, there will ever be a ground of dissension and of difference.

Of the plan itself it is unnecessary to say much; its merits do not rest on the rules and regulations by which it is conducted. The whole effect and influence of an establishment depends on the individual who is at its head; he is the sun that enlightens and renders the whole productive. Mr. Owen has shewn how much may be effected without religious motives; others who may adopt his system may shew how much may be effected by them. It is the system of producing a moral change, by the instruction and influence of those who employ the poor, that entitles his plan to so much consideration; it does not appeal to the religious part of the community only, but to every one; and virtually says, that the master is accountable to the state for the conduct of his servants; he may beneficially influence them, and if he does not, he is not a good subject.

Besides the moral influence, Mr. Owen anticipates pecuniary advantage; our superabundant population, he thinks, may be advantageously employed in cultivating the land by the spade; and the plan promises to be successful. A gentleman in the neighbourhood of Manchester, last year, made the experiment, on a considerable scale, with so much success, that this year he is repeating it, and several are following his example. But the philanthropist of New Lanark may object to an imaginary town, on which to try the merit of his plan: be it so; and let all the objections I have mentioned apply to the town of Manchester: and there are others connected with the population of that place, which it may not be improper

to mention. The great leading feature which every where presses itself on an attentive observer, is, that the mass of our population are unhappy; discontent dwells in every cottage: but what is the cause of the disobedience which every where prevails, of the disposition which is ever watching an opportunity to resist and rebel? Here is the cause: the people are unhappy; some evil, imaginary or real, presses upon them, and threatens to break the bonds of social order. They are not connected with their masters' interests, and they do not find in their domestic circle the comfort that smooths their brow. Mr. Owen's plan supposes a master who is obeyed from affection, and servants who do not wish for better days: disgrace and punishment do not form any part of such a plan, for disgrace supposes guilt. Manchester is, therefore, not in a fit state to give efficiency to such a plan. To bring back our people to that state of peace and quietude of mind, without which no scheme for ameliorating their condition can have any beneficial influence, the cause of their disquietude must be ascertained. Soon after the American war, the demand for labour increased so rapidly, that men were not in sufficient number to supply it; women and children were invited to take part in these new scenes of exertion; but still the demand for labour increased: several hours were therefore added to the day's work, so that no time was left for recreation. Here the evil commenced: no individual can be happy who knows of no change but that from the workshop to the bed; and without happiness there is neither obedience nor virtue. The time was willingly given up by the work-people for the increase that was made to their wages; some families received at least ten guineas a week: but personal respectability and domestic comfort sunk and were lost in this flood of prosperity: the public-house swallowed up almost the whole price of labour, or it was so wasted that the family did not reap the benefit. But the whole of the evil does not rest here; a very large proportion of the young females were employed, from their childhood to their marriage, in the cotton factory, or at the loom: the necessary consequence of which is, that the engagements and duties of a family are unknown to them, and in a very few instances only do they afterwards acquire a pleasure in them. The house of the man whose wages are a hundred pounds a year, and his whose wages are but thirty, wear the same aspect; mean, dirty, and comfortless. No laudable ambition exists to appear neat and creditable, or to gain the notice and respect of their superiors; no little store

of money against infirmity and age, but in general our families are in debt. The advance of the price of labour has made no improvement in the habits or comforts of the people: the wife does not know how properly to employ the money in her power, or to promote the happiness and respectability of her family. Much has been said about advancing the price of labour, but if it was realized, that would not remedy the evil; our work people suffer no privation in the means of subsistence, but expend as much money now in their families as was done when the price of labour was higher, or as they probably would do were it again advanced. In this estimate I except the weaver, whose earnings are far from being equal to his wants. It is not that much more money is in general needed, but better habits, and more information and management in the expending of what is now obtained. It is therefore necessary, before Mr. Owen's plan can have any beneficial influence, that the females return to their proper occupations; then they will acquire their due weight and influence in society, and diffuse happiness and promote order in their families. The woman that never spent a day in domestic occupation cannot make a good wife, cannot promote the comfort, the respectability, and the happiness of her husband and children: but this is the state of the majority of the wives of our artisans, and presents almost an insuperable barrier to the introduction of any plan of moral improvement. Does the political economist attribute the evils now existing in the state to a redundant population? Does the merchant ascribe his embarrassed situation to the rapidity with which goods are manufactured? the remedy is at hand. The laws of nature have placed the husband at the head of his family, and made it his duty to provide for their necessities; appeal to this law, restore the women to their proper occupations, and most of the evils that surround us will cease. Say not that our families would starve, if every member of which it is composed did not engage in some branch of our manufactory; the income might be lessened, but the comfort would be greater: a farmer's servant is rich and happy on half the sum with which our spinners are poor and miserable. I repeat it: there has been, in the last thirty years, a great decrease in the domestic comfort and personal respectability of our labouring class, in consequence of the employment of women in manufactories; and that were they no longer so employed, the dread of a superabundant population would cease: the merchant's warehouse would not be overstocked; our political disquietude would terminate; while

domestic comfort and personal respectability would be greater, and the country be in a state to make rapid progress in moral habits. A disposition already prevails, and an effort is making by the people to advance in civilization; but so long as the women are brought up as they are at present, the effort must be foiled, and discontent must increase. Forty years ago, I understand, our cottages were remarkable for neatness and good order; they are now the reverse. That the people are disposed to an improved state of morals and a higher degree of civilization, I infer from the fact that drunkenness has very much decreased; not from poverty, for a large sum of money that used to be expended at the public-house is now spent at the shambles. In proof of this assertion, I may state that, in 1811, the number of skins inspected at Manchester was, of horned cattle, 11,642; calves, 14,020; sheep and lambs, 63,164: in 1818, horned cattle, 17,990; calves, 16,534; sheep and lambs, 84,538; besides about 800 pigs per week for four months. The quantity of malt liquor and spirits has declined in as great a proportion; the duty paid for beer brewed in Manchester, in 1819, was about £75,000; in 1817, it was £100,000. These sums I state on the best information I can procure, and believe them to be near the truth, though I could not obtain the account at the excise-office. The duty is about an eighth part of the sum paid by the consumer, so that there is a sum less by upwards of £200,000 paid for these articles than formerly, and an increase to almost as great an amount paid for shambles meat. The population may have increased one-tenth from 1811 to 1818. Looking upon the condition of the town with an impartial eye, these two facts force themselves on the attention: first, that domestic comfort and happiness is much less than it was formerly; and, secondly, that there is a strong disposition in the people to change their present condition. A town thus circumstanced affords the finest scope for the philanthropist. Are the people dissatisfied and unhappy? inquire the cause, and correct the evil; increase their happiness on right principles, and you ensure order, and silence the voice of murmuring. The £500,000 now spent in excess, (I say excess, for when the amount spent for ardent spirits is added to that spent for beer, the gross sum will be 7 or £800,000,) will suffice for ample provision to be made for all the wants which an advance in civilization may produce. Let us now suppose the hours of labour to be reduced to twelve a day, and the affairs of the family to be better conducted; what then would hinder the beneficial influence of

Mr. Owen's system? The factories would not: they might with ease be made schools of virtue: they are now schools of vice only because they are badly conducted. Every establishment has its standard of morals, and no member is respected who does not attain to it; a thief or a drunkard would be disgraced, and dismissed from any factory. These vices are seldom practised, because they are forbidden; but the disposition to theft and to drunkenness is as strong as to any other vice: elevate the moral standard still higher, and the character will rise; people are, in general, what their employers make them. Should the women not be dismissed from the factories and the loom, but should their day's work terminate at six o'clock, and suitable inducements be held out to them to attend in the evening to the concerns of the family, very great advantage will accrue. I have witnessed the experiment, and seen its beneficial result. The master of many servants became their father: he honoured the virtuous, he discharged the vicious, and nurtured all that was excellent in character; his factory exemplified the truth of the New Lanark system. Factories are only injurious because the time employed in them is too great, and because the moral improvement of the people is not attended to; but should the proprietors ever consider how much of this system may be safely, and without expense, applied to their establishments, and to how great an extent the labour of women might be dispensed with, their factories would become the means of civilization and moral improvement. At present the tumult of the people shakes the foundation of the government, and the tumult will increase as long as the present system is continued. Some remedy must be applied. Mr. Owen holds it out; he indeed anticipates too much, but he points to the right path.

On the Evils of Commercial Speculations, &c.

TO THE EDITOR OF THE INVESTIGATOR.

SIR,—In reading the memoir of a merchant, in your last Number, who, upon the whole, appears to have been an amiable and a pious man, I was powerfully struck with that part of his conduct which his biographer passes over without comment or reproof; and which neither the subject of it, nor

his friends whom he consulted in the difficulty and distress it occasioned, appear in the narrative to have thought defective. I refer to that period in his life when he had embarked in a great speculation; when he was determined, from his belief in the rise of the article, to buy up all the cotton he could lay his hands on; a course which, from a depression in the price before his purchases were completed, involved him in a loss of £20,000, and the expectation of still farther loss, if not total ruin. In this emergency, he calls in his religious friends; who, after prayer and consultation, adopt measures to save him from its consequences; and from which he was preserved by almost a miracle in Providence.

I should have supposed, that the piety of himself and his friends, if it had been judicious, would have led them first of all seriously to have examined into the correctness of his motives and conduct, in the determination he had made, to buy up all the cotton he could find in the market; which in the beginning was an error of the heart, and in the sequel proved to be an error in judgment. This would have produced sentiments proper to the crisis; humility and repentance before God, from a discovery that it originated in covetousness; and have placed him in a fit posture, and in the authorized way, of expecting deliverance. Instead of this, no person, on reading the memoir, would conceive that there was any notion in his or their minds of there being any thing in the transaction but what was perfectly compatible with the honour, the dignity, and the integrity of the Christian character: but, sir, if it be so, I should be glad to know the use of those Christian precepts which every where abound in the Scriptures, against a hasting to be rich—against the love of money, represented as the root of all evil—against the deceitfulness of riches; and such admonitions as, “Let your conversation be without covetousness—Let your moderation be known unto all men.” Is it then become a venial thing for a Christian to buy up *all he can lay his hands on*, from a grasping, monopolizing spirit? and to engage in those speculations which may not only bring ruin upon himself, but involve others in the same consequences?

How many instances of desperate failures have you and I known to have happened to persons with high pretensions to religion; but without any regard to distributive justice, or they would never have involved others so deeply in ruin! Formerly these evils were not considered in so harmless a light; the subjects of them were disowned immediately by our Christian churches, as having forfeited their character

for integrity and justice, with probably not half the amount of moral evil attaching to them, and with nothing like the train of consequences that have resulted from modern failures. To say nothing of the loss of peace of mind, which large speculations inevitably produce, and the jealousy implied in preventing any sharers in the expected advance, are there no considerations, arising from the injury that a man's creditors may sustain if he does not succeed, which would make a benevolent and honest dealer pause before he engaged in any speculation, much more to resolve against those rash adventures which lead him to *buy up all he can lay his hands on*? Besides, in every speculation a man pledges his own opinion against the general opinion of the market; for if the dealers conceived there would be a rise in the article, they would not be disposed to sell without a considerable advance in the price. This very circumstance of the possibility of being mistaken, connected with every speculation, makes it always hazardous; and a prudent and modest man would not dare to venture to any extent. It is true that some bold speculations succeed, which, like a prize in the lottery, encourage fresh adventurers; but, as Lord Bacon says, "Men mark when they hit, and never mark when they miss."

But there are considerations of a higher kind: there is a tranquillity of spirit which a Christian is never to sacrifice. Having received a rich legacy of peace from his Divine Master, he will study to preserve it, as the birthright of his profession, and, if he be a true disciple, he dare not forfeit or barter it, being above all price.

I am induced to make these reflections, because I have known several striking instances, in which many strong men, having been thus engaged, have been cast down wounded, and have pierced themselves through with many sorrows: conscious of the evils they have also entailed on others, they have ended their days in the bitterness of their souls. It appears to be a delusion, sprung up of late years, that a man may innocently engage in speculations with the utmost avidity; that they become venial, if part of his gains is devoted to the cause of religion. Men will thus venture their all, and the property of others, upon the change of the seasons, the event of a battle, a bill in parliament, the downfall of a minister, or the overthrow of a dynasty, either at home or abroad. From acting in this spirit, there have been many instances in which a man has been possessed of £30,000 or £40,000 one year, and the next year has been in the *Gazette*.

I am far from discouraging the pursuit of regular mercantile transactions; but the character of an old English merchant appears to be lost sight of: he was perfectly contented to pursue a steady course of trade; and satisfied at the end of a long life with having had a gradual accumulation of wealth, though to an amount that the moderns might laugh at as insignificant. But lately a man must start from his sphere, and realize the same fortune in a few years, by dashing speculations, with probably not half the real capital or the sense of the former; ignorant of the true principles of trade, but compensating for his want of knowledge by a daring spirit of adventure, which frequently induces him to employ those miserable shifts and expedients to bolster up his credit, of which a man of honour, without any pretensions to Christianity, would be ashamed. Indeed it has been frequently remarked, and I have made the same observation, that there are some merchants and others, largely connected in trade, who have more of the genuine feelings of integrity, and a higher sense of honour, yet destitute of Christianity, than many of those who have passed for religious men. This blot is of so much importance, that it should be exposed and corrected.

May not the disposition I am condemning arise from the delusion, that the end sanctifies the means? or a loving of mercy, and a neglect to do justice? As your Work is likely to be much read by ministers, who have not the opportunity, in their occasional visits, to see the interior of commercial relations, and that full development of the characters of men, which others do in their transactions with them, I would, through your medium, venture a hint, that it is of importance for them to consider more the necessity of enlarging on the relative duties of life, and "whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, if any virtue, and if any praise" in the whole compass of morals; "to think on these things:" for it has been thought by many very judicious Christian hearers, and some teachers also, that in the present day ministers have gone to an extreme, in a very laudable desire to be evangelical; and from a fear of their preaching being considered moral, have not sufficiently insisted upon the indispensable adjunct of the Christian character, good works. Hence the difficulty of being able to say, "Ye are our epistles, known and read of *all* men."

It is true there is more seen and heard of the Christian profession, it has made rapid strides, and extended itself in all directions; but it is greatly to be feared, that there is less

felt of the transforming power of religion. The sap and nutriment of it is not in many of the branches, and some shaking may be necessary to break them off; for that declaration has never been repealed, it is an eternal truth, "By their fruits ye shall know them *."

It is very remarkable, that so intent were the apostles upon this fruit and evidence of the vitality of the Christian character, which, like so many beautiful lines, and finishes, and touches, must complete the portrait, that they not merely occasionally interspersed, but they closed most of their epistles with exhortations to good works; and, like wise master-builders, laid the foundations of Christianity deep in the doctrines of it; and then reared the noble superstructure in holiness, and all the virtues that adorn it. In their estimation, the preceptive and moral part was as essential to form the complete Christian as the doctrinal part: hence we find such precepts addressed to the early Christian churches, as in the present day would be considered shocking to the taste of a modern audience, however necessary to their habits: "Lie not one to another, brethren: let no man go beyond and defraud his brother: let him that stole steal no more."

Although these reflections have been made from reading the memoir in your first Number, I have to disclaim all personal allusion to the subject of it, or that they are at all generally applicable to him; not having had the slightest knowledge of that individual. I set out with one principle and feature that appeared defective, and involving very serious consequences; and have pursued the subject into kindred errors, under the hope that the INVESTIGATOR may never be found to give even a slight and tacit encouragement to that overtrading, speculating, monopolizing spirit, which is certainly incompatible with the Christian character; nor to any profession of religion as genuine, if found destitute of moral justice, of honour, and good faith, between man and man; nor to those prevalent dispositions, to substitute appearances for realities, sounding brass and a

* That these views may not be considered to arise from any peculiar or morbid state of feeling, I insert the following similar opinion, which I have met with since writing the above, in a sermon by the Rev. J. A. James, of Birmingham. Page 14, he says, "I shall mention one more national iniquity, and that is, a *growing departure in our commercial transactions from the principles of strict integrity*. Indeed, principle, in a great measure, seems to have departed, while there has come into its place a system of false credit, of rash and ruinous speculation, of dishonest artifice, and commercial tricking; till the *professed disciples of Jesus* are imitating the practices of the basest and most degenerate Jews."

tinkling cymbal, an airy fantastic profession, a name without the power of godliness, instead of the substantial worth and perfect tone of true Christian dignity.

You have, sir, my best wishes that your Work may be an instrument to enlighten the mind, to improve the taste, and to correct the morals of the age. And believe me to be yours truly,

J. G.

REVIEW.

An Analysis of the Egyptian Mythology; to which is subjoined a Critical Examination of the Remains of Egyptian Chronology. By J. C. Prichard, M. D. Arch. London, 1819. Royal 8vo. pp. 526.

As it is recorded of the great Hebrew legislator, that he was "learned in all the wisdom of the Egyptians," and as it is unquestionable that many eminent individuals among the Greeks in earlier times travelled to Egypt to acquire its philosophic doctrines, and to transfer or unite them, somewhat recast and new modelled, into their own systems, we cannot dispute the claim of that country to a distinguished rank, if not to the very first place, amongst the civilized states of antiquity. Be it, however, at the same time understood, that this very alleged and admitted superiority is after all but like the exaltation of the demon hero of Milton, a "bad eminence;" on which a degrading superstition, under the names of Mythology and Philosophy, sat enthroned in the regions of Pantheism, and among the prostrate faculties of man.

Untutored by Christianity, and with the few elements of thinking which were attainable at the distant period we have in view, it cannot be surprising that the human mind should have been guilty of strange aberrations, and that the popular worship should have consisted of a monstrous union of fact and fiction: the latter grafting its imaginative pictures upon the former, as discovered in some degree in the simple appearances of nature. The worship of the elements may, perhaps, be considered as the fundamental principle of the Egyptian, as well as other superstitions, it being the most natural and the most fertile source of fable, and the most

readily presenting itself to the human mind; and we are besides informed by Plutarch and others, that the most intelligent persons among the ancient priests of Egypt considered their religious ceremonies as referrible to something above the order of common conception, and their fables as having certain allegorical allusions. The Orphic fragments, it is remarked by Dr. Prichard, in the volume before us, contain the oldest specimens of the sacerdotal philosophy of the Greeks; or of those mystical interpretations of the popular superstition which were preserved among the Hierophants, who transplanted the worship of the gods from the banks of the Nile to the hamlets of Argos and Attica. The Orphic verses were the works of Pythagoreans, and contain that representation of the system of the world which has been termed pantheism, or the supposition that all parts of nature are animated by living powers, which are portions of the Supreme or Universal Soul, into whose essence all finite beings are resolved. The entire universe is sometimes represented as one great living whole, as in some verses quoted by Eusebius, from Porphyry, thus translated:

"Jupiter is the foundation of the earth and the starry heaven: Jupiter is the root of the ocean; he is the sun and the moon: he is one power, one daemon, the great ruler of all. He is one mighty body, in which fire, water, earth, ether, night and day revolve: all these are contained within the great body of Jupiter. Would you view his head and majestic face? Behold the radiant heaven: his golden ringlets are diffused on every side, shining with resplendent stars." [p. 23.]

Perhaps there are very few readers, who, at the first perusal of the preceding quotation, and others of a similar character which might easily be introduced, would not be struck with a sentiment of admiration at the brilliancy of the colouring, combined with a certain grandeur in the idea suggested by the pantheistic philosophy. There is, indeed, a simplicity as well as a majesty in the representation, which would give it a high claim to antiquity; for in proportion as any system becomes complicated and minute in its details, we see impressed upon it the characters of time and change. Original ideas are generally simple; but by expansion and combination they assume another form, less bold, less striking, less sublime. Hence the original idea upon which the Christian Scriptures are founded, the existence and the spirituality of God, diffuses a grandeur over all their pages, and infuses sublimity into all their statements; and we may easily trace some analogy between the pantheistic view of Jupiter

in the preceding citation, and that sentiment of the "one living and true God" which pervades the sacred writings; an *analogy* we say, because this primary and Scripture doctrine is, though partially transfused, nevertheless considerably altered and debased. And we have made this observation for the purpose of intimating our thorough conviction that the very passage before us, and all other magnificent allusions or noble sentiments that pervade the writings of antiquity, do not derive any part of their reality or beauty from any inherent power of originating such sentiments in the human mind itself; nor are they the production of a natural and self-derived philosophy, arising out of the talents for discovery, which even the wisest of men may be supposed to possess—but solely from that great *primary source* of all religious wisdom, the *word of God*, and *à priori* from *God himself*. We have no conception that the first great master-thought, if we may so express it, of the existence and attributes of *One supreme and perfect Being*, would or could ever have been imagined by man *of himself*, and independently of that revelation which suspends upon this great fact all the principles of faith, and the entire history of Providence and of man; and it will not be difficult to shew, that, next to the light of revelation, *tradition* is the fertile source of all the right thinking that is to be found in the world. If the evidences of this were not amply sufficient, there is one corroborative hint which we merely give in passing; namely, that even where something like the notion of such an intelligence has obtained in the heathen world, the *very next*—the *second* efforts of human reason, after this idea has been received, have uniformly been directed to the debasement, and in reality the destruction of the sentiment, by multiplying gods to an incalculable variety, and with interfering claims, not only with respect to each other, but with regard to the supposed pre-eminent and presiding divinity. The Egyptian mythology, therefore, as originally found among that people, or as altered in Greece and Rome, may serve the purpose of amusing our leisure, or embellishing our poetry; but it must be carefully distinguished from the fundamental principles of truth, and may furnish an instructive contrast with the reality, purity, and simplicity of the Christian religion.

To every writer who will take the trouble of making us more acquainted with the actual opinions and principles of remote ages and nations, and who will judiciously bring the arguments derivable from their erudition and from their

chronology to bear upon the great question at issue between the impugnors and the advocates of Christianity, we cannot but feel highly indebted; and in this view are much gratified to introduce Dr. Prichard's valuable publication to the notice of our readers. After a learned and able introduction on the sources of information respecting the learning and mythology of Egypt, the work is divided into four books; to which is subjoined, as the title-page intimates, a Critical Examination of the Remains of Egyptian Chronology.

Book I. contains a general view of the popular religion of the Egyptians, comprehending their theogony, and the fabulous history of their Gods. We have powerfully felt, even after the minute detail of our author, what we have before experienced in perusing the investigations of preceding writers, that the subject is still involved in great obscurity, and that the most patient and ingenious researches are not ever likely to produce any very satisfactory conclusions. This arises, doubtless, from the scantiness of the materials furnished by antiquity, and the perplexity and intermixture of its fables. Enough, however, is developed to assure us, "that the world by wisdom knew not God;" and that the important knowledge which can alone elevate man above the degradation of his present circumstances, is to be acquired solely from that holy record, which shews "the books of Hermes" to have been folly, and the mythological creed derived from them, the workmanship of fallen and polluted minds.

Most modern writers, as well as the Greeks and ancient fathers of the Christian church, have supposed that the religion of Egypt consisted chiefly of divine honours paid to celebrated warriors, philosophers, the inventors of useful arts, or the destroyers of wild animals, and founders of cities and states; others refer it to the idolatry of birds, beasts, fishes, and plants, which furnished an ample field of declamation and ridicule to the Greek satyrists; while others, again, believe that the Egyptian worship was directed chiefly to the most conspicuous objects in nature.

"The worship of the sun and moon," says Dr. Prichard "and the elements of nature, is less frequently touched upon by the more popular writers, partly as it was not confined to the Egyptians, and partly because it was not so obviously unreasonable and preposterous as the adoration of dead men, or dogs and cats. Yet these circumstances render it probable that we are to look in this quarter for the fundamental principles of the Egyptian superstitions. Among all the different forms of paganism, the worship of the

visible elements of nature is the most natural, and it has been more general than any other. Hence arises a presumption that this was the basis of religious fables among the Egyptians. Indeed it was long ago observed, that we cannot imagine how the adoration of heroes could subsequently become connected with the worship of the heavenly bodies. 'We cannot conceive how a mighty conqueror could become the sun; but we can readily imagine how the sun, in poetic imagery or hieroglyphic painting, might be equipped like a hero, and at length worshipped as a god;' nor is it difficult to point out the way by which the worship of men and of animals may have been derived from that superstition which represents all nature as animated, and pays religious veneration to its various parts." [pp. 22, 23.]

A considerable portion of the theology of the Greeks and Romans, in a similar manner, resolves itself into physical observations expressed in a mystical style, differing essentially from historical traditions; although at length the distinction is very imperfectly preserved, and in some cases is entirely lost. Jupiter, Apis, Saturn, Minerva, and others, were personifications of the elements; and this method of interpretation is more obviously applicable to the Egyptian mythology, and fully coincides with the statements of the most ancient writers. Of their two principal deities, Osiris is the sun, and Isis the earth, or nature in general. The doctrine of the Orphic verses is that of pantheism. All individual beings were described as proceeding from the universal Deity by a mystical generation, which is represented in various ways. Jupiter is feigned to be both male and female, producing all things from himself; and hence the epithet by which he is distinguished, of ἀρσενόθης, or masculine-feminine. But the most prevalent doctrine consisted in dividing the physical agencies of nature into male and female, making the former to embrace the most powerful agents, the latter the earth and the region of passive elements; and this is the foundation of the mystic marriage, which forms the basis of all the pagan cosmogonies. The active power, or masculine soul of the world, is described as residing in the sun; and invoked under the name of Dionusius or Liber. Osiris, Typhon, and Aroueris, or the elder Horus, form a triad of gods, who received supreme honours in every part of Egypt; and Isis and Nephthys were the consorts, or passive representatives, of the two former. Serapis, whose name is so often associated with the Egyptian superstitions, is in reality, as many authors state, the same person with Osiris; being, as Plutarch says, the latter, after his name was

changed with his nature, in descending into the infernal regions. The legend of Osiris and Isis is sufficiently ridiculous. From this our author proceeds to an account of Typhon, Horus, the Egyptian Triad, Harpocrates, and Serapis; then to the rest of the Egyptian gods and goddesses, in several instances successfully correcting the account of Jablonski. We quote a passage in the Supplement to Book I. referring to the mode of filling up the Egyptian theogony.

“ Osiris and Isis, Minerva and Ceres, and Vulcan and Oceanus, together with Ammon, constitute, according to Diodorus, the most ancient order of the Egyptian gods. These, says our author, were immortal and celestial beings. We have seen that they were ideal personages, representing the most striking attributes of nature. In another place Diodorus says the ancient gods of the Egyptians, meaning this same class, included Jupiter, the Sun, Mercury, Apollo, Pan, Eilithyia, and many others. But besides these, the Egyptians professed, as Diodorus informs us, to have other earthly gods, who were originally mortal men, but by reason of their wisdom, or the benefits conferred by them on mankind, had obtained deification. These were the first kings of Egypt; and according to this historian, many of them bore the same names as the celestial gods. He enumerates among them, Sol, Saturn, Rhea, Ammon, Juno, Vulcan, Vesta, and Mercury.

“ We learn from this relation, that the gods who are said to have reigned in Egypt, and who are placed by Herodotus and Manethon, as well as by Diodorus, at the head of the dynasties, were not the proper divinities of the Egyptian temples, but were allowed expressly to have been men who bore the same names with the celestial gods. It seems that the Egyptians had a vague tradition, like many other nations, that their most ancient kings were the offspring of the gods. They formed at a later period the chronicles of their monarchy on an artificial system, founded on assumed astronomical epochs; and having determined to fill up a certain space of time with the succession of their dynasties, they found it convenient to assign the earlier ages to the imaginary reign of these hero-gods. They arranged them in dynasties; but as the enumeration was altogether arbitrary, it was formed in various ways, and there are not two writers who give it in the same order.

“ Of all these writers, however, Manethon, as being an Egyptian priest, must be supposed to have possessed the most accurate information; and, as he wrote expressly on this subject, we may give him credit for having been more diligent than either of his rivals, in his compilation of the Egyptian chronology. If, therefore, there was any one method of stating this succession of gods that was more authentic than others, we may conclude it to be that which Manethon has adopted. We shall, therefore, on the

authority of Manethon, reckon Vulcan and Agathadæmon, called in the Egyptian language Phtas, and Cnuphis, as the most ancient of the gods; and next to them we must place Osiris, Isis, and their correlatives. To these we must add, on the testimony of Herodotus and Diodorus, Pan, Eilithyia, and Latona. These fill up the ogdoad. The dodecade, or the second order, may be completed by enumerating the gods of an inferior description, such as Ammon, Hercules, Mars, Anubis, Hermes, or Thoth, and the particular forms assumed by the greater gods, as Chemmo, the god of Panopolis, a form of Osiris, Æsculapius, a form of Serapis, and the goddesses who were forms of Isis and Nephthys. We shall thus fill up the catalogue with names which had in reality temples consecrated to them in Egypt, and had representatives among the sacred animals."—[pp. 159—161.]

Book II. treats of the philosophical doctrine, cosmogony, &c. of the Egyptians; and is subdivided into three chapters, the first of which consists of an inquiry into their exoteric philosophy respecting the supreme Deity, and the origin of the world. Amidst the mass of popular superstitions already referred to, it is a subject of curious and useful investigation, how far by any emblems or doctrines they recognised the existence of an invisible Creator, and what opinions were entertained respecting the system of the world. Dr. Prichard here adduces some fragments of Grecian antiquity, alleging that all the representations which the Orphic and Pythagorean philosophy contains, with reference to the origin of the world, were derived from the successors of Hermes; but that they have been handed down to us in a more perfect form from the Greeks than from the Egyptians. He states that—

"The sum of the Egyptian doctrine, on the origin of things, seems to be as follows. There existed from all eternity a self-dependent being, whom they term Cneph or Cnuphis, this name importing a good genius or spirit. From him was produced a finite creation, typified under the form of an egg, which represented the chaotic or unformed state of the world. There also proceeded at the same time from Cneph, a masculo-feminine principle, which animated the chaotic mass, and reduced its elements into organized forms. This being, in the masculine character, is Phthas or Vulcan; in the female, Neith or Minerva. We thus find that the Egyptians, though they worshipped the elements of nature, were not altogether without some idea of a first cause, by whose agency the present universe was called into existence; that they regarded the primitive Deity as an eternal, intellectual, and spiritual being." [p. 174.]

This summary acquires some confirmation from the sentiment which both Plutarch and Proclus report to have been inscribed upon a temple dedicated to Neitha at Sais, in Lower Egypt. Neitha, or Cneph, and Phthas, were probably only different names for the same divinity. The name in the Coptic language signifies one who ordains events. He was deemed by the Egyptians a good genius, and worshipped under the symbol of a serpent. The inscription referred to is as follows: "I am whatever is, or has been, or will be, and no mortal has hitherto drawn aside my veil; my offspring is the sun." This is certainly very remarkable; and though the two authors we have mentioned cite the passage with some diversity of language, there can be no question of its having existed *substantially*. It contains, therefore, an evidence, as Brucker has intimated, that the Egyptians acknowledged the existence of an active intelligence, the cause of all things, and of an incomprehensible nature. At the same time we must receive the affirmation of Plutarch, *cum grano salis*, when he expresses himself in such decisive and unconditional terms, that they worshipped the supreme Deity. Their notion of this being was blended with other conceptions, absolutely subversive of the spirituality of his essence, and even the supremacy of his existence; for the same Plutarch says, in quoting the words of Hecataeus, "They consider the primitive Deity and the universe as one identical being:" and Plato denominates as "an animal and a god," that living whole which, in the Egyptian mythology, is frequently represented as matter animated by the soul of the world, or primitive Deity. This conception was certainly derogatory to the character of a supreme intelligence, and incompatible with an impression of his infinity. Besides, the doctrine of Cneph was associated with those sensual images which lie at the basis of paganism, and betray at once the ignorance and debasement of the mind which has never been illuminated by the revelation of Heaven. The development of the world is attributed in the way of generation to the masculo-feminine being produced by Cneph; and throughout the system relating to the supreme intelligence, we cannot fail of perceiving much confusion, much allegory, and not unfrequent contradiction. We must admit that the idea of a supreme being, derived, as we conceive and have already intimated, from traditional testimony, in some degree pervaded, or was at least recognised in the Egyptian mythology: but unless we divest our minds of those *Christian* sentiments of the Divine essence which we have derived

from the pure fountain of inspiration, it cannot be admitted in all the force and extent which such expressions would imply, that "they regarded the primitive Deity as an eternal, intellectual, and spiritual being."

The second chapter of this division contains a view of the Egyptian notions of the alternate destructions and renovations of the world. These were supposed to have occurred at distant intervals, and in perpetual vicissitude. At the termination of each period, the whole series of the celestial phenomena, which were believed to influence the sublunary changes, were represented as recommencing in their order, and reproducing, in similar succession, the same events: the same men were imagined to be born again, and the same actions to be performed; arts were invented, and empires rose and fell as before. Traces of this doctrine are to be found in the remains of Orpheus, and it was the favourite opinion of the Stoics. Their writings contain a description of two kinds of catastrophe which are destined to destroy the world; the lesser, or partial destruction, and the greater, or more complete dissolution. The destruction by a deluge annihilates the human race, and all the animal and vegetable productions; the conflagration dissolves the globe itself, when even the gods are doomed to perish. The returns of these calamitous changes were connected with astronomical periods. All the writers associate the catastrophe of the ecpyrosis, or general conflagration, with the revolution of the *annus magnus*, or great year, a cycle composed of the revolutions of the sun, moon, and planets, terminating when these orbs return together to the same sign from which, at some indeterminate period, they were supposed to have commenced their celestial course. The Stoics, moreover, believed that human nature was destined to degenerate in every succeeding age; and that the conclusion of this career of guilt was a catastrophe which destroyed the inhabitants of the earth, and prepared the way for a new generation of innocent beings, who were nevertheless doomed, like their polluted and miserable predecessors, to the same complete moral debasement and final extermination. In these vicissitudes may be discovered the original source of the poetic fictions respecting the golden, the silver, and the iron ages.

It is sufficiently obvious that the Greek philosophers derived their ideas of the successive destructions and renovations of the world from the schools of Egypt. They occur in the principal philosophic systems; and we are assured that these, namely, the Orphic, the Pythagorean, and the Ionic,

were of Egyptian origin. Plato states distinctly that this doctrine was held by the Egyptian priests; and Syncellus; with many others, mentions their use of the astronomical cycles. The same notions, particularly that of the cataclysm, or destruction of the world by water, pervades the ancient traditions of numerous nations, who either derived it from Egypt, or from some other common fountain of information. The Hindoos universally admit this belief; and the first Purana is occupied with an account of the destruction of the world by water, from which a few individuals only escaped: and analogous representations are afterwards repeated. The ancient mythological remains of the Chaldeans, compiled by Berosus and others, give a similar narrative; and it is evident that there is no rational method of explaining the origin of the idea, without referring it to some historic record of the fact of such a destruction; for it could not possibly have otherwise entered into the tales and fables of almost every nation of antiquity. This circumstance in reality furnishes at once an exposition of the narrative, and a corroborative testimony to the truth of the Mosaic history of the deluge.

In the third chapter, we have the opinions of the Egyptians respecting the fate of the dead; their motives for embalming bodies; the ultimate allotment of the soul; and the emanation from, and refusion into the Deity. Some have supposed that the Egyptians embalmed their dead for the sake of maintaining the connexion between the soul and the body, and preventing the former from transmigrating. Servius, the commentator on Virgil, observes, "that the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connexion with the body, and might not soon be alienated: while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might be immediately restored to the general element, or return to its pristine nature." This occurs in the comment on the third book of the *Æneid*, verse 67; but, as it is divested of any authority, is only to be regarded as a conjecture. The description in the twelfth chapter of the book of Ecclesiastes, of the signs of decay and sickness, terminating in death, are supposed by Harmer to refer to the mouldering away of the mummy and the destruction of the catacomb; and, if so, seems to substantiate the representation of Servius: but the exposition in question is considered dubious, and the passage has been variously interpreted. A late traveller (W. Hamilton, Esq.) conjectures,

that the Egyptians caused their bodies to be embalmed, and placed in magnificent, and apparently indestructible tombs, in the hope of slumbering out, undisturbed, the fated period of three thousand years; after which they, perhaps, believed that the soul would return to animate the same body. This explains their solicitude for the protection of their mortal remains against decay, and the expenses their monarchs incurred in the erection of pyramids and the decoration of catacombs. But this conjecture is rendered improbable by the consideration, that it supposes their belief in the resurrection of the body, whereas no hint whatever remains of their ever having conceived of so remarkable a doctrine. Dr. Prichard thinks it on the whole much more likely that the views of the Egyptians, in embalming their bodies, were similar to those of the Greeks and Romans with regard to departed heroes; namely, an idea that these solemnities expedited the journey of the soul to the appointed region, where it was to receive judgment for its former deeds, and to have its future doom fixed accordingly; an idea which he thinks is implied in the prayer said to have been uttered by the embalmer, in the name of the deceased, as reported by Porphyry:

“ O thou Sun, our lord, and all ye gods who are the givers of life to men! accept me and receive me into the mansions of the eternal gods; for I have worshipped piously, while I have lived in this world, those divinities whom my parents taught me to adore. I have ever honoured those parents who gave origin to my body; and of other men I have neither killed any, nor robbed them of their treasure, nor inflicted upon them any grievous evil; but if I have done any thing injurious to my own life, either by eating or drinking any thing unlawfully, this offence has not been committed by me, but by what is contained in this chest.” [p. 201.]

We are somewhat inclined to differ from our learned author upon this point. There does not appear any intimation, in the prayer recited above, of the connexion between the solemnities of the funeral obsequies and the facilitating the introduction of the soul to the region of its appointed residence: but the hope entertained of an ascent to the mansions of the eternal gods seems to be founded upon the meritorious observances, and virtuous eminence of the preceding life. We should feel more inclined to the suggestion, that the Egyptian idea was to prevent the separation of the soul and body, by attaching the former to the mummy so long as it remained entire, as well as to do especial honour to

men. Hence originated their precautions to preserve it from injury, by depositing it in a place of inaccessible security. It is obviously more natural to believe that the pyramidal mausoleums were connected, rather with the ideas of preservation and of splendid distinction, than with any notion of a passage to another condition. Honour while living, and posthumous fame when departed, seem to be indigenous ideas of the human mind: they are associated with its earliest efforts, and take a deep and lasting root in all nations, so as to enter into the very elements of thinking, and to hover about the dying bed, and hang their gorgeous tapestry of hopes and anticipations around the departing children of dust: so that ambitious feelings have been the first to kindle, and the last to expire, of any of which the human bosom is susceptible, from the erection of the tower of Babel, when mankind proposed to make to themselves a *name*, to the present hour. Self-love also, another original principle of our nature, enters into the notion we are supporting; since nothing can be more gratifying than the idea of the soul continuing attached to the body after its departure, so as perhaps to revisit it, and preserve a secret link of connexion. It is the object of chief solicitude now, and might be pleasingly supposed to be so hereafter. Perhaps, however, after all, these several conceptions might have been intermingled and confused in the philosophy of the ancients.

The Egyptians believed in the existence of a peculiar mansion appropriated to the dead, a subterraneous region, to which they gave the name of Amenthes, whither they imagined the soul to proceed after death. The name signifies "the receiver and giver," indicative of its being a place of temporary abode, till it was sent to animate another body. Over this receptacle of departed souls Osiris presided in his infernal character. The transmigration was regarded by all the ancient philosophers as a sort of purgatorial punishment inflicted upon the soul for previous delinquencies. The Pythagoreans supposed that there were various orders of beings superior to men, whose souls had emanated from the Deity. The souls of the superior order were condemned to purgatorial afflictions in human bodies; and from man they taught that the soul descended to the meanest brutes, and even into plants; till, after passing through a career of punishment proportioned to its guilt, it reascended to the higher orders of living nature. Pindar intimates (Olymp. 2.) that the soul was doomed to this circuit at least thrice before it escaped from the lower world, and became worthy of the superior

regions. The passage in West's translation is so beautiful, that we are tempted to quote it, if it were only to diversify and adorn our philosophical investigations :

“ But they who, in true virtue strong,
 The third purgation can endure,
 And keep their minds from fraudulent wrong
 And guilt's contagion pure ;
 They, through the starry paths of Jove,
 To Saturn's blissful seat remove ;
 Where fragrant breezes, vernal airs,
 Sweet children of the main,
 Purge the blest island from corroding cares ;
 And fan the bosom of each verdant plain,
 Whose fertile soil immortal fruitage bears ;
 Trees, from whose flaming branches flow,
 Arrayed in golden bloom, refulgent beams ;
 And flowers of golden hue, that blow
 On the fresh borders of their parent streams.
 These by the blest in solemn triumph worn,
 Their unpolluted hands and clustering locks adorn.
 Such is the righteous will, the high behest
 Of Rhadamanthus, ruler of the blest.”

Book III. proposes to illustrate the Egyptian mythology by comparing it with the superstitions of the East. The first chapter contains two brief preliminary sections ; the former intimating the superior advantages of our countrymen, for becoming acquainted with the Hindoo science and religion, through the medium of native pundits, which have been exemplified in the successful researches of the Asiatic Society, over the investigators of Egyptian lore ; the latter furnishing some general observations on the history of the Indian mythology, which issue in the second chapter, the whole of which is a translation of the most important of the remarks introduced in a treatise, published in Germany, by Mr. F. Schlegel, on the “ Languages and Philosophy of the Eastern Nations.”

The first curious subject of investigation is the doctrine of the emanation and transmigration of souls. The foundation of this system is to be found in the Code of Menu, which is at least coeval with the earliest specimens of European literature. It constitutes the basis of the laws and institutions of the Hindoos, and of the Indian sages and mythology.

“ We must be especially careful,” says our German author, “ not to confound the doctrine of emanation with pantheism. To those who are only familiar with the more logical forms of the recent philosophy of Europe, the bolder figures and more

lively expressions of the Oriental system may be mistaken for pantheistic doctrines. These different schemes may, indeed, frequently be found connected in later times: yet the original difference is very essential; since in the old Indian system individuality of existence is by no means subverted or denied; the reunion of particular beings with the divinity is only possible, and not necessarily implied. The perversely guilty are represented as remaining for ever cut off, and cast away; or, if we adopt a more recent phraseology, which is however strictly congenial with these ancient doctrines, the eternity of hell-torments is by no means irreconcilable with the system of emanation, but rather constitutes an essential part of it. With respect to the relations of good and evil, no doctrines can be more directly opposed to each other than the system of emanation and that of pantheism. Pantheism teaches that every thing is good, because every being is a portion of the one great soul, and all actions are performed by his immediate agency; that every appearance of what is called wrong or evil is a mere deception. Hence the pernicious influence of this doctrine on life and manners; since, whatever impression we may aim at producing by speciously sounding phrases, still, if the heart be only faithful to this debasing philosophy, it will regard all human actions as indifferent; and the eternal distinction between good and evil, between right and wrong, will be confounded and obliterated. It is far otherwise with the doctrine of emanation, which describes 'every being as wretched by its own guilt, and the world itself as debased and corrupted, as a scene of ruin and lamentable decline from the beatitude and perfection of that being from whose essence it emanated.' [pp. 228, 9.]

The Hindoo mythology comprises, further, a belief in astrology and the barbarous worship of nature. Astrology, with all its auguries, incantations, forebodings, and magical arts, exercised a remarkable influence among the Oriental nations, and has extended no inconsiderable dominion over the human mind, even to modern times; and with the same combinations the worship of the heavenly bodies was connected with that of brute animals among the Egyptians. Unenlightened reason is easily diverted from the worship of God to that of his works, and the elements of the visible universe; and these occupy a large space in the ancient Indian superstitions. The rites of Siva, represented sometimes as the source or element of destruction, sometimes as the generative principle of the physical world, and regarded as a mere animal nature; and those of Durga, or Kali, exhibit and combine every emblem of death, impurity, revelry, and bloody sacrifice. All the false gods, at whose shrine

human blood has flowed in different regions, have an evident affinity to these Indian gods, as the Baal and Moloch of the Syrian and Phœnician tribes, and the Hesus of the ancient Gauls. The *lingum* and the *yonî* were found among the Egyptians, and Herodotus derives from them the use of the *phallus* in the festivals and emblematic representations of the Greeks. The Phœnician Astarte, the Phrygian Cybele, the Ephesian Artemis, and the German Hertha, may be considered as counterparts of the Indian Bhavani. In Babylon, and the dependencies of that empire, Mylitta was known as a goddess of a similar character, among the Armenians termed Anaitis, and by the old Arabians Alilath. The foundation of the religion prevalent among the Greeks and Romans was the worship of the powers of nature, which was derived from the Orientals, but presented itself among them in a less precise and systematic form.

The doctrine of the two principles, and the eternal warfare between good and evil, forms, according to Schlegel, the third era of mythology. The spirit of this system, observes Dr. Prichard, is altogether *idealistic*: the notion of self-existent conscious being is common to all the Indian schools, as the derivation of all material natures from spiritual essences has the firmer and more extensive hold the higher we ascend in the history of Oriental philosophy; so that in the same sense almost all the doctrines of the Eastern sages may be characterized by a similar designation. The coincidence of this doctrine with that in the West, termed idealistic philosophy, consists in the circumstance of energy and life being regarded, by the sages of this school, as the only principles essentially vital and operative; while absolute repose and *inertia* are viewed as negative elements, or the principles of death and annihilation. The materialism of this system is essentially different from that which we have just contemplated, as involving the consecration of the symbols of impurity and destruction; it presents only the most beautiful elements of fire and the solar light, and the energy of life and of the soul. The seven *genii* of the elements, and chief powers of nature, stand round the throne of their ruler as his first subjects; the heaven is peopled by the Feruers, or divine prototypes of created things; and Mithras, the star of day, is the friendly mediator between mankind and the divinity; whilst, instead of bloody offerings, the pure *hom* and *miedz* are distributed on the altar, to indicate communion with God by the best productions of the earth. Heroes are worshipped, as benevolently undertaking to annihilate giants and infernal

spirits; and a general air of mildness and benignity is diffused over the entire system; to which style of philosophy belongs the best and most attractive part of the Indian mythology.

The principles of *pantheism* are discernible in the doctrines of the Indian Buddhists, which, at a period of a thousand years from their origin, and nearly corresponding with the Christian era, were introduced into Tibet and China, and have still a very extensive prevalence in the eastern peninsula. They consist, in fact, in an abstract conception of the infinite Being, which leaves him without attributes, and reduces him to a mere phantom; a system which originated, evidently, in metaphysical refinement. The doctrine of the Sanchya school, which is the source of the sect of Buddha, is entirely pantheistic. All beings are resolved into the great One, the supreme Bramhe, the object of intellectual apprehension, which is defined as a condition of indifference between existence and non-existence. Dr. Prichard quotes several passages from the Vedas, in which the departments and elements of nature are identified with, or included in the description of the Deity; but remarks, that though the oldest Hindoo scriptures contain passages of this nature, which seem to identify the Deity with the world, they also deliver explicitly the doctrine of creation in the true sense; that is, they declare the prior existence of an eternal and spiritual being, who called forth the material universe by an act of his will, and gave origin, successively, to all subordinate souls.

"It is a remarkable circumstance," he observes, "that the pantheistic representation of the Divinity is found combined, or rather confounded, with a dogma so distinct from it, and which seems so opposite in its nature, as the system of emanation. Yet such is the fact. The essential and original doctrine of the whole Indian system of mythology, on the various development of which the tenets of all the different sects are founded, is the emanation of subordinate natures from a primeval and spiritual being. The pantheistic representation of this being cannot have been coeval with that system. It betrays a different style, or mode of philosophizing, and can only have had its origin in a corruption of the doctrine of emanation, or in the expansion of its principles into a new and distorted form. We shall venture to consider the development of this last system of ideas, as marking a second era in the history of Oriental philosophy. We shall assign the third rank in the succession of religious or philosophical conceptions to materialism, or the worship of the visible elements and departments of the universe. This place seems, indeed, to belong to it, according to the natural and obvious progress of superstition. The connexion of

pantheistic representations with the worship of Nature scarcely requires to be elucidated; the whole frame of the universe being included in the idea of the divine essence, and the departments of the world contemplated as integral parts of it, the latter came, by a very easy transition, to be regarded as separate or subordinate gods: hence the deification of the elements and celestial bodies. But the worship of material objects, as derived from this source, bears a very different impression from the rude superstitions of barbarous people, who have no other conception of the Deity than as the visible orb of the sun or moon, to which they address their adorations, looking upon them as living bodies, and the voluntary and beneficent dispensers of light and heat. From the worship of the stars, according to the more philosophical or systematic ideas of those who regarded them as particular portions of the animated and deified universe, there naturally originated certain notions respecting the influence of these agents on the destinies of mankind and the revolutions of events. Thus judicial astrology and magical incantations became an appendage of this ancient superstition. All these varieties in the religion of the Hindoos must be referred to a very remote era. The systems of emanation and pantheism have been traced already to the Vedas. The germs of a wild and sensual materialism are very conspicuous in the institutes of Menu." [pp. 257—9.]

Dr. Prichard differs, we think with good reason, from the arrangement of Schlegel, while he admits, that on reviewing the whole of the evidence hitherto obtained, concerning the origin and relative antiquity of the various modes of Indian superstition and philosophy, the outlines of their history by that author are confirmed and completed in the most important parts. The oldest doctrine of the East is the system of emanation and metempsychosis. Then arose pantheism, and became blended with it in the Vedas; and this again introduced hylozoism, and the deification of the visible elements, or the worship of nature: and from the latter sprung, blended with the veneration of heroes as incarnations of the gods, the superstitions of the Saivas.

The third chapter in this book contains, under various subdivisions, a comparison between the succession of superstitions in the East, and the history of mythology in Egypt. We regret here that our author has not sufficiently adhered to his proposed inquiry, but perplexes and diverts the attention, in some degree, from the question of immediate importance to certain antecedent statements and collateral investigations. These indeed are not entirely unconnected with the general subjects; but should rather have been disposed of under some other division, since philosophical

accuracy requires as concise and closely compacted an arrangement of argument and fact as can possibly be attained. The first section, for instance, on the general resemblance between the Indian and Egyptian mythologies in the conception of the Divine nature, having no strict connexion with the *succession* of superstitions, we must consider as misplaced, and it might more properly have appeared among the preliminary or general observations. We might then have traced the forms of Eastern mythology to which the superstition of Egypt is particularly related, and witnessed the comparison between the Indian Iswara or Rudra and Osiris and Typhon, and between Bhavani and Isis; and seen the relations of the fables respecting Vishnu in the Indian fictions and the mythology of the Egyptians. After disposing of these, we are led to survey the esoteric philosophy of Egypt in comparison with the doctrine of the Hindoos in the earliest periods; and this investigation casts a light upon the relations subsisting between the two systems, and the analogy in the revolutions of doctrine in the Indian and Egyptian schools. The general inferences are these,

1. The priests and sages, both of the Egyptians and Hindoos, in the earliest period of profane history, acknowledge one eternal principle as the origin of all other beings, and to which they were at some time to be reunited. This belief in the existence of a Deity seems coeval with the earliest records of their respective antiquities.

2. This doctrine was properly, according to Dr. Prichard, a system of religion, not merely a theory of speculative philosophy; contemplating the Deity not simply as the author of the universe, but as a moral governor of the world, whose dispensations were so arranged as to reward the virtuous and take vengeance on the guilty. The present state was represented as a scene of purgatorial punishment, and the destined means of restoration to primeval innocence and felicity.

3. If the principles common to the most ancient systems of religion are to be deemed the elements of a primitive faith, we must ascribe to the theism of the first ages a triple distribution of divine attributes, or the doctrine of a triad of persons or manifestations of divinity.

It is observable that the earliest faith of nations is at the same time the most simple form in which it appears; in subsequent periods it becomes complex and impure, associating with it the grosser forms of human conception and practice. It is not, therefore, the product of man; in that case it would improve, instead of deteriorating, as man advanced in refine-

duals in apparent opposition to each other, it cannot for a moment be conceded, that there is any thing in the principles upon which they proceed really contradictory. Sound philosophy and genuine Christianity are not at variance: the variance is between the latter and "philosophy falsely so called." Religion is founded in the highest reason;—reason is her ministering angel and chosen friend; though her *superior* associate sometimes wraps her radiant form in mysterious glory.

Were it even found, therefore, that the discrepancy in question existed; that the Egyptian and Mosaic records were essentially different, it would bespeak a prejudiced, if not a feeble mind, to pass at once to the inference that the Scriptures have mis-stated the origin of the world, or the antiquity of the human race. An inference so momentous could not with any tolerable plausibility, much less with triumphant force, be deduced from the single, and comparatively unimportant fact of this discrepancy; though it might justly lead to a still further and more critical examination of the subject, in a minute and detailed comparison of the bases upon which their respective chronological superstructures were reared. To conclude at once, that because they differ the Mosaic representation must be wrong, would be illogical and irrational; especially when such a conclusion would, at least in some degree, affect the great question of inspiration. Whoever should travel through these documents, and find himself, even by apparently natural and necessary deductions, upon the brink of such a fearful precipice, would in all reason pause, and carefully retrace his steps, to see if he had not mistaken his road, turned inadvertently into some by-path, and become entangled in a wilderness. Nothing, surely, could be less wise, or more dangerous, than to fling away all the hopes which Christianity inspires; to sacrifice the joys of religion; to admit the insecurity of its foundation, and the chimerical character of its pretensions and its promises, its present pleasures, and its future prospects; to yield to the clamorous demands of a baptized and covenanted infidelity the truth of those histories, and prophecies, and miracles, which have astonished so many centuries of time;—of those doctrines which have consoled so many pilgrims on their journey to the skies, and have been exhibited and honoured in the lives of so many illustrious individuals, upon scriptural record;—of those precepts which have guided them through the intricacies of moral inquiry, and the labyrinth of mysterious circumstances in which they have been involved; and over all of which is thrown the ineffable charm, the unearthly

brilliancy of inspiration, so as to become like "apples of gold in a picture of silver;"—nothing, we affirm, could be more absurd, than to sacrifice all these considerations to the supposed, or even detected, error of a date; or, in fact, to make them dependent on a question of mere chronology.

We must not, at present, so far deviate from our direct purpose, as to enter upon the inquiry to what extent errors of this nature exist, or in what measure they may be supposed to have arisen; but, it would be easy to meet the objector on any ground he might choose to assume, and repel him, as every assailant of revelation has been, and ever will be repelled, with irresistible evidence: we have only now to remark, that the *system* of chronology assumed in the bible is *not* impugned by the discoveries which have been made in foreign and ancient chronologies; on the contrary, it is, as a whole, fully corroborated. The difficulties which have perplexed the minds of those who have diligently investigated the subject, have originated chiefly from the ridiculous errors of the Egyptian and other chronologists, who, either from inconsideration or design, from the love of ease, or from the love of the marvellous, have distorted some facts, invented others, and filled up the chasms of history with their own conjectures. Our author has succeeded in shewing, that there is no real disagreement between the Egyptian and scriptural records, although the former are exceedingly confused; and that the antiquity assumed for the Egyptian nation, by themselves, is *within* the Septuagint period of chronology. In the first part of this essay, we are furnished with a general account of the sources of information, and a compilation of materials. At the age of Moses, the first great epoch of history, "we take our stand," says Dr. Prichard, "as on a high watch-tower, the last of a long chain of posts, and direct our view over the obscure region beyond." The inquiry is, Whence proceed those gleams of light which are dispersed over the distant field? and it seems sufficiently evident, that the genealogical tables and family records of various tribes are embodied from written archives, in the books of Moses, in the manner in which similar documents were afterwards constructed by the evangelical historians. Hence arises the connexion, discoverable between many fragments of profane history and the narratives of Genesis. Moses appears to have collected together original records, bearing every mark of authenticity, which furnish a chain of narrative, leading back to the very infancy of the human race. The most ancient compilers of history known to us were a thousand years posterior to Moses; and hence no pagan

nation can be brought into competition with the Hebrews, on the point of authenticity: but immediately next to them, though still remote, may be considered the Egyptians. Our author very judiciously examines the remains of their chronology, to estimate the external evidence of their authenticity; and then compares these documents with each other. After adverting to the well-known names of Manethon, Syncellus, Eratosthenes, and others, and producing their chronicles, he proceeds, in the second part, to his analysis. His method is to begin with the later dynasties which fall within the era of general history; and he deduces his conclusions from those historical synchronisms, which alone can furnish a satisfactory clue, and which mutually illustrate each other and the Mosaic record. After, however, comparing together the dynasties of the old chronologists and the history of Moses, and settling the question up to the period of the Exodus, in which the accession of the eighteenth dynasty of Manethon synchronizes with tolerable accuracy with that event, (that is within about fifty years), so that the Tethmosis of that author appears to have been the king of Egypt who persecuted the Hebrews in the early life of Moses, and from whom he fled to Midian; still the period of the earliest dynasties remains too great; and it is with reference to that, chiefly, that the best chronologists have exercised their ingenuity. Sir John Marsham's celebrated hypothesis is, that Egypt in the earliest times was divided into several distinct kingdoms, and that the chronicle contains several different successions of kings; that the dynasties of Diospolites, for instance, give a series of princes who ruled over the Thebaid, and were coeval with the other dynasties of Memphites, Elephantinites, and Thinites; by which means this chronicle may accord with even a lower computation of antiquity than that of Eratosthenes.

To this our author objects, that it is entirely gratuitous to suppose that Egypt was ever divided into several independent kingdoms, and contrary to the whole tenor of Egyptian history. Though the Egyptian kings are mentioned in Scripture under the common designation of Pharaoh, we do not find more than one Pharaoh at a time; and if, he thinks, such had been the condition of the country, some trace of it would have appeared in the Hebrew histories, considering the intimate connexion subsisting between the two communities. The Greek authors give no intimation of the kind, and the testimonies of Herodotus and Diodorus are directly adverse. But Dr. Prichard remarks, that though there is no historical ground for Sir J. Marsham's conjecture, respecting

the division of Egypt into independent monarchies, there are, nevertheless, facts connected with the construction of the chronicle which lead to nearly similar conclusions. He then proceeds to detail his own opinion, which he states to have originated in some circumstances in the chronicle itself, which attracted his attention. It is briefly as follows:—

Manethon and Eratosthenes derived their information from registers, which were kept, it seems, in the temples, in several different nomes or provinces of Egypt; some at Memphis, some at Diospolis and elsewhere. Here then is a source of discrepancy in documents compiled by writers deducing their materials from different quarters; for many circumstances might occasion differences in these various registers. Memphis, for example, was taken possession of by the shepherds, and remained some time under their yoke; and Diospolis or Elephantine was occasionally subject to the Ethiopians. It might happen that provincial governors would revolt, and for a time assume independent sway; and would then inscribe their own names on the records of the monarchy, in the place of their superiors. In the names of kings variations might happen, from the imperfection of alphabetic writing, the difference of dialects, the multiplicity of names given to the sovereigns, and the substitution of magnificent titles for proper appellatives: so that, although Memphis and Diospolis were, in general, subject to the monarch of all Egypt; yet the series of kings, as exhibited in the registers of Thebes, might differ materially from that of the Memphite records. Some evidences, moreover, are adduced of the historian having filled up some of the chronological chasms, by compilations from different records, and by some obvious repetitions: and from other considerations, it seems that the early part of Manethon's chronicle, instead of containing one continued series of kings, consists, in reality, of several coeval successions. By this means, Manethon's scheme, and the old chronicle, and the laterculus of Eratosthenes, are reconciled; and the longest succession of their dynasties falls within the lowest period allowed by the latter for the antiquity of the Egyptian monarchy. A computation upon this point of time is then formed, by viewing the connexion between the earlier and later parts of the Egyptian chronology.

"We have already shewn," says our author, "that the beginning of the reign of Sesostris or *Ægyptus* is to be dated at 1350 B. C. The whole series of Eratosthenes, from Menes to the last king whose name is set down, occupied, as Syncellus says, 1075

years. From this sum we must deduct 68 years, for the length of the two last reigns, and the interval between Menes and Phrouron will be 1007 years. Now if this Phrouron, whose name is interpreted "The Nile," be really the same as the *Ægyptus* or *Sethosis* of Manethon, we have only to add 1007 years to the date before mentioned, in order to ascertain the time when Menes began to reign, and the record of the Egyptian monarchy commences. 1350 + 1007 amount to 2357. This date falls short of the lowest epoch deduced from the Old Chronicle, by upwards of 50 years; but the difference is less than we might expect. If this computation is correct, Nitocris must have died just 40 years before the Exode, and Thyosi-Mares was the Amenophis who was drowned in the Red Sea. Perhaps some confirmation to our hypothesis will be found in the coincidence of the date of this king's death. If we compute upwards from Nilus, supposing him identical with Sesostris, we find that the end of the reign of Thyosi-Mares falls just six years before the Scriptural date of the Exode; an error so small as this may be considered a remarkable instance of agreement. It must be remarked, that if the coincidences noticed in this section should be regarded as merely accidental, the conclusions obtained in the preceding pages will be in *no way** affected; and it may still be allowed that we have determined, with a tolerable degree of precision, the antiquity of the Egyptian monarchy, by comparing the Old Chronicle and that of Manethon with the laterculus of Eratosthenes. The analogies traced in the former sections appear to be so strong as to lie beyond the reach of merely accidental coincidence. This cannot be said of those which we have last surveyed; though I confess that I am inclined, on the whole, to regard even the latter as too distinct and too numerous to be the effect of chance." [pp. *118, *119.]

After considering the two schemes of Sir John Marsham and our present author, we incline to give the preference to the latter; the details of which are ingenious, and upon the whole satisfactory. It is, indeed, like the former, partly conjectural, as must be every calculation of the kind which relates to so remote and clouded a period. Still there is a basis of at least strong probability upon which the argument is founded; and it is pursued in that spirit of patient research which, while it bespeaks modesty and industry, must ever prove conducive to the interests of truth. From the skies truth has descended in the form of inspiration. Happy they who engage in advocating her cause, and promoting her

* *No'wise, adv.* [no and wise; this is commonly spoken and written by ignorant barbarians, *noways.*] Not in any manner or degree.—*Johnson's Dictionary.*—EDIT.

glory! Theirs it is, to enjoy the felicity of a good conscience; and theirs it *shall be*, to wear for ever the laurelled honours of a complete and everlasting victory!

An Essay on the Evils of Popular Ignorance. By John Foster. 8vo. pp. 317. London, 1820. Holdsworth.

WE participated most sincerely in the pleasure which must have been experienced by every reader of Mr. Foster's former Essays, on hearing of the appearance of another publication by that very eminent writer. The subject to which it relates is in the highest degree important; and the feeling excited by it, though usually one of a melancholy nature, is yet such as, with all its gloominess, a benevolent and pious mind would hardly wish to suppress. There certainly is not in this volume that peculiar attraction which belonged to the preceding Essays, the attraction of novelty, and one might almost say, entire originality of subject. The present subject strikes not immediately upon the mind with the vividness of a first impression, as of something unknown and unthought of before; but it is one, on the contrary, of which all have heard, which all have in some measure considered. Still the views here presented of it are such generally as would occur to few, and in some instances, perhaps, to none besides the author. To an attentive observer of the human character this work will afford ample assistance in some of the most useful inquiries he can possibly pursue; whilst to the Christian philanthropist it will give scope for enlarging the sphere of his benevolent purposes, and shew him, perhaps even more clearly than he has ever before seen it, the necessity of those efforts he is assiduously making to diffuse the benefits of information among the ignorant and the poor. It possesses also particular interest and momentousness at the present period, both from the state of society, with its variety of events, and burdens, and sources of disquietude; and from the noble exertions of so many individuals, and even of the senate of our country, to extend the blessings of education to every class of the people. Nor must we omit to mention, that it claims to be regarded with serious and careful attention, from the discovery which it every where affords of the intimate connexion and mutual dependence subsisting between an enlightened understanding and genuine Christianity.

This treatise is perhaps faulty from its length, and is certainly less agreeable in the perusal than it might have been, from the undivided continuation of its reasonings through its whole extent, without the relief which would arise from the distribution of its very diversified and valuable matter into different portions, distinguished, as was the case in the writer's former production, by some specific note of separation. The circumstances stated by Mr. Foster in his advertisement will indeed sufficiently account for this omission; yet we cannot forbear wishing that it had rather been supplied. The author there informs us, that the work itself grew, in a considerable degree, out of the topics of a discourse delivered at a public meeting assembled in promotion of the object and means of the Bristol Auxiliary British and Foreign School Society; and that, as was natural on such an occasion, it was introduced by a passage from the Bible, serving, indeed, rather as a motto than as the formal basis of the discourse. This motto was appropriately chosen from *Hosea*, iv. 6. "My people are destroyed for lack of knowledge;" and the discourse was some time afterwards committed to writing, with a view to its publication; but the materials being found too bulky to be compressed within the limits of an ordinary sermon, the far more judicious method was consequently adopted, of presenting it to the public in the shape which it now bears.

The essay itself commences by a striking reference to the wonder and self-reproach arising from the thought, that we can hear and speak of the destruction of the people with so little emotion. After dwelling briefly upon the evil consequences of such insensibility, our observation is directed to the laborious effort requisite to our arriving at any distinct conception of the magnitude of those advantages we have ourselves derived from the impartation of knowledge. And this is finely illustrated by the analogy between a well instructed mind and a fertile country, and the difficulty with which the admiring spectator is supposed to trace the history of the latter backwards in imagination through all the successive stages of its improvement, from its present luxuriance and beauty, to its earliest state of barrenness and desolation. Adverting next to the character of the ancient prophets, and the nature of their office, as consisting so greatly in warnings and denunciations of evil, the author is led to refer particularly to the prevalent ignorance which, from the whole tenor of their writings, is seen to have existed among the people, even amidst all the advantages of such instruction. A re-

markably original and impressive explanation is then offered of that lamentable fact, which is made to arise from no other cause than that their instructions proceeded immediately from God, from whose teaching the alienation and depravity of the human mind turned instinctively aside, revolting with disgust and hatred from so near a communication with its Maker.

A little farther onwards we meet with some most valuable remarks on the necessity of uniting one useful truth with others to which it is in any way related, in order that each may produce its proper effect; and tending to shew, that otherwise the truth which is really known will be to so great a degree incapable of duly exciting its individual influence, and may become so far perverted from its just direction, as to have an operation in no respect different from that of absolute error. All the preceding illustrations are naturally taken from the situation and character of the Jews, as being the people immediately referred to by the prophet from whom the motto was derived; and this portion of the essay is concluded by a very energetic application of the words of our Saviour, "If thou hadst known, even thou, in this thy day," &c.

The author now proceeds to display the dreadful nature and consequences of ignorance in the case of the heathen; and offers to our view a picture, peculiarly lively and accurate, of the origin and the gross infatuation of some parts of the ancient systems of mythology. He goes on to shew, that men, whose mental condition was so debased as to admit with ease the belief of all these absurdities, and whose active principles could allow them to indulge, without remorse, the necessarily attendant vices, must have been unhappy. The conclusive reasonings advanced in support of this position are worthy of particular regard. It is a most important point, to prove that a state of ignorance and guilt is really a state of suffering; for nothing is easier than to say of nations not yet visited with the light of Christianity, or even of irreligious and thoughtless individuals among ourselves, "They are happy as they are, why disturb them? why talk to them about privations which they do not feel, and sorrows of which they are said to be the subjects, and yet have never known? Can they possibly be miserable, and yet themselves remain unconscious of their misery?" Now this is indeed, we are disposed to think, a reflection very often excited in the minds of sceptical and inconsiderate persons, while listening to such statements as the following: "Thou sayest,

I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Mr. Foster has done considerable service, therefore, by meeting this objection fully, and shewing, with respect to one case, what is on the same ground equally certain in relation to all others, where the essential principles of knowledge and religion are wanting, that "to have been thus was suffering."

He then glances for a moment at the imposture of Mahomet, of which he justly says,

"It is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination and even a fanatic zeal not to receive one new idea." [p. 48.]

While adverting to this fact, it ought to be strongly impressed upon the mind, that ignorance, in the case of Mahometanism, is systematic, and necessary to its being; that it is neither the accidental condition of a few only of its disciples, nor encouraged by the folly or the illiberal selfishness of some particular teachers alone among its more popular sects, but the very basis on which the whole of that astonishing structure of falsehood and tyranny rests for its support. Such is by no means the case with the ignorance found amongst Christians, nor the efforts made by some classes of their leaders to confirm and perpetuate its influence. Here it is adventitious, and altogether unconnected with the essence of the system; it is even destructive of it; and though it may tend to cherish something which assumes its name, and is substituted in its place, as it did during the reign of popery, yet so far as its power is extended, there must always be an equal destitution of all that deserves the name, or is able to produce the real effects of Christianity.

Reference having been made to the wretchedness of the intellectual state of the people denominated Christian, during the long course of ages preceding the Reformation, we are next led to contemplate the Reformation itself, the gratitude it ought to excite, and the slow progress made by its benefits over the bulk of the people, with some of the reasons of their tardiness; particularly this, that men in general had not been instructed to judge for themselves of the superiority of one form of religion over another; but their choice was to be determined by authority, and the same authority was often found leaning successively to opposite sides of almost every question.

The age of Elizabeth is next described ; and the error into which we are prone to fall, by taking the high mental cultivation of a few illustrious persons, such as Cecil, Walsingham, Shakespeare, Spencer, Sidney, and Raleigh, for the state of the whole population of the land. This is an error, that, however palpable, when once fairly detected, is, like many others, capable of imposing on us to a very considerable extent, without becoming so much as once the object of our suspicion ; and will be found to relate not to that period only, but to all those which are distinguished in the history, either of our own or other nations, as the eras of exalted genius and national glory. Perhaps it operates in no instance more directly and powerfully, than in the judgment we are apt hastily to form concerning the state of the Greeks and Romans at the respective epochs of their highest martial and literary splendour. A few were indeed raised to the utmost elevation of taste and intellect ; and these are made the standard of our estimate concerning the whole condition of the people in those ages, while in reality the largest class, a class exceeding, beyond all assignable proportions, the number of those who were thus distinguished, was sunk into the most abject and the grossest superstition, with all the perversion and wretchedness that such a state of things was calculated to introduce into every department of private and social life. Taking this view of the subject, (the only correct one,) the aspect of the world in every age will excite in the mind of an accurate and serious observer feelings of a very pensive and solemn kind ; for what is that age, where is that country, which, when its whole state is examined, and the few honourable names of its heroes, its statesmen, its philosophers, its moralists, are excluded from the account, will not present a scene wherein the elements of knowledge and virtue exist but with a most limited and precarious being, and so as to call up in his mind the embarrassing inquiry, what is after all their actual amount of influence, in fitting the great mass of society for any useful purpose in the present, or a state of enlarged intelligence and spiritual happiness in a future life ?

Our view is now directed to the brighter day of Swift, Addison, and Pope. The prospect is indeed less appalling than before ; but the shades of retiring night linger still with chilling and melancholy gloom on the skirts of the horizon, which the light of science, and even the lovelier radiance of genius, are insufficient to dispel. A striking proof of this just though unwelcome statement is gathered by the dis-

criminating mind of Mr. Foster, from the appellations employed by the writers of that period to designate the great body of the people: "the mob," "the vulgar herd;" &c.; and another from the slow circulation of those literary productions, at their first appearance, which are now regarded with veneration, as memorials of the best kind of human greatness.

It was natural here to anticipate an objection, that the state of things already represented was too gloomy not to have attracted the notice, and called into action the benevolent efforts of former legislators and philosophers. But the objection is triumphantly overthrown, by reference to the detestable traffic which not long since possessed so much of importance and of public interest, even in this country, as to have its place duly assigned in the catalogue of authorized commercial enterprises, by the name of the slave trade; constituting, as it did, a branch of lawful speculation, and an indelible national reproach. This reference introduces the following observation, applicable to a great variety of other cases scarcely less than to that immediately alluded to, and which exhibits before us one of the most singular among the numberless anomalies of human judgment:—

"The being sensible of the true characters of good and evil in the world around us, is a thing strangely subject to the effect of habit, not only in the uncultivated bulk of the community, but also in the more select and responsible persons. The highly instructed and intelligent men, through a series of generations, shall have directly within their view an enormous nuisance and iniquity, and yet shall very rarely think of it, and never be made restless by its annoyance; and so its odibusiness shall never be decidedly apprehended till some individual or two, as by the acquisition of a new moral sense, receive a sudden intuition of its nature, a disclosure of its most interior essence and malignity,—the essence and malignity of that very thing which has been offering its quality to view, without the least reserve, and in the most flagrant signs, to millions of observers.

"Thus it has been with respect to the barbarous ignorance under which nine tenths, at the least, of the population of our country, have been, during a number of ages subsequent to the Reformation, surrendered to every thing low, vicious, and wretched." [pp. 78, 79.]

All that had been said is confirmed by an appeal to the effect produced by the labours of Wesley and Whitefield, with the strangeness and novelty of their doctrine, to the illiterate portions of society, though it was what, in professing to be

Christians, they in effect professed fully to believe. We rejoice, with the author, in every additional tribute to the venerable, though, alas! too long insulted memory of these excellent men, and their coadjutors in the work of renovating, for such it really was, the whole intellectual and spiritual condition of a very large number of our poorer countrymen. Those are the philanthropists, those practically the philosophers, who know how to adopt, for the improvement of mankind, the only expedient which can ever become applicable to their circumstances, the agency which alone can penetrate through the opposing panoply of ignorance, brutality, and sottish stupefaction, which fences such multitudes round on every hand against all other methods of benevolent approach; and it is with no small degree of exultation, that we now find the names of those by whom this change was actually effected becoming known to some descriptions of literary society, to which their apostolic zeal; their voluntary abandonment of ease and honour; their resignation of the delights of science, and the charms of polished life, for the company of the vulgar, and the laborious instruction of neglected, but immortal beings; their honest independence, when it was in the confession of odious truths, and their unquenchable ardour, when it was in the diffusion of the principles of the Gospel of Christ that they were exerted, would form but slight and ineffectual recommendations. Mr. Foster attempts to estimate the probable amount of benefit already received from their benevolent labours, and the improvement that has taken place in the state of the people subsequently to the commencement of their career. He enumerates particularly the following sources of advantage, as connected with the increase of knowledge. The extension of the system of preaching by their immediate followers; the progressive formation of a serious, zealous, evangelical ministry in the established church; the rapid extension of the dissenting worship and teaching; the employment of Sunday Schools; the circulation of tracts and periodical miscellanies; the wider distribution of the Sacred Writings; the establishment of schools for general education, in addition to those taught on the Sabbath; and the change which has happily occurred in the character of the books designed for the instruction and amusement of children, which we cannot deny ourselves the pleasure of describing by his own beautiful and appropriate simile:—

“ Knowledge, which was formerly a thing to be searched and dug for, ‘as for hid treasures,’ has seemed at last beginning to

effloresce through the surface of the ground on all sides of us." [p. 96.]

Having concluded the survey of the past, the author now comes to describe the still remaining ignorance which over-spreads the great majority of our people. And here he justly warns us to expect that we shall have still before us a very melancholy spectacle :—

" Even that proportion of beneficial effect which actually has resulted from this new creation and co-operation of means, but serves to bring out to view, in more ungracious manifestation, the ignorance and debasement, still obviously constituting the character of immensely the greater part of the population of our land ; as a dreary waste is made to look still more dreary by the little inroads of cultivation and beauty in its hollows, and the faint advances of an unwonted green upon its borders." [p. 97.]

He passes on to consider several of the most prominent evils of an uneducated state of the people : such as, first, the absence of any thing in the nature of an estimate of the life before them ; next, that they are abandoned in a direct, unqualified manner, to seek their chief good in sensual gratification, with the consequent hopelessness of the task of offering to their view those nobler objects which are appropriate to the spiritual being, for that these are not sufficient for more than an instant so much as to divide their attention ; then, that they are possessed only of a rude, limited, unsteady, and often perverted sense of right and wrong in general. Here, too, his remarks have all the weight, the clearness, and the interest which on such a topic might be expected from such a writer. Few questions demand more serious attention, than that which relates to the integrity and sufficiency of the intimations of conscience in the case of those who are found to be habitually perpetrating the grossest crimes. It is by this evidently, as the grand principle of correction and restraint within, that they must be judged before God for the violation of their duty. This is adduced by the apostle Paul as the great rule of condemnation or acquittal in reference to the heathen : and where gross ignorance still prevails, and in some instances inevitably, respecting the most sacred and fundamental truths of the Christian system, even in countries professedly Christian, men are practically in the same condition as the heathen, notwithstanding any difference of outward circumstances. By this rule, therefore, such must be acquitted or condemned ; and yet it cannot be denied that it is utterly inadequate, as

it in fact subsists in a dreadful number of examples, to direct them in the due performance of their duty. In what degree, then, is it to be regarded as a sufficient standard? Mr. Foster most cogently argues, that it is not, in the case of such persons, equal to the enforcement of any just or solemn notion of the greatness of God upon their minds, nor able to restrain the disposition to sin, nor to impress the sense of guilt after it is committed; that their most numerous recollections of the Almighty are probably as of one who has oppressed and wronged them, and against whom they have a quarrel upon this account; that they have but very little notion of guilt, or possible guilt, in any thing but external practice: and still that all this is not the lack of natural capacity to discern between right and wrong, but, on the contrary, that they have a remarkable shrewdness in evasion, and in justifying themselves against accusations on this score: consequently, he argues, the accountableness of such persons must continue to exist in all its awful extent, while yet the illumination of their consciences may be lamentably defective and obscure.

The author comes now to shew the injurious effects of the lack of knowledge, in the several parts of the economy of life; in the degraded state of domestic society; in the fact that the mental rudeness thus produced puts those who are its subjects decidedly out of communication with the superior and well-educated classes;—in the way in which it affects men in regard to the most important concern of all, religion. The degradation of the popular sentiments is here displayed in a manner calculated to affect the mind most deeply, and to shew that, however we may hastily conclude as to the amount of information generally possessed upon this great subject, it is circumscribed within limits too narrow for any purpose of practical utility.

Mr. Foster afterwards supposes an experiment to be made by some benevolent visitant, for the purpose of ascertaining the extent of knowledge existing amongst the members of a poor family on matters of religion. The same fault appears in this, as in some other of the author's descriptive passages, where little circumstances, though abundantly natural and characteristic, are heaped up too much on one another; while the effect of the whole is lessened, rather than augmented, by their number and their minuteness of specification. We have likewise to make this observation, however reluctantly, on the very next paragraph, which contains an unusually clear delineation of the embarrassment

and difficulty experienced by a preacher, zealous to do good, and inured to the discrimination of the character of his auditors, while aiming to impress a congregation of rude and uninstructed individuals; for in this instance again, though the circumstances are all just such as we can conceive more than likely to take place, yet the whole is too completely circumstantial; and has, moreover, an air of trifling, mingled with the appearance of irritation, as if arising from the remembrance of such occurrences, of which it might possibly be too bold to conjecture, that the author had beheld even more than the realizing exhibition of his own vivid and wonderful fancy. On the first reading, from the peculiar point and keenness of the satire couched in this description, from its exactness of detail, and singular accuracy of reference to such matters as an eye-witness alone would be likely to have been so perfectly aware of,—we were really almost tempted to surmise, that there were in the mind of the author recollections of days gone by, which afforded him material assistance in sketching out this natural and amusing picture. But, not to make so hazardous a supposition, we shall content ourselves simply with imagining, as well as we are able, the curious spectacle that would be presented if this were indeed to come to pass; where, on the one hand, would be seen the strange and self-torturing efforts of such a mind as that of our author, to lay hold on the torpid and slumberous spirits of such an auditory; and, on the other, the dulness which no energy could quicken into attention, and the coldness which no ardour in the preacher could stimulate to feel.

We cannot forbear transcribing the characteristic sentences which follow:—

“ Utter ignorance is a most effectual fortification to a vicious state of the mind. Prejudice may perhaps be removed; unbelief may be reasoned with; even demoniacs have been capable of bearing witness to the truth; but the stupidity of confirmed ignorance, not only defeats the ultimate efficacy of the means for making men wiser and better, but stands in preliminary defiance to the very act of their application. It reminds us of an account, in one of the relations of the French Egyptian campaigns, of the attempt to reduce a garrison posted in a bulky fort of mud. Had the defences been of timber, the besiegers might have burnt them; had they been of stone, even blocks of granite, they might have shaken and ultimately breached them by the incessant battery of their cannon; or they might have undermined and blown them up. But the huge mound of mud received the iron missiles without

effect; they just struck in and were dead; so that the mighty engines of attack and demolition were utterly baffled." [p. 214.]

We now come to a passage where all the power of this admirable writer is put forth in its utmost display. In the present instance we feel satisfaction in believing that he has indeed derived assistance from the stores of memory. We can sympathize with him in all the mortification, the anguish, and the struggle between hope and despondency, as to the issue, which such scenes as that he has depicted must have produced in his mind. It is descriptive of a visit to the chamber of sickness, the most dreary of all earthly abodes, when the victim of disease and sin that is there gasping out his miserable existence is at once the prey of utter ignorance, and of a dark and hopeless death,—like some mutilated carcass, which, while it floats in corruption upon the loaded and putrescent waters, yielding to them each moment another and another portion of its substance, affords at the same time a horrid repast to the vulture, that hovers above, and sunders the sinew and the bone, in amicable concert with the rival process of more silent decay. Of all parts of the volume, though there are not a few of which we scarcely know in what higher terms to applaud their excellence than to say that they are worthy of their author, this we think (viz. from p. 214 to p. 223) is the most deeply interesting; and, while our limits forbid its extraction, we strongly recommend it to the notice of those, especially in the Christian ministry, who may have hitherto experienced little of the disappointment springing from the failure of their best efforts; for here they will learn what kind of materials those are upon which they are to expend their most strenuous exertions and their warmest feelings;—what sort of success they must anticipate in the pursuit of hopes the most benevolent, and therefore the most pardonably sanguine;—and with what simple, and yet supreme dependence, they must repose upon the promised agency of the Divine Spirit, to effectuate all such of their most sacred purposes as are not destined utterly to fail. We must be permitted, however, to enrich our page with the beautiful comparisons by which the writer illustrates the incapacity of an obdurate mind to yield to the impression, or to conceive of the nature of the solemn associations connected with the idea of death.

" Their faculties were become so rigid, so stiffened, as it were, they could not now acquire them [these associations]; no, not while the portentous spectre was unveiling his visage to them, in

near and still nearer approach; not when the element of another world was beginning to penetrate to their souls, through the rents of their mortal tabernacle. It appeared that literally their thoughts *could not* go out from what they had been through life immersed in, to contemplate, (with any realizing feeling,) a grand change of being, expected so soon to take place. They could not go to the fearful brink to look off. It was a stupor of the soul not to be awaked but by the actual plunge into the realities of eternity." [p. 221.]

How delightful is the transition from the gloominess of such representations, to the opposite situation of a person who has become truly and efficaciously impressed, almost in the last hour of life, with the solemnity and the truth of religion! The reader must not be denied the pleasure of seeing the description, as it proceeds from the masterly pen of Mr. Foster:—

"We cannot close this detailed illustration of so gloomy a subject, without again adverting to a rare, it is true, but most admirable phenomenon, for which the observers may, if they choose, go round the whole circle of their philosophy, and begin again, to find any adequate cause, other than the most immediate agency of the Almighty Spirit. Here and there an instance occurs, to the delight of the Christian philanthropist, of a person brought up in utter ignorance and barbarian rudeness, and so continuing till late, sometimes very late in life; and then, at last, after the long, petrifying, effect of time and habit, suddenly seized upon by a mysterious power, and taken, with an alarming and irresistible force, out of the dark hold in which the spirit has lain imprisoned and torpid, into the sphere of thought and feeling.

"This we notice, not so much to shew how far a Divine influence surpasses all other applications to the human mind, as for the purpose of again remarking, how wonderfully this great moral change may affect the obtuse intellectual faculties; which it appears, in the most signal of these instances, almost to create anew. It is exceedingly striking to observe how the contracted rigid soul seems to soften, and grow warm, and expand, and quiver with life. With the new energy infused, it painfully struggles to work itself into freedom, from the wretched contortion in which it has so long been fixed, as by the impressed spell of some infernal magic. It has been seen filled with a painful and indignant emotion at its own ignorance; actuated with a restless earnestness to be informed; acquiring an unwonted applicableness of its faculties to thought; attaining a perception, combined of intelligence and moral sensibility, to which numerous things are becoming discernible and affecting, that were as non-existent before. It is not in the very utmost strength of their import that we employ such terms of description; but we have known instances

in which the change, the intellectual change, has been so conspicuous; within a brief space of time, that even an infidel observer must have forfeited all claim to be esteemed a man of sense, if he would not acknowledge,—This that you call divine grace, whatever it may really be, is the strangest awakener of faculties after all. And to a devout man, it is a spectacle of most enchanting beauty thus to see the immortal plant, which has been under a malignant blast while sixty or seventy years have passed over it, coming out at length in the bloom of life." [pp. 223—225.]

The last of all the topics adverted to for illustrating "the effect of ignorance upon the condition of the people," is its mischievous operation on many who are disposed to attend to religious instruction, in fitting their minds to receive, as religious truth, all manner of absurdities. We should confidently hope, that any one who would but allow himself to examine with impartiality the remarks under this head, would feel much of that natural prejudice abated, which arises from the connexion we cannot avoid often observing, between the original weakness and folly of ignorant minds and the character of their religion. The reader will here be reminded, and that not unpleasantly, of the tenor of some parts of Mr. Foster's excellent essay, on the causes which have rendered evangelical religion unacceptable to persons of taste. These are the subjects in the discussion of which he is fitted to excel. In such ways as these we should rejoice to find him frequently renewing his benefactions to the public.

The well-written strictures that occur towards the end of the volume, on the former policy of the European states, with relation to the principal subject of this essay, will afford gratification, as specimens of the vigorous talent of the author; but we feel it to be less necessary for us to advert to them, because the censure of what is past and irreversible seems to be of far inferior avail, except for the purpose of stimulus or caution, to the specification of plans and expedients for the regulation of the future efforts of beneficence.

The remainder of the essay is devoted to the defence, and the ample discussion of those plans before adverted to, for accomplishing the removal of vulgar ignorance, and the effects they are producing, or likely to produce, both upon the inferior portions of the community themselves, and upon its other divisions, through their secondary operation. It will suffice for us to say with respect to these, that there is in them the style, the vigour, and the whole spirit of their author; and that though relating to subjects not altogether novel, they

still preserve that exact and characteristic impress of peculiarity which renders them all unquestionably and eminently his own.

At the conclusion of the work, we find an address of congratulation to those who, being in very humble circumstances, and perhaps with very little advantage of education in their youth, have been excited to a strenuous and continued exertion for the improvement of their minds, with the last paragraph of which, the closing one in the whole volume, we will terminate this portion of our observations.

"Let them persevere in this worthy self-discipline, appropriate to the introduction of an endless mental life. Let them go on from strength to strength;—but solemnly taking care, that all their improvements may tend to such a result, that at length the rigour of their lot, and the confinement of mortality itself, bursting at once from around them, may give them to those intellectual revelations, that everlasting sun-light of the soul, in which the truly wise will expand all their faculties in a happier economy." [p. 304.]

It will be immediately discovered, from the observations we have now made, that we are of the number of Mr. Foster's admirers; perhaps we should not have arrogated too much, excepting as it might seem with reference to such a writer, to be the assumption of taste and discernment, if we had said amongst his sincerest and warmest admirers. Yet has not our admiration of his numerous and acknowledged excellencies rendered us insensible to some things which we must regret to call his defects. That these are slight and trivial, in comparison with the better qualities both of his sentiments and his style, we are willing to confess;—that many of them may seem almost inseparable from the character of the author's genius, especially while writing upon subjects of such a description, we are also aware;—and this is particularly the case with that air of obscurity which we have often to lament while perusing this interesting volume: for a writer who, like him, presents so many new views of almost every subject, and scarcely fails, even on the most hackneyed and meagre theme of discourse, which he ever condescends to take up in his way, to exhibit such unexpected and singular modifications of thought, may surely be allowed the liberty of employing, sometimes, an unequal phraseology, and must be forgiven for involutions, parentheses, and transitions, more numerous and uncommon than would be tolerable in one of the more ordinary standard. That which is obscure in thought, and necessarily so from the very limitation of the

human faculties, will, by natural consequence, be obscure also in expression : and it is possible, that much which seems to a reader less accustomed than himself to traverse the field of arduous inquiry, and to detect the recondite and curious processes of the mind, covered, as they sometimes are, with a veil of almost impenetrable darkness, may yet to the more practised vision and the stronger faculties of the author be so familiar, as hardly for a moment to be made the subject of hesitation, or careful scrutiny. Yet, with these recollections pressing with their fullest weight on our minds, we cannot help feeling sorry that his style is so encumbered with singular, and often inharmonious phrases ; that there should appear, even where the difficulty of the subject could not possibly require it, so great an effort at acuteness of expression ; that perspicuity, the first excellence in every species of composition, should be sacrificed to peculiarity ; and that inversions of order, and the needless employment of arbitrary combinations, should give an air of embarrassment almost to the whole of a performance, in every other respect so excellent.

There is another circumstance which appears to us not a little surprising. It is, that in the best and noblest passages of the essay, where the thought rises most above the ordinary elevation of the work, the peculiarities we complain of are less numerous and striking, and indeed in some instances, are hardly to be found. To us this appears to argue, that the style of the author is involved and laborious only, or chiefly where he has grappled with difficulties in the composition ; and that it becomes fluent and simple again, when the stream of his thoughts escapes from the obstructions that retarded ; and perplexed its course. But whatever be the reason, in some cases it happens, that the sentiment which it is so difficult to understand, as conveyed in Mr. Foster's particular diction, is simple and easy enough of apprehension, when the order of the words is but a little changed, or perhaps some plainer phrase of equivalent import is substituted for one which, standing as it does, gives to the whole sentence a character of quaintness, and even of extraordinary affectation.

It is not merely, or principally of the length of his sentences that we are disposed to complain. To some orders of genius they are natural, and perhaps, almost indispensable. They are certainly favourable to comprehensiveness and real brevity, by expressing parenthetically, and by implication, in a few additional words, what could not be

conveyed, but by, perhaps, whole paragraphs, if a different construction of the phraseology had been adopted. But it is the peculiar arrangement of those sentences, and the injudicious habit of inserting so many little collateral and adventitious things in their progress, which often confounds the reader, and hinders him more than the abstruseness of the thought itself, from distinctly conceiving the intention of the author. In the haste of an extemporaneous address this might probably be almost inevitable, supposing the speaker's mind to be as amply filled as that of Mr. Foster with numerous connected ideas, now simultaneously excited, and rushing together from the secret chambers within, where they had been forcibly repressed, to the light and freedom of day; then, indeed, the difficulty of utterance, and the strangeness of disposition, might be quite natural, and the result almost as by necessary consequence. But in a written discourse opportunity is afforded, both as to space and time, for the better distribution, and the more corrected discipline of these unlooked for multitudes of attendant and secondary conceptions. Of this advantage the work should not have been defrauded by any fondness of the writer for his first thoughts, or the individual manner, however irregular and entangled, in which they may have happened to become casually disposed.

We object also to the use of so many familiar and degrading epithets, especially in application to subjects that have of themselves the necessary appearance of meanness. This fault occurs, not unfrequently, when he describes the extreme ignorance and brutality of the lower orders, and enters into the fullest detail of their habits, amusements, and feelings; when he quotes their language, and seems to have transfused all their spirit together with it into his own; or when he repeats to us, verbally, the very form of address employed towards them by their instructors, as in p. 87, "Now really, &c." as well as in the whole passage of which the words alluded to form a part, where stones, brick-bats, the "contents of the ditch," and other missiles; shouting, raving, cursing, &c. are brought in to express what without much difficulty we might have been led as perfectly to conceive, without demanding from the writer the humiliation of giving it explicit and repeated utterance. An example that may further illustrate this observation, occurs at p. 89, where, in displaying the ignorance and rudeness of the English peasantry, as it existed a few years ago, he introduces the remark that they

"Were well content when there was some one individual

in the neighbourhood, who could read an advertisement, or ballad, or *last dying speech of a malefactor*, for the benefit of the rest."

This is all very true; but then it was not requisite that it should be expressed in precisely such terms as those now quoted; for, we repeat it, the same idea might be conveyed as clearly and more elegantly in many other ways.

The character of an essay certainly allows great freedom and variety of style; but the subject is solemn, and the form of speech generally adopted is that of an address to a religious auditory; while some of the representations are scarcely consistent with the salutary restraints which these circumstances should impose; especially when, as we have already intimated, the author speaks of the low sports and practices of the ignorant, where many strange and unusually vulgar words are often accumulated, so as effectually, but not very gravely or delicately, to exhibit the brutality of manners and feeling which such scenes are fitted but too strongly to illustrate. We refer, for the ready exemplification of this remark, to pp. 144—146, where the reader will find the older classes of the inhabitants of a village described as,

"Forming a little conventicle for cursing, blaspheming, and blackguard obstreperousness, about the entrance of one of the haunts of intoxication;" and "the younger ones," as "turned loose through the lanes, roads, and fields, to form a brawling impudent rabble, trained by their association to every low vice, and ambitiously emulating in voice, visage, and manners, the drabs and ruffians of maturer growth."

Many of the descriptive parts of the essay have the air of being a satire on the unhappy condition to which they relate, rather than of compassion for the privations of so melancholy a lot. This effect is increased by the employment of the phrases just adverted to, and others like them, as well as by the direct appellations bestowed upon the persons whose state he is portraying, "ignorant, stunted, cantered beings; illiterate tools," &c. &c. This error certainly arose from an earnest wish to give to the reader the strongest conception of the miserable state it refers to; and the severity of these appellations may not be at all greater than the case will justify. But yet we could wish to see the appearance of so much disgust and antipathy exchanged for a more prevalent display of gentleness and commiseration.

Some portions of the work are also written in a manner that seems more like the freedom, and the vivacious, but

arbitrary expression, usually employed in conversation, than a professed and written discourse: while there are other passages which rise to the utmost height of strength and dignity—a height such as very few could attain. This we think is the proper and natural standard of Mr. Foster's genius: not a few of his thoughts are sublime—not a few of his turns of language remarkably appropriate, and even majestically impressive. We do not say he should never leave this exalted region; but it was surely not essential for him to descend so far, nor to tarry in the plain so long.

Having several times alluded to his peculiarities of expression, we ought perhaps now to specify some of those which have occurred to us as most worthy of notice. Many of them are to be found in the writings of other and contemporary authors; and some may be defended by the plea of convenience, or a desire to avoid the use of such phrases as are directly common-place. The employment of such terms could be no reason of objection, had it been only of less frequent recurrence.

We notice then, as one of these, the use of common words in peculiar and unaccustomed senses; for example, the word "*aggravation*;" though this is even elegantly employed to signify simply an increase of weight and importance, (preface, p. viii.) yet if, as is the case in one or two other places of the essay, it be used with this singular meaning, where other terms could be found to answer the purpose equally well, it will hardly escape the charge of unnecessary deviation from the fixed standard of language. "*Marvellous*," as in the following sentence, "next there is a marvellous anomaly of moral government," &c. Now this word, in modern usage, generally stands in a sense of implied derision. Formerly it was not so; certainly not when our translators of the Bible wrote, "Great and marvellous are thy works," &c.: and though Mr. Foster here discovers a design to rescue the term from its present and inferior, to its earlier and more honourable use, yet, while the custom by which its employment is commonly regulated continues as it now is, its application to sacred subjects, as in the present instance, partakes of the nature of a pedantry, such as a man gifted as he is should not suffer to become associated, however casually and slightly, with his name. Thus again the phrase "*supreme existence*" is used instead of *supreme being*, p. 203. We grant that these terms are in one sense synonymous, and thus far the author is correct: but they are not so in the sense he applies to them; for although the word

being has been employed to signify every order of intelligent and even unconscious nature, which is to be found throughout the universe, yet the term *existence* has hitherto retained its abstract and more definite import, to imply not that which exists, but simply the fact of its subsistence. Mr. Foster has changed it, we think unnecessarily, from this proper and abstract, for a concrete sense: and whatever the sentence may gain in apparent subtilty of meaning, or even in supposed profoundness, we should prefer, for our own part, using ordinary words in their ordinary meaning; and especially preserving such as are still of an abstracted and metaphysical cast, as far as possible, undebased by any lower or more equivocal application. There are other instances of the same nature which struck us in the perusal of the volume, but which it is unnecessary to point out individually; our only intention being to exemplify, by one or two specimens, the object of our particular reference. The reader may, if he please, carry the remark with him; and he will meet with many occasions of putting its propriety to the test of his own obvious reflections.

The next circumstance which we think it needful to specify, is the employment in very many instances of the plural instead of the singular number; a method of expression that, having first been extremely prevalent among the French, has of late years become almost universal. Thus we meet continually with such words as *decencies*, *solemnities*, *energies*, *ardours*, and others of a similar nature; and, in the present essay, we have *proprieties*, *activities*, *fatalities*, *decorums*, and many besides of the same class. Now, in most of these examples, we do not say all, nothing more is intended by this plurality of phrase, than if the more obvious, and certainly the more grammatical use of the singular had been resorted to. In one or two instances we find adverbs placed instead of adjectives; as in p. 3, "too *merely* an expression." We are aware that this was done to avoid an awkward periphrasis; but yet, as it stands, it is a peculiarity not strictly accordant with grammatical accuracy.

Certain words recur nearly in every part of this essay, such as the word "*moral*," which, in all the various combinations into which it is possible to make it enter, is adopted by Mr. Foster, with the fondness of an appropriated possession; although, indeed, it is impracticable to refer to any writer with whom we are acquainted, whose periods are not frequently graced with this most convenient and accommodating term, "*moral* existence, *moral* excel-

lence, *moral* action, *moral* beauty, *moral* deformity, *moral* standard, *moral* person, *moral* and intellectual nature, *moral* and spiritual, physical or natural and *moral*, *moral* and religious;" and we know not how many other forms of association belong to this favourite term. Another such word is "*emphasis*," and its adjective forms, "*emphatic* and *emphatical*;" we have "*emphasis* of impression—a condition *emphatically* unhappy—it was *emphatically* to be destroyed—the intellectual immortal nature is by *emphasis*, the man—feelings *emphatically* gloomy," and many other instances of the use of this expression; some of them accurate, some striking, and some metaphorical, to a more indefinite degree than is consistent with the proper meaning of the term itself, to which the analogy borne by such accommodated uses should be not only real, but if possible obvious.

There is also, in our author's style, a capricious though not inelegant manner of changing the conjunctions and prepositions from more common to more singular adaptations; as "in one nation and age *and* another," instead of (which the sense strictly requires) *or* another: again, "in the prosecution of such a design, and in that Divine benevolence *in* which it sprung," instead of *from* or *out of* which it sprung. We find now and then curious and really awkward examples of passive verbs, connected with others also in the passive voice, thus, p. 294, "knowledge, cultivation, salutary exercise, wisdom, all that can conduce to the perfection of the mind, form the state in which it is due to man's nature, that *he should be endeavoured to be placed*." Might it not have been equally consistent with the author's design, and more so with accuracy of language, to have said, "that we should endeavour to place him," by changing the passive for the active form of the verb? and would not such a change have brought the construction nearer to the correct idiom of the English language? The essay sometimes loses, we are inclined to think, a considerable portion of its beauty, from the use of a singular order of verbal nouns, some of which are not at least familiar to our ear, however accurately they may be formed by analogy; as "instrumental mechanism is the grand *exempter* from the responsibility that would lie on the mind," p. 133. We find also "the Divine *revealer*," "*inflictors* and sufferers," p. 45; "*improver* of the people," "a marvellous *improver* of the sense of uneducated persons," p. 93: and others like them.

We have in common circulation a description of substantives often connected with prepositions, instead of the employment

of the infinitive mood, an adjective, or a participle. This is a class which Mr. Foster seems inclined to enlarge much beyond its usual limitations, as well as to avail himself of considerable license in the mode of applying it. Thus we read, "in vicinity with"—"in promotion of"—"in controvention to"—"in little account with"—"no class more conspicuous in reprobation"—"in violation of"—"in communication with"—"in substitution of what a soul should be," &c. &c. Thus also we find the preposition *for* used in the same manner with a substantive, instead of an adverb; "for permanence," instead of permanently—"for substance," as in this instance, "A large proportion of the younger men do in fact include *for substance* their manual employments within such limits of time," &c. Again, we find the phrase "on system" repeated more than once, for the adverb systematically. We will not specify particularly any other examples. Occasionally we have been struck with curious, and it would almost seem intentional alliterations, as "beset and befooled"—"division and diversion"—"dragging or driving," which subtract, as often as they occur, from the sobriety and correctness of the composition.

Mr. Foster sometimes changes the termination of words in common use for one less frequently adopted. This is not indeed wholly without advantage, but it is done too often and too systematically; as *significance* for signification—*repellant* for repulsive—*beneficent* results for beneficial—and many others. He likewise forms a considerable number of substantives, indicative of the possession of particular qualities or characters, by joining the termination *ness* to those adjectives which express the qualities or characters themselves. It is not our intention to charge upon the author the fault commonly designated by the term "coining," in relation to language; for the words we allude to have been employed by others: but we would simply remark, that they have a disagreeable sound, and might with very little trouble have been avoided. To give only one specimen, we select the following passage:—

"You were forced to perceive that the common words and phraseology of the language, those which make the substance of ordinary discourse on ordinary subjects, had not, for the understandings of these persons, an indifferent and general *applicableness*." [p. 208.]

We the more incline to object against words so compounded, from the custom that has of late been resorted to, of employ-

ing them in very mean and ludicrous senses; and it is therefore desirable that they should be used sparingly, if at all, by more grave and serious writers. We have no disposition to quarrel generally with the good old English termination *ness*, nor would we wish it to be discarded so often as it is, especially in the language of science, for the Latin one *ation*, by which means the most inharmonious jingle is frequently produced, and an appearance of pedantry given to the whole; a remark which applies particularly to many modern treatises on subjects connected with chemistry or medicine. Yet, when it occurs not less than three times within the compass of the same breath, we should much prefer seeing some other form of expression made use of, to avoid the hissing and unpleasant sound which it communicates; as in p. 9 of the essay:

“ Whose places of dwelling are in all those states of worse cultivation and commodiousness, and what multitudes leading a miserable and precarious life amidst the inhospitableness of the waste howling wilderness.”

We must just notice for a moment the capricious manner in which Mr. Foster employs the English definite article. He very often omits it where it is necessary to the distinctness of the sense; and equally often, when it is of no service but to confuse, and even to give an air of conceit to his sentences, it is inserted. The following are among the many examples of its omission: “ Interest, according to the gross apprehension of it, would in numberless instances require, and would therefore gain false judgments for justification of the manner of pursuing it”—“ the application of the healing art to diseased body”—“ on supposition he can fairly allow the time.” Here both the article and the conjunction *that* are excluded from situations they might much more justly claim to occupy, than a great number in which they are found in the course of this essay; for we continually meet with such phrases as “ *the* more correct and responsible persons,” p. 78, 9; though the sense by no means required that any article should be added to define it—“ *the* evangelical doctrines”—“ *the* intellectual and religious culture, in the early stages of life, tend to secure that the persons so trained shall be,” &c. &c. In the sentence which follows, the definite is put instead of the indefinite article. “ This is the manner in which the spare time of the week days goes to waste, and worse; but the Sunday is welcomed as giving scope to the same things on *the* larger scale.” pp. 146, 7.

Though remarkably impressive and energetic, yet the style of Mr. Foster is not wholly free from pleonasms and needless circumlocutions, as will appear from such instances as these: "through the reminiscences of what they had read *in youth or more advanced years*," for what they had before or formerly read; and again, in the same paragraph, speaking of the labourer and "his attendant *of the canine species*," for his attendant dog, p. 140. "These unhappy heads of families possessed no descriptions of *the most* wonderful objects, or narratives of *the most* memorable events, to set for superior attraction," &c. p. 153. "It is a grievous reflection, that all the contributions of all departed and all present spirits *and bodies*, yes, and all religion too, should have come but to this," &c. p. 301: "a person of undeniable worth has attempted to address the inhabitants *under a roof or under the sky*," &c. p. 85. Yet, after all, elliptical expressions are far more numerous in this composition than such as are pleonastic; particularly the ellipsis of the substantive verb; as when referring to the perversion of human genius, he says, "Think of this faculty impelled to its utmost exertion in the service of sin, as it would [supply *be*] of course, and was in fact," p. 41. Again, "To many of the auditors it was a matter of nearly as much difficulty, as it would [supply *have been*] to an inquisitive heathen," &c. p. 84. While alluding to the substantive verb, we must notice a rather singular substitution of it in place of neuter ones; as "one advantage after another ascertained to have *been* from this source," p. 10, instead of to have proceeded or arisen from this source—"unnumbered millions of living beings, whose value *was* in their intelligent and moral nature," &c. p. 28, instead of resided, lay, consisted, or some similar term. There are also two or three favourite words, besides those before mentioned, that meet us almost at every turn, such as the word *coarse*, and the variously applied epithet *ungracious*. These might often have been advantageously exchanged for others of equivalent signification.

These are some of the remarks which it appeared to us most necessary to offer, on such particulars in the style and composition of this essay, as were in our judgment calculated to derogate in very different degrees from the excellence of a work which, in general, meets our highest approbation. They are not all which suggested themselves during the perusal. But with respect to some others, we are unwilling to offer them to our readers, lest they should seem to have an invidious aspect; which we could by no means wish any

portion of our criticisms ever to present. We are forbidden to say much concerning the want of order, and frequency of apparent repetitions (for we readily grant that real ones are far less numerous), by the apology which is made for such things in the author's advertisement already referred to.

These observations have related only to the style, and to some circumstances connected with the arrangement of the work; but there are a few instances in which we feel ourselves compelled to differ from the writer with respect to his sentiments, and particularly his explanations of some of the mental phenomena; at one or two only of which our limits allow us to hint in the most casual and hasty manner. He accounts for our insensibility to the misery and ruin of our fellow-creatures from an instinctive policy, such as, though almost unobserved by ourselves, in its growth and origin, is yet voluntarily exercised for the preservation of our own tranquillity; p. 4. Now, though we admit this as an ingenious and impressive statement, yet we cannot quite assent to its truth. The fact appears to us to be, in the far greater number of cases, wholly involuntary, the effect merely of custom, and having no more dependence upon an intentional act of the mind than many other of our habitual feelings; for the production of which no such efforts of direct volition are deemed necessary, or even assignable. Mr. Foster explains also the fact, that grossly ignorant persons are very apt to take a ludicrous impression from high and solemn subjects, when introduced in any other time and way than the ceremonial of public religious service, from the semblance of falsehood which such subjects must present to minds so situated, and from the permission which they may very naturally conceive to be afforded them, to deride religion and its professors, both by the consent and the example of many of their superiors; p. 211. There is yet another explanation, that would strike us as more satisfactory. It is the extreme incongruity, the absolute contrast between these subjects and their accustomed modes of thinking, and all the things with which they are familiar. They are so totally foreign to their minds, and have so little association with the affairs and objects around them, that it may easily be supposed, that when religious persons direct their thoughts to topics such as these, in the midst of their ordinary pursuits, they have in their apprehension of them all that air of incongeniality, and excite that sudden sense of curious and unexpected connexion, which in so many other cases constitutes the source of laughter; to discover and pursue which unlooked

for and strange relations between the objects of our thoughts, forms the province of wit; and which are ever found to command the powers of ridicule, both among the intelligent and the vulgar.

We forbear to enlarge at any greater length upon these little inaccuracies of so eminent an author. The task is one of a delicate and unpleasant nature, one which we should certainly not have forced ourselves to discharge, but for the sake of fidelity to our engagements, and in order to caution such of our readers as might be inclined, from his exalted name and well-earned reputation, to adopt implicitly all his opinions, or to imitate his peculiarities of language, against the fallacy which they might thus inadvertently impose upon themselves. Nothing is easier than to repeat after any celebrated writer his favourite phrases and most conspicuous singularities of method; but it is a work of a more arduous kind, to think, and judge, and discriminate like him; and like him to pour forth, from the stores of a fertile and affluent mind, the varieties of invention, of imagery, and of illustration, in which his superiority really consists. It would be a labour of no insurmountable difficulty, even to one of very ordinary capacity, to copy the inversions, the abruptness, the lengthened parentheses, and the mysterious obscurity of Mr. Foster: and there is nothing more certain, than that when this was done, the dwarfish imitator of his manner might easily persuade himself, all comparison aloof, that he had possessed himself equally of the vividness of his conceptions; the resistless fervour of his feelings; the strength and energy of his reasonings; and the whole nerve and vigour of his style. But it is one thing to adopt the same unsanctioned modes of phraseology, and another to exert the same astonishing force of understanding, as the writer before us; just as, in the common forms of exterior deportment, it is one thing to assume the eccentricities of a distinguished individual, and another—quite another, to inherit his genius.

The Life of Wesley, and the Rise and Progress of Methodism.

By Robert Southey, Esq. Poet Laureate, &c. 2 vols. 8vo. pp. 545, 622. London, 1820. Longman.

A poet laureate and the "primitive great sire" of Methodism! Who would have imagined that, even amongst the changes and anomalies, national and personal; religious,

political; and poetic, that have marked the commencement of the nineteenth century, we should at last have had to rank the appearance of two such highly contrasted personages as author and hero of the same tale? On opening this work, we could not refrain from thinking how suitably the portrait of Mr. Southey, in his coronation robes, might have faced the beautiful figure of Wesley, prefixed to the first volume; and in how significant a situation the admonitory hand of the latter would then have appeared. "Child and champion of Jacobinism; poet of liberty; freest among free thinkers in the course of thy time," it would have sweetly seemed to say, "May thy *last* change be a good one!"

Young as we may be thought at our trade, our readers will see we are old fashioned enough to begin at the beginning of this long expected work, (which, thanks both to the writer and his subject, we have also, we can assure them, read to the end;) and now we proceed to the title-page. And here, why should Robert Southey, Esquire, Poet Laureate, Member of the Royal Spanish Academy of History, &c. &c. strip his venerable hero of the usual designation of his profession, and of the well-earned honours of *his* youth? We remember the story of Wolfe and his officers: but the general strain of Mr. Southey's work forbids us to suppose that he would so far sacrifice his taste, in this instance, to compliment Mr. Wesley. Yet we would admonish him, that unless this disrespectful designation be "improved" in a new edition of his work, some of the sensible and loyal followers of Mr. Wesley may think that it savours of the author's old levelling sins. As a matter of literature, it is a bald and foolish mode of speaking of a clergyman, of whom the poet laureate has thought proper to write at such length.

The Rev. John Wesley, A. M. was the chief founder of Arminian Methodism in Great Britain and its dependencies. According to the calculations made during the last conference, (for its minutes have not yet been published), one hundred and ninety thousand of our fellow-subjects in Great Britain and Ireland designate themselves as "in the late *Reverend* Mr. Wesley's connexion." A similar phrase describes their sentiments in the deeds by which the vast property of their chapels is settled in the conference, and which provide that this body is never to consist of less than forty members, who are the legal successors of the original hundred "preachers and expounders of God's holy word, under the care of and in connexion with the said John

Wesley." Between six and seven hundred of their brethren in the ministry, distributed throughout the empire, are annually removed and appointed by "Conference;" by whom also the funds of the whole connexion are administered. The name and character of Mr. Wesley must, therefore, ever occupy a large space in the religious history of the last century: but METHODISM, which Mr. Southey has indefinitely associated with them, is often a very distinct subject. It will include the biography of Mr. Wesley, as the founder of its more organized branch; but his history is by no means that of the singular revival of religion in England, which has generally been designated by this name. He was but one of its great leaders and agents, who finally gave a distinct and permanent form to his work. The fruits of Mr. Whitfield's preaching in England, though it was of much shorter continuance than that of the Arminian leader, are to the present day, perhaps, at least equally extensive. In this country the Calvinistic Methodists are said nearly to equal the Wesleyans in number, and in Wales very considerably to exceed them. A succession, moreover, of regular clergymen, whose numbers have largely increased since his death, has been found to advocate the sentiments, and emulate the efforts of this extraordinary man in the establishment. Like Toplady and Romaine, they are more scrupulous of trespassing upon order, and more cautious of their associates, than was Mr. Whitfield; but however they may have been improved, in modern times, by experience or by opposition, the evangelical clergy were called into being by the example of this great founder of Calvinistic Methodism, a circumstance that adds considerably to its pretensions as a subject of history.

We are now speaking merely to a few general facts of this theme.—The rise of Methodism *was* a revival of religion in England, whatever have been its irregularities and extravagancies. Since the Reformation there had been no efforts for religion equally extensive; no preaching so little sectarian; no preachers with equal claims to being the *magistri* of the faith. Churchmen and Dissenters were aroused from a common religious slumber by Methodism: it "came up on the breadth of the land," with a sound and a power to awake the dead. Could no other proof of this be adduced, our author himself seems inclined to tell the world (vol. ii. p. 532) how much of the entire *momentum* of its modern zeal the Established Church, in particular, owes to Methodism. He observes, "It may perhaps be said to be most useful"

[as a stimulant, we suppose] "where it is least successful" [as a sect]. Be it so. Never, we believe, was there a high church party in an establishment so truly anxious to sustain itself by *argument*, as modern times have seen in England;—by spiritual, rather than by temporal means. Never, for instance, so nobly zealous for the education of the poor, which will of itself outgrow any thing of a sectarian spirit that now mingles with it; and we hail, for our country, the more cheering aspect of beholding her dignified churchmen thus engaged, rather than in the low intrigues for the interests of tyranny and intolerance, in which some of them could associate even with infidels in the latter days of Queen Anne. Methodists, however, led the way into this noble field of exertion; for Methodism awoke the Established Church to the value of *public opinion*, and Dissenters to the importance of bold and *united* efforts of Christian zeal.

The history of Methodism is distinguishable into four great parts or periods. Its rise at Oxford, and its progress during the joint labours of Mr. Whitfield and the Messrs. Wesley;—the progress of Calvinistic Methodism during Mr. Whitfield's life;—the progress of Arminian Methodism under the direction of Messrs. John and Charles Wesley;—and the progressive changes of each system since the death of its founder. Mr. Southey's work embraces the first three of these periods.

If it has sometimes been the patron, as it has unquestionably been the friend of ignorance, Methodism, like Protestantism, was of University extraction. John Wesley, Charles Wesley, and a Mr. Morgan, of Christ Church, Mr. Kirkham, of Merton College, and Mr. Ingham, of Queen's, were "five praying young gentlemen of Oxford," to whom this appellation was first given some time in the year 1728. Some of his biographers say it was during a short absence of Mr. John Wesley from college, this year, that a student of Christ Church observed, "Here is a new sect of *Methodists* sprung up." But, however this may be, it was not until after his return that this little band attracted general notice, by the regular division of their time, their prayer meetings, and their numerous visits of piety and humanity in the town and neighbourhood. John Wesley, as having at this time taken his master's degree (a circumstance wholly unnoticed by his present biographer), and become a fellow of Lincoln College, was naturally considered as the chief of this memorable association. He was also Greek lecturer, and moderator of the classes; the latter office requiring him to preside at six

public disputations in his college weekly—a distinction to which he attributed much of his polemical skill. Charles Wesley was the Melancthon of Arminian Methodism. Of a physical constitution, far from strong, he attributed his first religious impressions to the secret influence of his mother's prayers; was ordained in deference to his brother's judgment; and generally acted in docile conformity to his decisions. He was possessed of considerable poetical talents. Our author, parodizing the "last words of David," calls him "the sweet singer of Methodism!" Two other conspicuous members of the original party were the Rev. James Hervey, author of the *Meditations*, who soon entered on the regular avocations of a clergyman, at Weston Favel; and the Rev. George Whitfield, the founder of Calvinistic Methodism.

The family of the Wesleys had been distinguished for religion since the commonwealth. Bartholomew, their great-grandfather, and his son John, were both ejected ministers; and though the sufferings of the latter shortened his father's days, Samuel his son convinced himself, (such is the waywardness of human nature,) that the nonconformists were of a more persecuting temper than the Established Church, which he accordingly joined. His wife, though, like himself, of Dissenting origin (being the daughter of Dr. Samuel Annesley), was also a convert in early life to the Church of England. She was a woman of extraordinary powers of mind; a fruitful, and certainly a good mother; but a sad Jacobite. Not believing William III. to be king, she would not join in the public prayers for him; and her husband, having questioned her on the subject, refused to cohabit with her till she did. Both parents, it would seem, were as determined in their politics as their children afterwards were in religion:—in pursuance of his vow, he took horse, and rode away; and she neither inquired nor heard of him until the death of the king, about twelve months afterwards. John Wesley, their second son, and first child after this separation, was born at Epworth, in Lincolnshire, of which place his father held the living, June 17, 1703. When he was about six years old, the parsonage was burnt to the ground; and he so narrowly escaped with his life, as to retain throughout his days a lively impression of the circumstance. Charles was, at this time, about two months old. John was educated at the Charter House; Charles under the elder brother, Samuel, at Westminster. The former removed to Christ Church, Oxford, in 1720; the latter in 1726. Mr. Southey gives an anecdote of Mr. Charles

Wesley's early life, of which no preceding biographer of the family could have seen the importance:—

“ While Charles Wesley was at Westminster under his brother, a gentleman of large fortune in Ireland, and of the same family name, wrote to the father, and inquired of him if he had a son named Charles; for if so, he would make him his heir. Accordingly his school bills, during several years, were discharged by his unseen namesake. At length a gentleman, who is supposed to have been this Mr. Wesley, called upon him, and after much conversation, asked him if he was willing to accompany him to Ireland: the youth desired to write to his father, before he could make answer: the father left it to his own decision, and he, who was satisfied with the fair prospects which Christ Church opened to him, chose to stay in England. John Wesley, in his account of his brother, calls this a fair escape: the fact is more remarkable than he was aware of; for the person who inherited the property intended for Charles Wesley, and who took the name of Wesley, or Wellesley, in consequence, was the first Earl of Mornington, grandfather of Marquess Wellesley and the Duke of Wellington. Had Charles made a different choice, there might have been no Methodists, the British empire in India might still have been menaced from Seringapatam, and the undisputed tyrant of Europe might at this time have insulted and endangered us on our own shores.” [Vol. i. p. 45, 6.]

George Whitfield was the son of an innkeeper at Gloucester, in which city he was born, at the Bell Inn, in 1714. At St. Mary de Crypt's school, where he was educated, he was distinguished for his oratorical talents; and though he speaks in after life with severity of his loose habits at home, and from his fifteenth to his sixteenth year was habited in the blue apron of the tap-room, he was fond of books from a child, composed sermons while “ a professed and common drawer,” and read Thomas à Kempis to relieve himself from family disquietudes. At the age of eighteen his mother obtained for him a servitorship in Pembroke College, Oxford, where he heard much of the peculiar habits of the Wesleys, before, he could attain the honour—as he esteemed it—of being associated with them. At length he contrived to send a message to Charles Wesley, respecting the spiritual wants of a pauper who had attempted suicide. This led to personal civilities; his serious habits had been previously observed by them; and, about a year after his entering the university, Whitfield was included in the new society. The nucleus of Methodism, thus formed, fluctuated in its numbers during the continuance of its chiefs at college. Shortly after Mr.

Whitfield's junction with them, there were fifteen in society; in 1734, twenty-seven; then we find them suddenly reduced to the original number of five. At first Sunday evenings only were appropriated to religious studies, while classical pursuits occupied the other nights of the week: but every thing beside was soon abandoned for divinity, doctrinal or practical; they communicated weekly; fasted Wednesdays and Fridays, and on all the fasting days of the ancient church; and statedly visited the sick and prisoners of the town and castle. Their scheme of self-examination, at this period, enjoined daily attendance on the morning and evening services of the church; the spending of from one hour to three in private, daily; *simplicity* in every thing, i. e. the looking to God as the only good pattern and desire of the soul, and as the Disposer and Parent of all good; acting wholly for him; and bounding their views with the present action or hour; *recollectedness*, i. e. care that nothing should be done or said without a perception of its being the will of God, and an exercise or means of the virtue of the day; and *love to man* in its greatest latitude. Some of the questions on this latter point were:—

“ Have I been zealous to do, and active in doing good? Have I embraced every opportunity of doing good, and preventing, removing, or lessening evil? Have I pursued it with my might? Have I thought any thing too dear to part with to serve my neighbour?—Have I, in speaking to a stranger, explained what religion is not, (not negative, not external,) and what it is; (a recovery of the image of God;) searched at what step in it he stops, and what makes him stop there? Exhorted and directed him? Have I persuaded all I could to attend public prayers, sermons, and sacraments? And, in general, to obey the laws of the Church Universal, the Church of *England*, the State, the University, and their respective Colleges? Have I, when taxed with any act of obedience, avowed it, and turned the attack with sweetness and firmness? Have I disputed upon any practical point, unless it was to be practised just then?—Have I rejoiced with and for my neighbour in virtue or pleasure? Grieved with him in pain, for him in sin? Have I received his infirmities with pity, not with anger? Has good-will been, and appeared to be, the spring of all my actions towards others?” [Vol. i. pp. 470—472.]

The whole paper is singularly free from *cant*—from isolated or misquoted texts of Scripture—and from all party views of religion. Mr. Southey seems to complain of its want of conformity to the doctrines and discipline of the Church of England; although, as we have seen, all the regular services

of that church were to be scrupulously attended ; and, on the other hand, of its enjoining those frequent exercises of religion which would leave no time for ordinary avocations. But the scheme is to be construed as that of students designed for clergymen, though the hints on the love of man are full of instruction for all classes of Christians ; and it might be safely put to our author's conscience, if the majority of her candidates for orders had previously been thus employed, whether Methodism would have accomplished a thousandth part either of what he regards as the good it has effected, or the evil ?

While at Oxford, the Wesleys became acquainted with the celebrated William Law, and walked frequently into the neighbourhood of London to enjoy his company. This strengthened the call of his writings to aim at Christian perfection. Its practice, however, in particulars, engrossed their attention at this time, rather than the cultivation of its *principle*. (We appeal from the decision of every saint whom Mr. Southey either portrays or caricatures, and even from his opinion itself, to that of St. Paul, 2 Cor. v. 15.) Mr. John Wesley became inclined to break off the pursuit of all learning that did not bear immediately on Christian practice : " I once desired," he says, in a letter to his mother, " to make a fair show in languages and philosophy ; but it is past : there is a more excellent way, and if I cannot attain to any progress with the one without throwing up all thoughts of the other, why, fare it well ! Yet a little while, and we shall all be equal in knowledge if we are in virtue." The whole Methodist party had for some time abandoned the ordinary attentions paid to dress, the wearing of powder, &c. Mr. J. Wesley, who calculated on the expenses of hair *cutting* as a perquisite for the poor, began from this period to wear his fine hair flowing over his shoulders, in the manner it is generally drawn in his portraits ; and their ascetic habits were pushed to extravagancy. Mr. Morgan, one of the most amiable young men of the group, sickened and died in consequence of these austerities ; and John Wesley was only diverted from following him to a premature grave, by the rupture of a blood-vessel, and other serious symptoms.

Of the real causes of the breaking up of this party from Oxford, none of the historians of Methodism offer a satisfactory account. Opposition did not seem to intimidate, nor desertion to discourage them. John Wesley, in particular, had but a short time before stoutly resisted all the impor-

tunities of his family to settle on his father's cure at Epworth, because he could "both be most holy himself at Oxford, and most promote the holiness of others." The school of the prophets was here, he argued; and was it not a more extensive benefit to sweeten the fountain, than to purify a particular stream? He was the first of the pillars of the party, however, who removed. Having, on his father's death, in 1735, to present a favourite work of his to Queen Caroline, he found the trustees of the new colony of Georgia in London, who pressed him to become one of their chaplains, and to head a party of his own friends as preachers to the Indians. For a time he urged his old objections to leaving Oxford, but with little of the decided tone in which he wrote upon the subject in 1734. Eventually, on consulting with his mother and Mr. Law, he accepted of the designation; and embarked for America on the 14th of October, with Mr. Ingham, a Mr. Delamotte, and his brother Charles, who went into orders for the purpose of accompanying him. "Our end," says Mr. J. Wesley, "in leaving our native country, was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung and dross of riches and honour; but singly this, to save our souls; to live wholly to the glory of God." From this period a series of printed journals of the lives of these extraordinary men is extant, offering the richest materials for their biography, and the best of all reasons why we need only glance at its more striking features.

This voyage first brought Mr. Wesley and his companions into that intimacy with the Moravian brethren which had such an important influence on the discipline of Arminian Methodism. In fact, it resulted in this branch of the new sect becoming a graft upon the church of the brethren. A large party of their missionaries was proceeding in the same direction with its founder; and their faith, their simplicity, their equanimity of temper, and general piety, soon appeared to him to transcend any thing of the kind he had seen in England. He applied himself to the German language, to facilitate his intercourse with them; and his new friends began to learn English. He particularly admired their tranquillity in the tremendous storms to which they were exposed, and reproached himself, as having no faith to compare with theirs. On the 5th of February they cast anchor at the mouth of the Savannah. The occurrences of Mr. Wesley's stay in this settlement, which occupied but a year and nine months of his long and eventful life, we cannot particularize. It was marked by many troublesome

vicissitudes, arising principally out of his high notions of the power of the priesthood, and his own and his brother's impetuosity for reform; and hastily closed by an unsuccessful love affair. On relanding in England he says—

"It is now two years and almost four months since I left my native country, in order to teach the Georgian Indian the nature of Christianity. But what have I learned myself in the mean time? Why—what I the least of all suspected, that I, who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still dream may awake, and see that as I am, so are they." [Vol. i. p. 132.]

Mr. Whitfield professes to have experienced, while at Oxford, that personal conversion to God upon the necessity of which he and Mr. Wesley so much insisted: this was at the beginning of the year 1736, after a series of great personal sufferings and anxiety upon the point. For what reason our biographer calls it a part of the career of the *disciple*, in England, during the master's absence in America, except it be to cast Whitfield into the shade, we cannot divine. Whether correct or not in his opinion, we shall not here dispute, but upon this subject Whitfield was so far from being a disciple of Wesley, that, according to Mr. Southey's own account, he was convinced of the necessity of becoming "a new creature," from "Scougal's Life of God in the Soul of Man;" and while the latter, on the Atlantic, was discovering that he had no faith, the former records his possession of that blessing. He shortly after visited his native place for change of air, and was ordained by Bishop Benson. "I can call heaven and earth to witness," says he, "that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies: I have thrown myself blindfold, and, I trust without reserve, into His Almighty hands:" "feelings not belied," says Mr. Southey, "by the whole tenor of his after life." In the church of St. Mary de Crypt, Gloucester, Whitfield preached his first sermon, and complaint was made to the Bishop that he had driven fifteen people mad. The good prelate replied, that he hoped it would not be forgotten before the next Sunday. He went to Oxford the same week; and took his degree of B.A., intending to devote himself for some years to the completion of his studies, and the good works commenced by himself and friends. Other labours, however, were in store

for him. Being invited to officiate for a short time at the Tower Chapel, London, his talents and his earnestness attracted considerable attention. Parties who came to indulge a sneer remained and grew serious; a general inquiry spread respecting him; and the blessings of the poor followed his indefatigable labour amongst them. Shortly after we find him officiating at Dummer, in Hampshire, where a friend of his had trained the poorest labourers to attend the prayers of the church twice a day, in the morning before they went to work, and after they returned from it in the evening; an example which was not likely to be lost upon Mr. Whitfield. Still he was solitary here; and the place was too strait for him. His friend returned to his living, and Mr. J. Wesley wrote from Georgia, "Only Mr. Delamotte is with me, till God shall stir up the hearts of some of his servants, who, putting their lives in his hands, shall come and help us, where the harvest is so great, and the labourers so few. What if thou art the man, Mr. Whitfield?" The result was, after much deliberation, and a respectful application to Bishop Benson for advice, that he determined on joining his brethren in America; and now began a still greater earnest of his future triumphs as a preacher. Going round to Gloucester and Bristol, to bid his friends farewell, at the latter place he was invited to preach before the corporation, "and the doctrine of the New Birth" he says, "made its way like lightning into the hearers' consciences—the whole city seemed to be alarmed." Dissenters of all denominations (including the Quakers) crowded to hear him: he preached five times a week here before he left; and when he delivered his farewell sermon, high and low, young and old, burst into tears. Persons of all ages would be seen passing along the streets with lanterns to hear him preach before day-break; at the Lord's table, the elements were with difficulty supplied and consecrated in sufficient quantity; and not less than £1000. was raised by him for different charities in a few weeks. He was finally obliged to depart from the town in the night, to avoid being attended by the people. In London he was equally popular, whether giving morning lectures, assisting at the communion, or advocating the claims of charity. Mr. Southey gives the following description of him at this time. It is an exception to his general injustice toward the character of Whitfield.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature,

well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour: in recovering from the measles he had contracted a squint with one of them, but this peculiarity rather rendered the expression of his countenance more remarkable than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly, but strikingly, when he said that Mr. Whitfield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke, as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm." [Vol. i. p. 150.]

Mr. Wesley was returning home by the port of Deal, as Mr. Whitfield was passing out of it. The former now became a decided pupil of the London Moravians, and having some scruples whether he should continue to preach, as being utterly destitute "of that faith whereby alone we are saved," Peter Boehler's advice to him was, "Preach faith *till* you have it; and then, *because* you have it, you will preach faith." On the same authority, he was taught to look for *instantaneous* conversion as one of the ordinary modes of God's grace. In this state of mind he zealously promoted the formation of a society in London, which was to meet together weekly for mutual exhortation, and to which may be traced the beginnings of the Methodist discipline. It was composed of from forty to fifty persons, including the Moravians, who were divided into bands consisting of not fewer than five, and not more than ten persons. Every one engaged to speak freely to his brethren, in the band meetings, of the real state of his heart, and his temptations and deliverances since the last meeting. All the bands conferred on Wednesday evenings; every fourth Saturday was a day of general intercession; and on the Sunday se'nnight following they held a love-feast.

Mr. Charles Wesley, though for some time unwilling to admit his total want of that faith on which his brother and the Moravians insisted, is said to have found it first, and

with it complete recovery from a severe attack of pleurisy. John Wesley thus relates what he ever after regarded as his real conversion. Having, on the evening of Wednesday, May 24, 1738, attended a society in Aldersgate, when one of the party was reading Luther's preface to his Commentary on the Romans,

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart." [Vol. i. p. 168.]

Heedless of all human opinions respecting him (for his elder brother, Samuel, declared he was at least half mad at this time), he now determined to visit the Moravian establishments in Saxony, as a means of confirming his new faith; and so completely did he conceive the object of his journey to be answered by his intercourse with Count Zinzendorf, and the different members of the settlement he had established at Herrnhut, that he declared he would gladly have spent his life here, but that he was well persuaded that he was called to labour in another part of his Master's vineyard. On his return to London, he found much occasion for the exercise of Christian discipline and sound judgment. His feebler brother Charles had been unable to stem the worldly passions and bickerings of their friends; and the great theme of final discord, predestination, began already to agitate their minds. In public, while *instantaneous* regeneration seems to have been the rock on which his discretion split, the greatest proof of his sincerity abounded in the midst of his extravagancies. He visited the condemned cells of Newgate, with his brother and one or two clergymen, until numbers of unhappy convicts boasted of their complete triumph over death and sin, through his instructions. Frenzy and raving madness were calmed before him; for lunatics, and those who were "sore vexed day and night," he would pray, that "the Lord might be pleased to *heal them as in the days of his flesh*;" while convulsions, under his sermons, even to the agonies of death, were regarded as the crisis of a spiritual birth. It is quite impossible that he should not have foreseen the reproach and disgust

which these scenes would excite against Methodism : it is, perhaps, equally impossible, that he should have *felt* them as any obstacle to the cause, and have been its successful champion.

Mr. Whitfield having stayed about three months in Georgia, during which he conciliated all classes, and formed the plan of founding and supporting an Orphan house, returned home in November, 1738, for the double purpose of raising funds for its support and obtaining priest's orders. At the close of the voyage the vessel touched at Limerick, where he was invited by the Bishop to preach in the cathedral; and at Dublin, where he was similarly received. But the churches of London were now gradually closed on his friends and himself; the use of five were denied to him in two days; and parishioners were threatened with prosecutions who suffered him to pray or expound in their houses. A large room of rendezvous was consequently taken in Fetter Lane; and a season of joint public labour commenced by himself and the Messrs. Wesley, the success and harmony of which were, for a time, alike complete. The most important step, perhaps, as to their manner of preaching, was the one first taken at Bristol, Feb. 17, 1739; when Mr. Whitfield mounted an eminence, called Rose Green, at Kingswood, and preached to about two hundred colliers in the open air. As many thousands attended his second sermon in the same place; and his audience rapidly increased to a number that no church would have contained. His own description of the scene is in a tone of the finest eloquence :

"I thought," he says, "it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges.—Blessed be God—the ice is now broke,—I have taken *the field*. Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers—perish for lack of knowledge." On another occasion he says: "The trees and hedges were full. All was hush when I began: the sun shone bright, and God enabled me to preach for an hour with great power, and so loud, that all, I am told, could hear me." [Vol. i. pp. 230, 1, 5.]

His audiences at this time would frequently amount to fifteen or twenty thousand persons. The first discovery of their being affected, was to see "the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits." Hundreds and hundreds of them

were soon brought under deep convictions; which, as the event proved, happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than the finger of God.

Our preacher received priest's orders at Oxford, January 1739; and preparing to return to America, called upon his coadjutors, the Messrs. Wesley, to come down to Bristol to perpetuate the impression he had produced. Mr. J. Wesley had never before visited this city. "Help him, Lord Jesus," writes Whitfield, with generous ardour, "to water what thy own right hand hath planted, for thy mercy's sake!" It is remarkable, that there followed upon Whitfield's preaching, at this its most ardent crisis, none of those more enthusiastic effects and paroxysms that appeared amongst Mr. Wesley's hearers. But no sooner had the latter succeeded him at Bristol, than we read of one crying out with the utmost vehemence, even as in the agonies of death:—

"But we continued in prayer," says Mr. Wesley, "till a new song was put in her mouth, a thanksgiving unto our God. Soon after two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to roar for the disquietude of their heart. But it was not long before they likewise burst forth into praise to God their Saviour. The last, who called upon God as out of the belly of hell, was a stranger in Bristol; and in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings." [Vol. i. p. 245.]

The fact is, that these great preachers agreed with the majority of sound Protestant divines, and with each other, in enforcing the necessity of a real and personal conversion from sin to holiness; but Wesley, from his Moravian associations, (and the sentiment still pervades his system, we believe,) had accustomed himself to look for it as uniformly sudden in its manner. This appears to be limiting the great agent of this change in one way, and it was the parent of a thousand blunders, of extravagancies in the early history of his preaching—as much, though not so fatally for mankind, as Mr. Southey's pseudo-orthodoxy, which denies all ordinary necessity for such a change in another*.

* We must subjoin the present Bishop of Winchester's (late Lincoln's) account of a still more surprising and more sudden conversion than Mr. Wesley ever contended for. "They who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original sin which they brought into the world is mystically washed away; and they

Ere he departed from England this time, Mr. Whitfield being forbidden by the churchwarden to preach in Islington Church, after his friend the vicar had promised him the use of the pulpit, took his stand in the churchyard, and preached there twice to large congregations. Soon after he gave notice of his intention to preach the following Sunday in Moorfields, whence some of his friends warned him he would not return alive; here, however, on Blackheath, and Kennington Common, he officiated repeatedly in safety; and from 30 to 40,000 persons on foot have been seen around him, besides horsemen, and persons in all kinds of carriages.

At Bristol, on the 12th May, 1739, was laid the foundation of the first Methodist meeting or preaching-house. The property was originally designed to be vested in feoffees, and eleven members of the society were accordingly nominated to the trust; but Mr. Wesley, finding the chief efforts in raising funds to rest with himself, soon took the whole management into his own hands. Returning once more to London, he found the laymen of the new community had been attempting as many innovations as their spiritual guides. Lay-preaching, the great corner-stone of modern Methodism, was attempted and advocated by several; but Mr. Charles Wesley, as well as Mr. Whitfield, stoutly opposed it. The French Prophets, a fanatic remnant of the poor Hugonots of France, had also found encouragement among them. These Wesley pronounced "properly enthusiasts;" for, "first," he said, "they think to attain the end without the means, which is enthusiasm, properly so called. Again, they think themselves inspired of God, and are not. But false imaginary inspiration is enthusiasm. That their's is only imaginary inspiration appears hence, it contradicts the law and the testimony." He should always have borne these excellent *criteria* in mind.

Two of the greatest events in the early history of Methodism mark the year 1740—the separation of Mr. Wesley from the Moravian brethren, and his doctrinal differences with Whitfield. A variety of discordances led to the first of these circumstances. The Moravians attributed to

receive forgiveness of *the actual sins* which they may have themselves committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new *faith*, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated, is by St. Paul figuratively called regeneration, or the new birth."—*Refutation of Calvinism*, pp. 83, 4.

animal spirits and imagination what Mr. Wesley considered as the fruit of faith and holy joy: he asserted an almost miraculous efficacy to be now attendant upon the means of grace; they began to doubt, and some of them at last denied, the propriety of using *any* means until a man possessed faith. Long and ardently did he expostulate with them; until he complains that their *practice* became agreeable to their principles, lazy, proud, and bitter toward others: all persons were encouraged to neglect the ordinances of religion; those who were without faith because they ought not to use them, those who had faith because they were not required to do it. "I found nothing of brotherly love among them now," says he, "but a harsh, dry, heavy, stupid spirit." The parting time was therefore come; and knowing well the importance of guiding a storm of this kind rather than appearing to be driven before it, he stood up at the love-feast one Sunday evening, and read, from a written paper, a statement of his differences with the Moravians, concluding thus—

"You have often affirmed that to search the Scriptures, to pray, or to communicate, before we have Faith, is to seek salvation by works, and that till these works are laid aside no man can have Faith. I believe these assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you to turn back to the Law and the Testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God. You that are of the same judgment, follow me!" [Vol. i. pp. 345, 346.]

Count Zinzendorf afterwards endeavoured in person to heal this breach, and great and liberal concessions on the part of the Brethren were made to Mr. Wesley; but, after long deliberation on the case, he printed a farewell to the Moravian Church in England: he blamed what he calls their conforming to the world; their bigotry; their guile;—they denied his doctrine of Christian perfection, the necessity of self-denial, &c.;—and thus they separated, rather in bitterness than love.

The modern religious world is far more interested in his dispute with Mr. Whitfield. This involved those points which, however important in our view, or that of our readers, it is only astonishing that men of the unwearied study and extensive public labour of Messrs. Wesley and Whitfield, should not previously have discussed, and decided upon.

The former urged the necessity of insisting on a present sinless perfection, as the attainment of every true Christian; while of Whitfield's creed he rejected the doctrines of election, reprobation, and the final perseverance of believers. On these topics they corresponded during the second visit of the latter to America; and the spirit of affection that breathes in these letters might make them a pattern for controversy.

"To the best of my knowledge, at present," says Mr. Whitfield, "no sin has dominion over me, yet I feel the strugglings of indwelling sin day by day. The doctrine of election, and the final perseverance of those who are in Christ, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will it not, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice, should I join and make a party against you! And, in one word, how would the cause of our common Master every way suffer, by our raising disputes about particular points of doctrine! Honoured Sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in nowise to his honour, that the last part of his life was so much taken up in disputing with Zwinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear Sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation, but that of my Lord and Master Jesus Christ." [Vol. i. pp. 362, 3.]

Two months afterwards he writes—

"The more I examine the writings of the most experienced men, and the experiences of the most established Christians, the more I differ from your notion about not committing sin, and your denying the doctrines of election and the final perseverance of the saints. I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming to America; because the work of God is carried on here, and that in a most glorious manner, by doctrines quite opposed to those you hold." [Vol. i. p. 363.]

Wesley replies, in better hopes of their ultimate union—

"The case is quite plain. *There are bigots both for predestination and against it.* God is sending a message to those on either

side, but neither will receive it unless from one who is of their own opinion. Therefore, for a time you are suffered to be of one opinion, and I of another. But, when His time is come, God will do what men cannot, namely, make us both of one mind." [Vol. i. p. 364.]

The friends of neither party had, however, the discretion to reason in this way. The Calvinists accused Mr. Wesley of not preaching all the Gospel, and pushed their own notions to the wildest extremes. In this emergency, he cast a lot for his direction—and thus obtaining a decision—'Preach and print,' he delivered a sermon against the Calvinistic doctrines; sent it to press, and, after some delay, published it. The gauntlet of controversy was now thrown down; Whitfield received the sermon in America, and circulated answers to it at Charlestown and Boston. Writing, as he came homeward, to Charles Wesley, he says—

"Why did you print that sermon against predestination? Why did you in particular, my dear brother Charles, affix your hymn, and join in putting out your late hymn-book? How can you say you will not dispute with me about election, and yet print such hymns, and your brother send his sermon against election over to America? Do not you think, my dear brethren, I must be as much concerned for truth, or what I think truth, as you? God is my judge, I always was, and hope I always shall be, desirous that you may be preferred before me. But I must preach the Gospel of Christ, and that I cannot *now* do without speaking of election." [Vol. i. p. 382.]

As he was returning across the Atlantic, an open rupture occurred between his friends in England, by Mr. Wesley putting forth a Mr. Cennick, a Calvinist, from the management of the school at Bristol, and excommunicating him from the society there.

And thus we close the first, and perhaps the most important era of Methodism—that of its rise, and early progress; the period of union and harmony between its leaders. Mr. Southey, treating of this period, has inserted a luminous, though not a very accurate sketch of the entire history of the Moravian Church; and a Chapter abounding with valuable remarks on the state of religion in England prior to the rise of Methodism. We differ from him in his estimate of *what* is religion; but he speaks well of what is not:—

"The church of England, since its separation from Rome, had never been," he observes in this chapter, "without burning and shining lights.—The evil was, that, among the educated classes, too little care was taken to imbue them early with the better faith; and too little exertion used for awakening them from the pursuits

and vanities of this world, to a salutary and hopeful contemplation of that which is to come. And there was the heavier evil, that the greater part of the nation were totally uneducated;—Christians no farther than the mere ceremony of baptism could make them, being for the most part in a state of heathen, or worse than heathen, ignorance. In truth, *they had never been converted*; for at first one idolatry had been substituted for another. In this they had followed the fashion of their lords; and when the Romish idolatry was expelled, the change on their part was still a matter of necessary submission;—they were left as ignorant of real Christianity as they were found. The world has never yet seen a nation of Christians." [Vol. i. pp. 332, 3.]

This passage is followed by an animated, and not an incorrect sketch of the views and exertions of Wesley, in completing the work of reformation, begun in England under the reign of the despotic house of Tudor; and which, it is no want of charity to say, is far from accomplished on the accession of the fourth prince of the benignant dynasty of Guelph. The passage is, however, too long for extraction.

The *progress of Calvinistic Methodism*, under the auspices of Mr. Whitfield, has several claims to be considered before that of Arminian Methodism, under those of Mr. Wesley. Whitfield was the prior *convert* to what was common to the two leading systems; he was enlightened first, and sent out first, as he asserted, without contradiction, in one of his appeals to his former coadjutors, now become his opponents. We have seen that he obtained a large share of popularity in the church, from the commencement of his career as a preacher; that he introduced field-preaching as a mode of diffusing Methodism; and very unwillingly entered into the controversy that created the final schism. His personal history, moreover, first closes.

At the period of his return from America, in 1741, accumulated difficulties were upon him. Mr. Wesley, however sincerely, had diffused prejudices of no small account against him in England; and two letters, in which he had attacked the writings of archbishop Tillotson, and the *Whole Duty of Man*, in America, increased the public distaste. He had to contend, not only with the same kind of torpor and worldly mindedness in religion, which opposed his rivals; but his Calvinism aroused peculiar antipathies in the clergy, and arrayed all the remaining zeal of the high church party against him. He was suffered to preach but once at the Foundry, the principal chapel of the Messrs. Wesley in London; his twenty thousand of hearers on the commons at the outskirts of the metropolis, were dwindled down to a few

hundreds; the only wealthy friend he possessed had died in his absence; and he was in serious pecuniary embarrassments, on account of the Orphan House in Georgia. As a minister of the establishment, too, unlike Mr. Wesley, he stood at this time alone. These obstacles served but to illustrate the elasticity of his mind, the resources of his faith, and the triumphs of his astonishing eloquence. Erecting a temporary shed in the neighbourhood of Moorfields, on a piece of ground that was lent to him, he called some of the lay preachers who had divided with him to London, and devoted himself to his favourite work of a general itineracy. Soon was his popularity regained and overflowing. Fields and commons were his ordinary preaching places; and hearers of every rank crowded to them, accommodating themselves in as great a variety of taste and convenience as different circumstances could command. At Edinburgh, to which city he proceeded in the course of this year, he numbered several noblemen amongst his acquaintance; was occasionally seen officiating in the Orphan House park, surrounded by persons of the first distinction, and the common people to their full proportion; then in the meeting-houses of some of the most rigid Scottish sects; now in the few kirks that would admit him; and now in the houses of some of the nobility, where he would expound the Scriptures one evening after another. Never, perhaps, in so literal a sense, did the gradations of "all flesh" hear of "the glory of the Lord together," as in some of these scenes. He collected in this journey 500*l.* for his Orphan House; and returned to London through Wales, where he married, like the head of the other branch of Methodism, not over happily.

He now made his celebrated attempt upon the holiday folk of Moorfields. One of those large periodical fairs which still disgrace the neighbourhood of London was then held on this spot at Whitsuntide; and Mr. Whitfield came to the singular determination of endeavouring to preach in the midst of the fair. At six o'clock in the morning he took the field, with a considerable congregation, whose numbers soon swelled to 10,000 persons; and expounded to them, without interruption, the third chapter of St. John's gospel, the fourteenth verse. At noon, when all the agents of Satan, as he says, were in full motion, "drummers, trumpeters, merry andrews, masters of puppet-shows, and exhibitors of wild beasts," he again ventured into the midst of the fields, and addressed the crowd from the exclamation of earlier idolators, *Great is Diana of the Ephesians!* He calculated his auditory

to have amounted at this time to between 20 and 30,000 persons, who gradually drew off from their sports to hear a message, that perhaps might not otherwise have reached their ears. The showmen, and other attendants of the fair, are said to have taken from 20*l.* to 30*l.* less of the people this day, in consequence of our preacher's efforts. At length, in the evening, they were determined on revenge. Mr. Whitfield mounted a temporary pulpit at six o'clock, and as soon as the people saw him, they forsook the shows, as before; when a loud shout was raised on the opposite side of the fields, and a merry-andrew advanced on a man's shoulders to slash at him with a whip, but could not reach him. Shortly after, a recruiting sergeant was induced to enter the congregation with his drums and attendants. This device too failed, by the preacher's very properly requesting the people to make way for the king's officer. Other noises were either kept on the outskirts, or he quietly waited until they were over; and this remarkable man is said to have received more than 1,000 notes from persons religiously impressed with the services of this day, of whom 350 afterwards joined the Tabernacle congregation. On the Tuesday following he encountered a similar scene in Marylebone fields; but had a much narrower escape from it. Passing from the pulpit to a coach, a blow was aimed at him with a sword, which nearly knocked off his wig and hat, and grazed his temple. This was the act of a young rake, who had come to the congregation with a resolution to assassinate him; but the blow he meditated being providentially perceived by a gentleman, he struck the sword up with his cane, and thus it missed its aim. The man was with difficulty rescued from the mob by the preacher's friends.

Journeys to Scotland, and voyages to America, were amongst the ordinary travels of this extraordinary man. We have not room to trace him to and fro on these excursions, always marked by laborious and almost incessant preaching, and encouraged by unparalleled success. On the 7th of April, 1743, he says of his native place and neighbourhood —

"I preached, and took leave of the Gloucester people, with mutual and great concern, on Sunday evening last. It was *past one* in the morning before I could lay my weary body down. At *five* I rose again, sick for want of rest; but I was enabled to get on horseback, and ride to Mr. T——'s, where I preached to a large congregation, who came there at *seven* in the morning. At *ten* I read prayers and preached, and afterwards administered the sacrament at Stonehouse Church. Then I rode to Stroud, and

preached to about 12,000 people, in Mr. G.'s field; and about ~~at~~ in the evening, to a like number on Hampton common."

Such was a day of Whitfieldian exertion! In 1748, on a third return from America, he was introduced, at her particular desire, to Selina, countess of Huntingdon, who soon appointed him her chaplain. Mr. Southey is careful to inform us, that "*there was a decided insanity in her family*;" and adds immediately, (in proof of it?) "Her sisters-in-law, Lady Betty and Lady Margaret Hastings, were of a *religious* temper; the former had been the patroness of the first Methodists at Oxford; the latter had become a disciple [of], and at length married Wesley's old pupil and fellow-missionary Ingham." Of such sneers of the poet laureate, more anon.—We should like, however, to know, in what respect the countess of Huntingdon shewed her insanity, *except* in the ardour of her religious zeal. In the details of her extensive patronage, she was certainly any thing but mad; and with regard to the former, our poet may remember what Dr. Johnson said of a brother bard, (Smart): "My friend shewed the disturbance of his mind, by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is *greater madness* not to pray at all, I am afraid there are *so many* who do not pray, that their understanding is not called in question." Lady Huntingdon had become attached to the Methodist cause, through the labours of the Messrs. Wesley; but, on the Calvinistic controversy arising, she decided for his rival. On his landing, he was taken to her house in Chelsea, where he preached three times to select auditories of high rank, among whom were Lords Chesterfield and Bolingbroke. The former complimented him; the latter "sat like an archbishop," says the preacher, "and was pleased to say, 'I had done great justice to the Divine attributes,' in my discourse." This illustrious lady, a little too much complimented by Mr. Whitfield, perhaps, but clearly with no sinister designs, afterwards became the great patroness of Calvinistic Methodism. Various chapels were erected by her, at the seats of fashionable resort, and other places; she associated all the regular clergymen she could induce to act with her new chaplain; established a college for her ministers at Trevecca, and employed a considerable number of lay preachers. Thus was produced "*Lady Huntingdon's Connexion*," as it is to this day called. Of himself, Whitfield declared he never wished to form a sect, or strive to become the head of a party. "I have enough of popularity," says he, "at this time, to be sick of

it; and, did not the interests of my blessed Master require my appearing in public, the world should hear but little of me henceforward."

While he lived, he acted as much as possible in a friendly spirit towards Mr. Wesley, and was sometimes invited to preach in his chapels. On being required in Scotland to preach only for Mr. Erskine and his friends, "Why only for them?" was his query. "Because they only are the Lord's people," said Mr. Ralph Erskine. "But are no other the Lord's people?" asked Mr. Whitfield, "If not, they have the more need to be preached to. I would preach in Rome," he added, "if the pope would lend me his pulpit, and gladly proclaim in it the righteousness of the Lord Jesus Christ."

In 1751 Whitfield first visited Ireland, and preached with great success at Athlone, Dublin, Limerick, Cork, and Belfast. From the last place he crossed the Irish Channel to Irvine; "and though," he says, "I preached near eighty times in Ireland, (in about six weeks), and God was pleased to bless his word, Scotland seems to be a new world to me." Mr. Wesley preferred Ireland as a scene of spiritual labour to Scotland; Whitfield, on the contrary, gave the preference to the latter country. "To see the people bringing so many bibles," he wrote, "turning to every passage when I am expounding, and hanging, as it were, upon me, to hear every word, is very encouraging." "I feel an uncommon freedom here," says he elsewhere, "in this sister kingdom." The following year we find him correcting his friend Mr. Hervey's works; and in March, 1753, laying the foundation of the new (the present) Tabernacle, so called, in common with many chapels of the Methodists, after the original temporary shed near Moorfields. The same year exhibited his catholic spirit, or rather his Christian attachment to his old friends. Hearing at Bristol of the illness of Mr. J. Wesley, he wrote a warm, sympathizing letter to his brother Charles, in which he prays for the descending garment of Elijah to rest on the surviving Elisha, and encloses an ardent and solemn farewell to the invalid, who was supposed to be dying. "The news and prospect of your approaching dissolution," says he, "hath quite weighed me down. I pity myself, and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. — If in the land of the living, I hope to pay my best respects to you next week. If not, reverend and dear Sir, farewell. — *I præ, sequar, etsi non passibus æquis.*"

In 1754 Mr. Whitfield was detained at Lisbon for about a

month, on his way to America. The scenes of popish mummery about him excited, as we should expect, his mingled indignation and ardour for duty. He learned somewhat of the necessity of graceful action from the preaching here—" *Vividi oculi, vivida manus, omnia vivida,*" he says; "why should superstition and falsehood run away with all that is pathetic and affecting?" Mr. Southey takes no notice of this visit, though there can be no question that it acted as a powerful stimulant on the mind of such a man as Whitfield, whose "history" he presumes to give. In 1756 he opened the chapel in Tottenham Court Road; which, as well as the Tabernacle, was a sort of personal property of his during his life, and has descended since to the management of trustees, wholly distinct from the general property of Lady Huntingdon's chapels.

The spirit of Methodism has hovered over Oxford ever since its first triumphs there. In 1768 occurred the memorable expulsion of the six students from that university for holding methodistical tenets, and for "praying, expounding the Scriptures, and singing hymns, in private houses;" an affair which occasioned Mr. Whitfield to address a letter of remonstrance to Dr. Durell, the vice-chancellor, and was the origin of a controversy between Sir Richard Hill, Dr. Nowell, and others. The principal of Edmund Hall defended the students, and observed, that as those six young gentlemen were expelled for having too much religion, it might not be improper to inquire into the conduct of some who had too little. Testimony upon oath was offered, of a more orthodox student having ridiculed the miracles of Moses and Christ, when he was intoxicated; but, though a candidate for holy orders, the latter circumstance was held to excuse him. This event was perpetuated in a satirical sermon, called, "The Shaver," by Mr. Macgowan, the twenty-fifth edition of which is now before us. Out of tenderness to his *alma mater*, we apprehend, Mr. Southey omits all mention of this affair.

Whitfield eventually became an old man, "fairly worn out in his Master's service," as Mr. Wesley says, at fifty years of age. He also testified, that to his dying day Whitfield was no bigot. "Bigotry," said he, "cannot stand before him, but hides its head wherever he comes. My brother and I conferred with him [during the time of his last residence in London, in 1769] every day; and, let the honourable men do what they please, we resolved, by the grace of God, to go

hand in hand, through honour and dishonour." He accordingly preached in the countess of Huntingdon's chapels; and Whitfield, and his fellow-labourers, attended the annual conference of Mr. Wesley's friends this year.

This extraordinary man died, as he wished, in the midst of his work. On the 29th of Sept. 1770, he started from Portsmouth, in New Hampshire, where he had been ill near a week, for Boston, and after riding fifteen miles, was entreated to preach at Exeter. In a discussion amongst his friends on this subject, folding his hands, and looking upward, he said, "Lord Jesus, I am weary in thy work, but not of thy work!" and went to the field, where he discoursed for two hours from 2 Cor. xiii. 5. He then dined, and went to Newbury Port; supped early, and went to bed. In the night, a fit of asthma attacked him, and his attendant, Mr. Smith, expressing a wish that he would not preach so often, "I had rather wear out, than rust out," was his answer. Another fit carried him to his rest about six o'clock.

The *history of Arminian Methodism* is to be dated, like that of its sister sect, from the breach of Messrs. Whitfield and the Wesleys. It was contended by all the Methodists, that their doctrine was that of the Articles and Liturgy of the Church of England; their hours of meeting were, in the first instance, scrupulously adjusted so as to avoid the canonical hours; and the sacrament was uniformly, and to a large extent, received in the Establishment. While thus friendly to the church, Methodism, in a similar spirit, interfered very little with the practical habits of any other sect. It required no religious man to renounce his former creed or profession; it only imposed upon him an increasing zeal and diligence in it. There can be no question that these circumstances aided the progress of the cause to an incalculable degree. But Methodism, in its systematic form, soon grew too strong for a dependent, or even an auxiliary power. Opposition taught it its own resources; the contempt of some of the more enlightened classes of society happily united in throwing *its* light into the darkest corners of the realm; and in developing funds, talents, and powers, among the lowest orders of the people, to which statesmen and moralists had been alike blind for ages. The Arminian branch of the sect, in particular, relieved of all control from the Moravian interference with its discipline, and the doctrinal disputes of the Calvinists, was promptly organized, by the Messrs. Wesley, into nearly its

present form. And here it is remarkable, that though *never*, either by its founder, or by subsequent direction, conducted upon any other than the most economical and disinterested principles, the *finances* of Methodism, and the regularity they will in all cases compel, became the foundation of much of its government. A member of the society at Bristol accidentally proposed a subscription of one penny per week from *every* person, until the debts of the chapel in that city should be paid. When it was objected, that some of the members could not afford to contribute even this sum, the proposer undertook to answer for eleven of the poorest, and requested each one whose means were equal to it, to follow his example. Thus class-money began to be contributed; the leader was to call weekly on his brethren, to inquire into the state of their funds; and Mr. Wesley directed that he should at the same time report upon their moral and spiritual state. The plan was quickly transferred to London; and every Methodist society has since followed the arrangement.

Lay-preaching, field-preaching, and itineracy, were features of the system, which required no common wisdom to reduce to order, no common energies to govern uniformly: but this Mr. Wesley accomplished. As innovations, he justified them by the necessity of the case, and the fruits which he saw them yield. To the first of these practices he prudently submitted, when he found that he could not check it. Thomas Maxfield, whom he had left in charge of the society in London, having exceeded his instructions to read, pray, and exhort, by preaching with so much acceptance, that Mr. Wesley's mother told him, he was as surely called of God to preach as he was, the head of the new sect, when recalled to check this disorder, gave way to the stream, and sanctioned, however reluctantly, this important feature of the new church, by saying, "It is the Lord, let him do what seemeth him good." Had not this case occurred, other coadjutors were rising to conciliate him to the adoption of this plan, whose biography, interwoven with Mr. Southey's narrative, forms one of its principal charms.

Meeting-houses were now established at Bristol, Kingswood, Newcastle, and in the metropolis; and the two brothers drew up a compendium of rules for the government of what was called the United Society. The only condition of entrance was an avowed desire to flee from the wrath to come, and so be saved from sin. The evidences of a *continued*

desire of this kind constituted the morals of the society, and were twofold :—

I. “ *Doing no harm*, by avoiding evil on every hand, especially that which is most practised ; such as taking the name of God in vain ; profaning the Sabbath, either by doing ordinary work thereon, or by buying or selling ; drunkenness ; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity ; fighting, quarrelling, brawling ; brother going to law with brother ; returning evil for evil, or railing for railing ; using many words in buying or selling ; buying or selling uncustomed goods ; giving or taking things on usury ; uncharitable or unprofitable conversation ; particularly speaking evil of magistrates or ministers ; doing to others as we would not they should do unto us ; and doing what we know is not for the glory of God, as the putting on of gold, or costly apparel ; the taking such diversions as cannot be used in the name of the Lord Jesus ; the singing those songs, or reading those books, that do not tend to the knowledge or love of God ; softness, and needless self-indulgence ; laying up treasure on earth ; borrowing without a probability of paying, or taking up goods without a probability of paying for them.

II. “ *Doing good*, by being in every kind merciful after their power, as they had opportunity ; doing good of every possible sort, and, as far as possible, to all men ; to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison ; to their souls, by instructing, reproving, or exhorting all they had any intercourse with ; trampling under foot that enthusiastic doctrine of devils, that we are not to do good, unless our hearts be free to it ; by doing good, especially to them that are of the household of faith, or groaning so to be ; employing them preferably to others ; buying one of another ; helping each other in business ; and so much the more because the world will love its own, and them only ; by all possible diligence and frugality, that the Gospel might not be blamed ; by running with patience the race that was set before them ; denying themselves, and taking up their cross daily ; submitting to bear the reproach of Christ ; to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely, for the Lord's sake. They were expected also to attend on all the ordinances of God ; such as public worship ; the ministry of the Word, either read or expounded ; the Lord's supper ; family and private prayer ; searching the Scriptures ; and fasting, or abstinence.”

Mr. Wesley visited Epworth, from whence all his family had gradually removed in 1742 ; and offered to assist the resident curate, either in reading prayers or preaching. His

services, however, were declined, and the pulpit refused to him. On this he caused it to be announced, that he should preach in the churchyard; and on a fine Sunday evening, at six o'clock, took his station on his father's tomb, and "found," as he tells us, "such a congregation as Epworth never saw before." Six succeeding evenings was this solemn scene repeated with the greatest effect.

"Let none think his labour of love is lost," says he, on this occasion, "because the fruit does not immediately appear! Near forty years did my father labour here, but he saw little fruit of all his labour. I took some pains among this people too; and my strength also seemed spent in vain. But now the fruit appeared. There were scarce any in the town on whom either my father or I had taken any pains formerly, but the seed so long sown now sprung up, bringing forth repentance and remission of sins." [Vol. ii. p. 21.]

Great zeal against Methodism was, however, generated here, as in numerous other places, by its success. The worthy curate, though under great obligations to Mr. Wesley's family, in a state of beastly intoxication, according to Mr. Southey, set upon him with abuse and violence, in the presence of a thousand people; and when some persons, who had come from the neighbouring towns to attend upon the new preacher, by his direction waited upon Mr. Romley, to inform him that they meant to communicate on the following Sunday, he said to them in reply, "Tell Mr. Wesley I shall not give him the sacrament, for he is not *fit*."

But the scene of his greatest good works, the collieries of Staffordshire, was destined to try his courage most. At Wednesbury a small society had been formed, with the approbation of the resident clergyman; until some of the extravagances of the people disgusted him, and he became their bitter enemy. It hardly seems credible at this more tolerant period, yet was it the fact, that the mob were the rulers of ecclesiastical affairs in this neighbourhood, and were encouraged by magistrates and clergymen to molest the persons and properties of the Methodists, between three and four months. This reign of terror was only closed by Mr. Wesley coming hither to brave its violence. He preached in the heart of the town at mid-day, and was suffered both to go to worship and to return from it unmolested. At night, however, the house in which he lodged was beset by an immense gang of desperadoes, exclaiming, "Bring out the minister, we *will* have the minister!" After some expos-

tulation with two or three of the leaders, who were successively won to be his advocates, he went out to them. He was now taken to Bentley Hall, about two miles distant, where the magistrate refused to interfere; then to Walsal, where a new mob joining his almost repentant persecutors, his life was for some hours in jeopardy. One villain struck him a violent blow on the mouth; another dragged him by the hair out of a door-way, through which he sought to escape; others struck at him with bludgeons; many cried, "Knock his brains out! down with him! kill him at once! crucify the dog—crucify him!" Possessing his self-command throughout this abominable scene, he at last obtained a hearing: "What evil have I done?" said he; "which of all of you have I injured in word or deed?" and again he won over the most conspicuous of the rabble, who privately conducted him home.

In London, the magistrates interfered to stop the rising spirit of persecution; and he received a message that they had orders from above, "to do him justice." But in the country his followers were, in numerous instances, as barbarously used as he had been at Walsal; their courage and patience, however,—worthy of any cause,—bore them through; and this most persecuted, was soon the most growing sect of modern times.

Its founder ever retained a good-humoured insensibility to pain, and even to neglect. At the commencement of his itineracy, as he was travelling with John Nelson from common to common in Cornwall, and preaching to a people who heard him willingly, but seldom or never proffered him the slightest hospitality, he one day stopped his horse at some brambles, to pick the fruit. "Brother Nelson," said he, as he did so, "we ought to be thankful that there are plenty of blackberries; for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think we can live by preaching?" "At that time," says his companion, "Mr. Wesley and I lay on the floor; he had my great coat for his pillow, and I had Burkitt's Notes on the New Testament for mine. One morning, about three o'clock, Mr. Wesley turned over; and finding me awake, clapped me on the side, saying, 'Brother Nelson, let us be of good cheer, I have one whole side yet; for the skin is off but on one side.'"

In one of the vast amphitheatres of nature which often were his churches, and a favourite, picturesque one too, at Gwenap; in Cornwall, in the 70th year of his age, this modern

apostle preached to an auditory computed at not fewer than 32,000 persons, all of whom could distinctly hear him.

It is time, however, that we placed before our readers a fair view of the *doctrinal* and other peculiarities of this branch of Methodism. The chief founder was a prolific author; and his brother embodied most of the doctrinal sentiments of the sect in a volume of superior hymns still in use among the Wesleyan Methodists. From these and other sources it will be sufficient to remark, that Mr. Wesley continued to preach the tenets of the necessity of a new birth, justification by faith, and a conscious conversion, with which Mr. Whitfield and himself alike began their mission, to his dying day. In point of time, he considered no one of these before the other; but that the moment we are justified by the grace of God, through the redemption that is in Christ Jesus, we are born of the Spirit; and this is a change of the inmost soul, so that of sinners we become saints. "Sanctification," he says, "begins at the same instant, and thenceforward we are gradually to grow up in Him who is our Head." In order of thinking, however, as it is called, justification precedes the new birth; the one being the turning away of God's wrath, the other the work of his Spirit on the heart. Sanctification bears the same relation, according to our divine, to the new birth, as growth to the natural birth. Of assurance of our salvation, which has also been stated to be a doctrine common to Calvinistic and Arminian Methodism, Mr. Wesley says—

"Some are fond of the expression; I am not: I hardly ever use it. But I will simply declare (having neither leisure nor inclination to draw the sword of controversy concerning it) what are my present sentiments with regard to *the thing* which is usually meant thereby. I believe a few, but very few Christians, have an assurance from God of everlasting salvation: and that is the thing which the apostle terms the plerophory, or full assurance of hope. I believe more have such an assurance of being *now* in the favour of God, as excludes all doubt and fear: and this, if I do not mistake, is what the apostle means by the plerophory, or full assurance of faith. I believe a consciousness of being in the favour of God—is the common privilege of Christians, fearing God, and working righteousness. Yet I do not affirm there are no exceptions to this general rule." [Vol. ii. p. 182.]

But there was one doctrine which Mr. Wesley more particularly and emphatically called "the Methodist testimony," that of Christian perfection; to which many classes of

religious persons objected more seriously than any other. Of the word he says, "It is *scriptural*; therefore neither you nor I can, in conscience, object to it, unless we would send the Holy Ghost to school, and teach Him to speak who made the tongue." The thing he defined to be, "Such a degree of the love of God and the love of man—such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man." This he encouraged his preachers to inculcate perpetually as "the peculiar doctrine committed to *their* trust," and his followers to look for *hourly*; to expect it every moment.

We have seen the gradual rise of the Methodist *discipline*. Since the year 1744, an ecclesiastical body, known by the name of "The Conference," has met annually, either in London, Bristol, Leeds, Liverpool, Manchester, or Sheffield, to superintend the entire affairs of the society. It consisted at first but of four clergymen of the Establishment, four lay preachers, and the Messrs. Wesley; who recorded their desire, "that all things might be conducted as in the immediate presence of God; that they might meet with a single eye, and as little children who had every thing to learn; that every point which was proposed might be examined to the foundation; that every person might speak freely whatever was in his heart; and that every question which might arise should be thoroughly debated and settled." The intermediate hours of the public meeting were agreed to be spent either in visiting the sick, or in retirement. In speculative things each member was to submit to the majority only as far as his judgment should be convinced; and on every practical point as far as he could without wounding his conscience. Farther than this, it was maintained, a Christian could not submit to any man, or number of men on earth. In 1784, the proprietorship of all the chapels was vested in the Conference; out of 190 preachers in connexion, one hundred were taken to form the body, and it was legally stipulated, that less than forty should never be considered capable of acting.

To the Conference the minutes of every circuit were directed to be forwarded. This was generally considered to embrace a tract of country from twelve to twenty miles in compass, containing the stations of two, three, or more preachers, according to circumstances; one of whom was appointed assistant to Mr. Wesley, with power to expel and admit members, form annual lists of the society, hold quarterly

meetings with every class in the circuit, and superintend all the meetings and general affairs of the community. The preachers, at first called Helpers, were originally admitted on probation for a year; during which they were to preach at least once before Mr. Wesley, and on being approved, were called to their work by the Conference. Some at first continued to follow the trades to which they were accustomed; but this, except in the case of the local preachers, was soon forbidden. A preacher, on being admitted into full connexion, was required to subscribe annually to a preacher's fund: if he withdrew from the society, the entire amount of his subscriptions was returned; if he became disabled, it ensured him an annuity of not less than ten pounds, and on his death a sum not exceeding £40. was paid to his widow. The local preachers, the lowest order of the Methodist ministry, were in some cases the probationers for a higher rank, and in others, persons in business who devoted only their Sabbath-days to public labour. The preachers of the circuit were to approve of them before they could exercise their labours, and the assistant in all cases to appoint their station.

The people were divided into classes and bands. The class leader, on the system being fully organized, was directed to keep a written account of the spiritual state of his class (of about ten or twelve persons), which should be produced weekly to the preachers. He was appointed by the assistant. Every quarter the leader was to issue a printed class-ticket, containing a text of Scripture, and a letter of the alphabet, for which the members paid one shilling; and this was considered a badge of regular membership. The ticket was to be renewed every quarter, and the letter changed. The classes were subdivided into bands; in which the men and the women, the married and the single, met separately, and engaged to ask each other as many and as searching *questions* as may be, concerning their state, sins, and temptations. A select band or society was also instituted, of persons who were described as "earnestly athirst for the full image of God, and who continually walked in the light of God." "My desire," says Mr. Wesley, on this part of his institutions, "was to have a select company to whom I might unbosom myself on all occasions without reserve, and whom I could propose to all their brethren as patterns of love, of holiness, and of all good works." Watch-nights and love-feasts were also appointed to be held once a month: the former as solemn seasons of prayer and exhortation; the latter to commemorate their unity and happiness, by taking "a little plain cake and

water" together. The preachers were always directed to preside at these meetings, which were generally confined to the members of the society.

The *localization* of Methodism was well provided for by these institutions. In England it advanced northward at an early period of its career, by the exertions of John Nelson's singular talents. Mr. Wesley's own loco-motive life was spent almost entirely in his native country; and when he first went into Scotland, in 1751, he seems to have taken the unusual resolve of seeing and hearing, and saying nothing: but our northern neighbours had received Mr. Whitfield ten years before with considerable courtesy; and although the Seceders were occasionally against him, Wesley was invited into the kirk, and heard in Scotland with considerable attention. For some years, however, he had established but two societies north of the Tweed. Mr. Southey has rightly observed, that Methodism was but little wanted in Scotland, as compared with England; and that the founder of its Arminian branch seems to have possessed a strange aversion to the Scotch character. In Wales he had both more ignorance and more warmth to work upon. He speaks of a great desire for the Gospel being there united with as much ignorance of it, in nine-tenths of the people, as is found in a Creek or Cherokee Indian, and greatly lamented his own ignorance of the Welch language, which at first retarded his progress: but some few of the clergy patronized his cause, and the people testified their ardour by the exhibition of a new species of enthusiasm, under his sermons. On the preaching being concluded, any one of the people was suffered to give out a stanza or two of a hymn, which was sung over and over again to the extent of thirty or forty times, and until the congregation at large became agitated by passion, and finished the service by leaping up and down in the most frantic manner for hours, as is still the common practice of a Welch sect, hence called Jumpers. His societies in Wales amounted, however, at the period of his death, to but two or three.

Ireland, for whose degraded and abandoned moral state Methodism would seem to have promised a very suitable specific, was first visited by Wesley, with considerable prejudices in its favour, in 1747. Mobs and nicknames followed him at first, as in England; and a magistrate at Cork publicly encouraged the rioters against the swaddlers (as the Methodists were called), because, though the Papists were "to be tolerated, they were *not*." Depositions to the most

violent outrages were utterly rejected by the grand jury, who actually preferred bills against Charles Wesley, and nine of his Methodist brethren, as common disturbers of the peace; and prayed that they might be transported! A like persecuting spirit was exemplified in various places by the Catholics; a spirit whose violence was not decreased when Thomas Walsh, a Roman Catholic schoolmaster, in the county of Limerick, became a convert to Methodism, long one of the most distinguished and successful of its public teachers, though he died a martyr to his exertion before he was quite thirty years of age. Mr. Wesley lived, however, to say of Ireland, "The scandal of the cross is ceased; and all the kingdom, poor and rich, Papist and Protestant, behave with courtesy, nay, and seeming good will."

Arminian Methodism was first preached in America by an Irishman, Philip Embury, of New York, who formed a regular society there in 1768. At Philadelphia, a Captain Webb shortly afterwards formed another; and application for preachers was made about the same time to Conference from Charlestown. In 1771, the success of two of his preachers in America made Mr. Wesley hesitate whether it was not his duty to follow them; and two years afterwards we find a Philadelphia Conference enrolling near a thousand members in its different societies. But the success of the cause was greatly retarded by the rupture between the colonies and the mother country, and by the exertions and writings of its great champion in favour of the latter.

The English itinerants were for awhile wholly silenced, and their lives endangered; but two or three native preachers persevered; and in 1777 they had 40 preachers, and 7000 members in class.

At the period of the peace in 1783, a curious question was referred to Mr. Wesley—the possibility of providing an episcopal church, or rather of episcopizing Methodism, in America? His steps in this affair, he tells us, were regulated by a conviction he had long entertained, that bishops and presbyters were of the same order; and by the practical consideration, that as his American brethren were now "totally disentangled both from the state and the English hierarchy," they were at full liberty to follow the Scriptures and the primitive church. Somewhat contrary to the principles thus avowed, he summoned Dr. Coke and Mr. Creighton, two episcopally ordained clergymen, to meet him at Bristol; and there himself ordained the former superintendent, and Richard Whatcoat and Thomas Vasey presbyters, of the

American provinces, furnishing them with credentials very episcopally, and even archiepiscopally written.

In 1789 (two years prior to the death of Mr. Wesley), he numbered 43,265 followers in America. Our West India Islands, through the occasional visits of Dr. Coke and his fellow-labourers, had fourteen preachers stationed in them at the same period, and about 6000 Methodists in society.

Both the brothers resolved in middle life to marry, although John had publicly advocated the remaining single for the kingdom of heaven's sake. This he always thought the gift of but a few; happy had it been for himself had he contentedly remained amongst the number. The object of his choice was a widow lady of independent fortune, which he insisted should be wholly settled on herself, while on his part it was stipulated, that he should not preach one sermon, nor travel one mile less, on account of his new engagement. Charles had more rational views, it would seem; as, while his brother's marriage was the source of perpetual disquietude to him, and concluded in a separation, he settled himself in the comforts and duties of domestic life.

The Rev. J. Berridge, of Everton, and the Rev. Mr. Hickee, of Wrestlingworth, were clergymen of the church, and resident vicars of those parishes, who became, on a small scale, coadjutors with Mr. Wesley at this period. Four thousand individuals are said to have been converted under their ministry in the course of twelve months; and no part of the history of Methodism abounds with more extraordinary details. The first of these gentlemen fairly preached himself out of his own church, which would contain but a small part of his hearers, and travelled round the country, preaching sometimes in churches, and sometimes in fields, to the great annoyance of his more regular and canonical brethren. Mr. Berridge finally joined the Calvinists.

At about the same time two mitred opponents entered the field against Methodism; Bishop Lavington, in his "Enthusiasm of Methodists and Papists compared," and Bishop Warburton, in his "Doctrine of Grace;" to both of whom Wesley replied;—approaching more nearly, in his answer to the latter, to a direct assertion of miraculous agency attending the preaching of the Methodists, than in any other part of his works.

Mr. Charles Wesley after several years of quiet services at the Foundry, lived to officiate for a short time at the City Road Chapel, where he excited some jealousy by supplanting

the itinerant preachers. He seems to have disapproved of the separation from the Church, which he perceived to increase with his brother's success; and writes to him, to convince the lay preachers, if, says he, "you *can*," that they want a clergyman over them to keep them and the flock together. Against the band meetings, or subdivisions of the classes, he protested with great ardour. Having served his generation, in no ordinary degree, this worthy clergyman descended calmly into the tomb, in the 80th year of his age, and was, at his own particular request, buried in the consecrated earth of Mary-le-bone churchyard, his pall being supported by eight clergymen of the Church of England.

His brother John was in many respects one of the most remarkable old men that ever fell under the mortal stroke. On entering his seventy-second year, he states, that he found his nerves firmer than when he was at forty, and his strength not less. "The grand *cause*," says he devoutly, "is the good pleasure of God; the chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning (one of the most healthy exercises in the world;) my never travelling less than 4500 miles a year." To these means he adds, at another time, "the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers and deep consumptions; these, it is true, were rough medicines, but they were of admirable service, causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper? I feel and grieve, but, by the Grace of God, I *fret* at nothing!" His seventy-eighth year," he says, found him "just the same as when he entered his twenty-eighth." On his eighty-sixth birth-day he first acknowledged, "I now find I grow old. My sight is decayed; so that I cannot read a small print, unless in a strong light. My strength is decayed; so that I walk much slower than I did some years since. My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them." On the 17th of February, 1791, he caught cold, on returning from the public services at Lambeth; but would not be deterred from preaching on the following Wednesday, after which he went into a sort of lethargic decay, until the end of the month, and died, at his house in the City Road, on the 2d of March, in the 88th year of his age. At the period of his death his societies in England and Wales included 76,968 members, and 313 preachers; and in the United States, 57,261 members, and 198 preachers.

Since the death of their respective founders, both

branches of Methodism have undergone considerable changes. These we had intended briefly to notice in the present article; but as they are not strictly connected with Mr. Southey's work, and our observations have already extended to an unusual length, we must defer to another opportunity, and shall probably introduce into a different department of our journal, what we had intended to say upon this subject.

On the whole, of the two leading *systems* of Methodism, as they were left by their founders, our readers will judge according to their own habits and connexions; and many will attach a degree of importance to the doctrines in controversy between them, with which no other part of either system, no better or worse modification of church discipline, will be thought to compare. Others will hail that which is at once common to both systems, and ever suited to the wants of a fallen creature—a *testimony to the necessity of a change of heart in all men*—as a light from heaven! The existing state of religious parties in England, at the period of the dawn of Methodism, will render this, we should be disposed to contend, the redeeming point of its early history. This, at least, was plainly preached throughout the land. Did it awake a thousand jealousies and evil passions, because it disturbed the profane in their works of darkness, and the pious in their dreams? Did it break through clouds, and call up clouds of error and enthusiasm, on its first appearance? Still it was the light of life. Angels minister the law no more. Every great moral reformation of mankind, since visions and prophecy have ceased, seems destined, by its innovations, its irregularities—and by *some one* capital feature of Divine wisdom and simplicity pervading it—at once to attest its almighty Author, and that he employs but human agents in its accomplishment—but ordinary human agents, as compared with the primitive teachers of Christianity*. The reformation of Protestant Europe in the fifteenth, and of England from semi-popery and infidelity in the eighteenth century, both proceeded in this way. The one proclaimed its justification by faith, as the *articulus stantis vel cadentis ecclesiæ*; the other our Saviour's own introductory message—"Ye must be born again:" and each had its qualifying mixture of human imperfection and real fanaticism about it. The reformers could persecute, and the Methodist leaders throw their hearers into convulsions, and take pleasure in the success of their measures. We need not inquire which was

* See the beautiful imagery of the Apocalypse, chap. xxi. 14—16.

the greater error. Are neither Whitfield nor Wesley entitled to be placed on an exact level with Martin Luther in history? Had they less general steadiness of character, less comprehension of mind, less caution? We must think so. But they were noble spirits, with all their human frailties. John Wesley would have done more for the highest interests of man, without the assistance of a Martin Luther, than Philip Melancthon; and with a Knox, a Zwingli, or a Bucer, the Methodist leaders may be honourably compared. The great peculiarities of the Christian faith, which they kept always in view, were singularly like the cardinal points of Luther's doctrine and early efforts. "He pointed out the distinction between the law and the gospel," says Melancthon*; "he refuted the Pharisaical error, at that time inculcated both in the schools and in the pulpit, that men may merit remission of sins by their own works, and become righteous before God. Thus he directed the minds of men to Jesus Christ; and, like John the Baptist, pointed to the Lamb of God who taketh away the sins of the world." Could any language more aptly describe the state of religion in England at the period of which we are writing, and especially in that church in which the champions of Methodism arose? Some of the most popular sermons of the day, those of Atterbury, taught, "That the virtue of charity [i. e. alms-giving, or at most a truly benevolent disposition] is of so great a price in the sight of God, that those persons who possess and exercise it, in any eminent manner, are peculiarly entitled to the Divine favour and pardon, with regard to *numberless slips* and failings in their duty, which they may be otherwise guilty of: this great Christian perfection, of which they are masters, shall make many little imperfections to be overlooked and covered; it shall *cover the multitude of sins*." What Melancthon proceeds to say of Luther might be almost transcribed, word for word, into the history of either of these great Methodists. "This revival of important truths procured him a very extensive authority, especially as his conduct corresponded with his instructions, and they proceeded not merely from the lip, but from the heart. This purity of life produced a great effect upon the minds of his hearers, and the old proverb was verified, *Σχέδον, ὡς εἰπὼν, κυριωτέρα τὴν ἐχει πιστὴν τὸ ἦθος*. "Piety makes the speech persuasive." Wherefore many worthy men, influenced by the excellence of his doctrine and the sanctity of his character, were afterwards induced to comply with

* Preface to Luther's Works, vol. ii.

some of the changes which he introduced in certain established ceremonies. Not that Luther at that time meditated an innovation upon the customary observances, or broached any alarming opinions; but he was illustrating more and more the doctrines so essential to all, of *repentance*, the *remission of sins*, *faith*, and salvation by the *cross of Christ*."

From the *men*, perhaps, we are at least sufficiently removed, those of us especially who have no personal connexions with either of their systems, to estimate their relative characters with fairness. If some of the traits on one side of the picture (that which Mr. Southey could willingly cast into shade) be not thus perpetuated, their fast-fading colours seem to threaten their being for ever lost. Wesley, with the exception of his credulity, was the greater man; Whitfield the more consistent Christian. The one boldly and most disinterestedly thought and acted for himself all his days, and discovered talents for legislation and for government that would have raised him to eminence in any profession and in any country; but he began to teach Christianity according to his own settled and final convictions on the subject, and to reprove the want of it in other teachers, long before he was himself established in its elements—before he was a Christian. The other, of no extraordinary powers of mind, first learned to apply to his own heart all that ever he contended for as the vital doctrines of the faith—was convinced and converted to them in the way in which he preached conversion—and then he taught them. Wesley was the greater divine and more accomplished scholar; better learned in his Aristotle, in biblical criticism, and in all that invaluable class of books which the Christian minister may and ought to read *around* his bible: perhaps he was equally well acquainted with his rival with the letter of the Scriptures themselves; but Whitfield was the greater and more efficient Christian preacher; if not more at home in the bible, he was less *from* home with regard to it; he had to depend more on "the bible, and the bible only." Witness the clear, convincing, but unimpassioned addresses, the guarded syllogisms, and original phraseology of the one; and the prominence of Scripture phraseology, the paucity of almost all other peculiarities of style, but, above all, the yet extant recollections of the *manner* of the other, when he would

"Point the word of promise at the heart."

What is the marvel of the entire comparisop in our view is,

that the more logical was the more credulous man, while the orator who most addressed the feelings was least deluded by them.

We should not omit to notice, that a brother bard of Mr. Southey, who better understood the characters of these great men, COWPER, has devoted two exquisite passages of his poems to the delineation of them*.

Mr. Southey is evidently partial to Wesley:—he admires, but he neither loves nor venerates him; he reminds us of Erasmus's good opinion of Luther. "God had sent him to reform mankind," he owned, "and the man's sentiments were true; but his course was *invidious*, because he at once attacks the bellies of the monks and the diadem of the Pope. It grieved him that a man of his *fine parts* should be rendered desperate by the mad cries and bellowings of the monks." The poet laureat may not thank us for the compliment; but we see very much of his temper respecting Mr. Wesley, as a whole, in the epistles of Erasmus to the Elector of Saxony, and others, respecting Luther. What said the reformer to all this? Just what a sensible Methodist might say to our biographer. "I shall not complain of you for having behaved yourself as a man estranged from us, to keep fair with the Papists, our enemies. Nor was I much offended, that in your printed books, to gain their favour, or to soften their rage, you have censured us with too much acrimony. We saw that the Lord had not conferred upon you the discernment, the courage, and the resolution to join with us—and therefore we dare not exact from you that which surpasses your strength and capacity. We even bear with your weakness, and honour that portion of the gift of God which is in you†."

For Mr. Whitfield, Mr. Southey has not even the cold and inconsistent admiration he expresses towards Wesley; and from Calvinism he is bigotedly averse. Having quoted from Mr. Wesley what *he* calls the sum of all that Zanchius and Toplady had said on predestination, our impartial biographer adds—

"*This is the doctrine of Calvinism, for which DIABOLISM would be a better name; and in the WORST and BLOODIEST IDOLATRY that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this.*" [Vol. i. p. 371.]

And *this* is "neither extenuating nor exaggerating any thing;" *this* is Mr. Southey's "accuracy" in reporting on a controverted subject; Mr. Southey's "*sense of duty!*" We

* See the character of Leuconomus in his poem of "Hope."

† Luther's Letter to Erasmus, in 1524.

lift up both our hands, with Whitfield and with Bishop Horsley*, to protest against the revival of such phraseology in religious controversies. Who can reason with it? What obscurity in the subject does it ever help to clear up, or whose understanding? Whom does it prepare to abandon error? What *heart* to revive truth or improve it? When our author shall be prepared to answer these questions, we shall not be afraid to break a lance with him in defence of Calvinism.

Mr. Southey is not equal to the task of becoming the historian of Methodism. He has neither eyes nor ears for the moral phenomena involved in it, but as matters of human policy and *present* national good. Hence he sees in it stranger portents than ever Shakspeare described:—now he courts it, now he fears it;—now he believes all the ghostly knockings that were heard in the parsonage of the elder Wesley to be supernatural—anon he discards the agency of the Holy Spirit of God in renewing our nature, and “will not believe it, *though one rose from the dead.*” Hence he sees those opposite moral and *physical* qualities in Methodism, that no other man ever saw at work together—“high fever” and close “ambition;” “austere notions,” and the love of “cordials;” “a dangerous doctrine,” which yet opened “the living spring of piety” in the heart: and hence Methodism, strange to say, is sometimes “a dangerous disease,” and sometimes “intolerable physic.” Mr. Southey is quite clear, that when Methodism, in London, had reached its highest point of extravagance, it produced upon “susceptible subjects” a *bodily* disease, “peculiar and infectious:” he pronounces with all the gravity of a physician upon the pathology of this malady, and prescribes for it with all the confidence of an empiric.

These volumes altogether form a sort of gallery of portraits and caricatures of Methodism, grotesquely arranged; and the latter largely predominating. Their merits are bright, good colouring, and excellent frames. The artist confessedly works from other paintings, and never from the life. We should fear, indeed, that he would tremble too much for

* “If ever you should be provoked,” says the bishop in his last charge to the clergy of St. Asaph, “to take a part in these disputes, of all things I entreat you to avoid, what is now become very common, acrimonious *abuse* of Calvinism and of Calvin. At least take special care, before you aim your shaft at Calvinism, that you know what is Calvinism, and what is not; lest, when you mean to fall foul of Calvinism, you should unwarily attack something more sacred, and of a higher origin!”

business before a real Wesley ; and even under a Whitfield, be possibly inclined to pray rather than to paint. Yet some characteristic features are always retained ; and he rarely sins malignantly either against truth or taste. In circles where a living Methodist would be thought to spread the contagion of which Mr. Southey speaks, the work will give some notion of the capabilities and possible influences of such an unhappy being ;—to intelligent religious men, it will communicate no information, and little pleasure.

[The unexpected delay which has occurred in the appearance of the second volume of Dr. Smith's Scripture Testimony to the Messiah, prevents our noticing that work until our next Number, as we were unwilling to separate the two volumes, and hope by that time to be able to give a review of both.]

AMERICAN LITERATURE AND INTELLIGENCE.

WHEN we announced, in our Prospectus, that our connexions in America led us very confidently to expect important assistance from that interesting quarter of the globe, we felt persuaded that our trans-atlantic friends could abundantly enable us to redeem the pledge we had given to the British public, of making them better and more accurately acquainted with the history—the legislature—the literature—the manners—the actual condition, moral and religious, of that great branch of the same common family which peoples a large portion of another hemisphere, than mutual prejudices, and the want of a common channel of information, had hitherto permitted them to become. It is, therefore, with unfeigned satisfaction we acknowledge, that our most sanguine expectations have been more than gratified, by the promptitude and liberality with which our correspondents there have supplied us with intelligence, with which we could easily and advantageously fill a far larger space of our journal than we can allot to it, though we have considerably extended the original limits of this department of our work.

Whilst we carefully suppress every thing that is personal or complimentary in their communications, we should be

doing injustice to the warmth with which some of the most eminent of the literary characters and philanthropists of America, laymen as well as clergymen, have hailed the appearance of a publication, one of whose avowed objects is the furtherance of a good understanding between the two countries, did we not give one extract, by way of a specimen, from the letters we have received in commendation of our design:—

“I read your prospectus of ‘The Investigator,’” says a clergyman of Boston, whose name would do honour to any journal, “with deep interest, and have since read it to several literary men. It is most gratifying to us on this side of the Atlantic, to learn that such a work is to commence among you, on two accounts.”

The first we pass over, for a reason above stated; the second is—

“We have also full assurance, an assurance most gratifying to our *national* feelings, that justice will be done to the learning and piety of our country.” “The independent church of England,” he afterwards remarks, “the congregational church in New England, the Presbyterian church of our middle and southern States, and the church of Scotland, (in its better state), have nothing to divide, but every thing to unite them. It is the earnest wish of our most distinguished clergy in New England, that a more free and familiar intercourse was kept up between you and us, that we might know each other better, and love each other more.”

It is only, we are persuaded, for want of knowing each other better, that our esteemed correspondent does not add to this list a very large portion of the established clergy of England, partakers of the like precious faith, and fellow-labourers with their dissenting brethren in every work of charity and labour of love. We, however, know, and “esteem them very highly for their work’s sake;” and it shall not be our fault, if they are not known and highly esteemed in the new, as they deservedly are in the old world.

Our friends have not, however, satisfied themselves with commendations of our plan, and wishing us good speed in carrying it into execution. Short as is the interval since we first solicited their aid, in furnishing materials for the work we had projected, our table is literally covered with their communications; and we must hasten, without further preface, to select and arrange the most interesting and recent intelligence with which their kindness has furnished us.

THE STATE OF RELIGION first demands our attention; and on this point we are enabled to lay before our readers

some new and authentic information, from the proceedings of the "General Assembly of the Presbyterian Church of the United States of America," at their session held at Philadelphia in the month of May last: —.

"This judicature," says a respected clergyman of that church and city, "is a representative body, from the Presbyterians in our extended Union. We have upwards of one hundred thousand communicants in our connexion, and about eight hundred settled pastors. In this number we include none of the New England churches, which hold intercourse with us in our general assembly, and none of the Associate, the Associate Reformed, the Reformed Dutch, the Reformed or German Lutheran Presbyterians, in the United States."

Over the deliberations of this highly respectable body this year presided, as moderator, the Rev. John H. Rice, D. D. of Richmond, in Virginia, who opened their sittings with a sermon, from Romans, xiv. 19. "Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another." From the first part of this excellent discourse, distinguished throughout by the Christian, and catholic, and anti-sectarian spirit, which we so much love wherever we find it, we hope on a future occasion to give some interesting extracts, on the manner in which ecclesiastical assemblies ought to obey the apostolic injunction, to "follow after the things that make for peace;" with some very pertinent remarks on their frequent violation or neglect of it. At present, however, our attention must be confined to the second division of the subject — the duty of all such assemblies to pay particular attention to the latter part of St. Paul's direction, as to "things wherewith one may edify another." The passage which we are about to quote at once harmonizes, in a very striking manner, with our own view of the primary importance of aiming at every possible combination of sound learning and genuine piety, and presents our readers with an insight into the present state of religion in America, and the zeal which its friends are exerting to maintain, to defend, and to diffuse the faith once delivered to the saints.

"It does seem to me," says its judicious moderator, "that while convened in general assembly, we ought to improve the opportunity afforded of bringing the talents and intelligence of the gifted geniuses and learned men among us, to bear on all our members, and exert a continual influence on society. Certainly, we are not doing all that it becomes such a body of men to do for the promotion of sound learning, in connexion with true religion, and in subserviency to her interests. Literature, according to the

direction which it receives, and the influence under which it operates, is either an efficient enemy, or a useful auxiliary to religion. This seems to have been always admitted in the Presbyterian church; and our predecessors made noble efforts for the time in founding and supporting institutions of learning. Their exertions and sacrifices may, on comparison with ours, well put us to shame. We have not carried out their plans. For a long time we have been, and even now we are in a great degree, dependent on Europe for works on theology, as well as on almost every branch of human science. But, if the indications of the times are not mistaken, a change is beginning to take place; and we may look for an annual increase of American literature. It will not be for the credit of the church, if other professions outstrip us in this race of improvement. But more than mere reputation is at stake. Philosophy, history, and poetry, must be made to feel the influences, and subserve the interests of evangelical truth, or they will be placed in direct hostility to it. Already, owing to the little interest that the clergy take in these important matters, they begin to assume the colouring, and receive the impress of infidelity. Nature, which, when well interpreted, bears her testimony in favour of Christianity, suffers violence, and is compelled to speak against it. The same remark may be applied to history and chronology. But in the mean time what are we doing? There are a few schools under the direction of religion; but what are they in such a country as ours? Their influence is salutary, but limited. Besides, among a reading people, books are instruments of greater power than schools. The character of our literature, then, deserves most serious attention. But it deserves particular consideration, that there is a set of men (and they possess great facilities for carrying on their purposes) who are making vigorous efforts to give to the whole literature of the country a direction in favour of what we do conscientiously believe to be fatal error. They have the sagacity to perceive, that the Americans are likely to become a great literary people; and, as the tree of science is just shooting up, it is their effort and their aim to bend it to their own purpose. Rich in their resources, fully united in their schemes, and of course possessing the energy of co-operation, steady in their designs, they press forward, and hope for complete success. They expect to occupy the seats of learning, and direct the influence of literature. And now they are almost continually throwing into circulation something calculated to further their plans, to give the hue and tone to public sentiment that they wish. The Presbyterian church seems to be strangely indifferent to this important matter. We are either contending one with another on subordinate affairs, or are occupied with personal and private concerns, and care for none of these things. I repeat, then, it does seem to me, that one of our most important duties, in the present posture of affairs, is to seize the opportunity afforded by

the general assembly, to form such a combination of the talents, and learning, and piety of the Presbyterian church, as will bring them to bear continually, and with all their weight, on the great body of the people, and thus promote their edification. The interests of evangelical truth, the interests of the church and the country, require this of us. But an undertaking of this kind ought to be engaged in and conducted on truly liberal and comprehensive views; it ought to rise above all party feelings; above the minute differences that prevail among evangelical men; it ought to discard the metaphysical subtleties and impalpable distinctions of system-making, and support the common doctrines of Christianity, that were handed down by the apostles, and revived at the Reformation. At the same time, it ought so to attend to the progress of science, and the prevalent literature of the age, as to make it interesting to men of letters. A work like this is most urgently demanded by the times. The vital principles of Christianity were, perhaps, never exposed to greater danger in this country than they are at present. The very circumstance that religion is becoming fashionable, is one that may alarm us. We have in this country nothing to bind men to the support of sound orthodox divinity, but a feeling that this system of truth is necessary for the peace and salvation of a sinner. Socinianism* is the religion exactly suited to a man who wishes to escape the odium of infidelity, and yet maintain the pride of his understanding, and indulge his favourite inclinations. It will find friends on every side. Its acute and industrious advocates perceive where their advantage lies, and they will make the most of it. The pestilence will spread like wild-fire. At our own doors, and by our own fire-sides, we shall have to maintain the contest with this most formidable enemy of "the faith once delivered to the saints." Considering the great extent of country and its population committed to our care, and the smallness of our numbers, it is impossible for us to render personal service every where. It is our duty, then, to embody our best thoughts and best feelings, and present them to all who can and will read through our country; to address our fellow-citizens not merely in evanescent words, but permanent writings. By zeal, talents, and industry combined, we may thus exert a continual influence, may give to ourselves a sort of pluri-presence, that in a considerable degree may compensate for the paucity of our numbers, and the limited extent of our personal exertions. Are these plans visionary? Why should they be thought so? Are we as a body incapable of enlightening the public mind, and giving direction to the public taste? Then

* *Socinianism*, is used not to designate those who adopt the peculiar sentiments of Socinus, but as a generic term, including all who deny the divinity of our blessed Lord and Saviour, the doctrine of atonement, the depravity of human nature, and the necessity of regeneration and sanctification by the Holy Spirit.

certainly we ought, with increasing zeal, to follow the things whereby one may edify another. Is the situation of our country thought to be such, that schemes like these cannot be executed? The energy of Socinianism will shew us the contrary. Are we so divided, so intent on local interests and personal schemes, that we cannot be brought to co-operate with sufficient zeal and perseverance? Then our Jerusalem is, in its present condition, like the ancient city, within which were divisions and contention, while without it was beleagured by Roman armies. I am sometimes afraid, too, that the enemy will succeed; that here the banner of Socinianism will be unfurled, and wave in triumph. Had such fears been expressed in the days of Mather and Elliott, the prophet would, perhaps, have been laughed to scorn. *But look at what was once the scene of their labours, and the theatre of their triumphs. Look at the present state of once flourishing Presbyterian churches in England! Look at Geneva!* It is necessary that something should be done. As far as the influence of the clergy is separated from the general literature of the country, and it falls into other hands, infidelity, in some form or other, is almost sure to prevail; it will be broad, open, unblushing Deism; or it will try to wear the garb, and assume the port and bearing of Christianity; it will be insinuating and sly; talk much of moderation, while violence is in its heart; and of liberal views, while all its feelings are sectarian; and of the pure morality of the Gospel, while it is a very free liver;—and it will misname itself Unitarianism. In some form infidelity will prevail. Aware of this, we ought to go forth in all the strength with which God has endowed us, and all the zeal of which we are capable, and seize on every point which will give us any advantage in the conflict that we have to sustain.” [pp. 16—20.]

The *motives* to this activity are very forcibly stated in the closing paragraphs of a discourse, of which, for the present, we reluctantly take our leave with one short extract:—

“ Verily, we are loaded with a mighty responsibility; great interests are committed to us. We may be instrumental in effecting good, or doing mischief, which will be felt for ever. *Here* is our opportunity, and *now* is our time. Ministers of the Gospel are dying men. Of this we have abundant evidence, in the reports which annually come up to the Assembly. Lately we have heard of the departure from this life of some who were dear to us; and from whose labours of love, and active zeal, we fondly anticipated great pleasure for ourselves, and much good for our fellow-men. But it has pleased God to order otherwise. They are gone—and we must soon follow them. In the recollections of a dying hour, our conduct, as officers in the church of Jesus Christ, and members of this judicatory, may bear an important part. *Here* is our opportunity, and *now* is our time.

"The names numbered in this, will never be numbered in another general assembly, until we all meet in one very differently organized, and held for a different purpose. If it please God to spare us, we shall perform our part, and then go away, to meet no more until we meet at the tribunal of God.—There every heart shall be laid open, and every motive will appear. Brethren, let us follow the things that make for peace, and things whereby one may edify another."

The *necessity* for these, or some such exertions, will be evident to every one who has the slightest acquaintance with the rapid progress which Socinianism has been making, of late years, in some of the states of the American Union; a fact to which we shall at some future period devote our particular attention. That it deserves consideration, our readers will not doubt, when we inform them that a letter is now lying before us from one of the largest seaports of America, "written," says our correspondent, "on the evening of a day in which all the clergy of our state have met in this town, with only two orthodox congregational clergymen in the place."

But if error has gained its thousands, we rejoice in the cheering prospect held out to us in the "Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, New Hampshire, Massachusetts Proper, and of the General Convention of Vermont," that measures have been taken, and are taking, from which we are warranted in expecting that the Gospel of truth has gained, and will continue to gain, in America, its tens of thousands. This official document contains so interesting a summary of the present state of the leading institutions of the country for the promotion of the glory of God, and the manifestation of good-will to men, that we are persuaded our readers will be highly gratified by our laying the greater part of it before them:—

"From the general view of the state of our church presented to the assembly at its present meeting, we perceive that the numbers within its communion are increasing daily. Entire churches, and that in large numbers, are yearly added to those already formed; while, at the same time, these latter have in some cases more than doubled the number of their members within a single year. The evidences of ministerial fidelity and zeal exhibited by the state of our congregations generally, afford an encouraging ground of hope for the interests of truth and righteousness throughout our land. But what greatly strengthens that hope, and gives it the aspect of moral certainty, is the deep and general conviction which begins to pervade the church on the subject of ministerial education.

Christians are at last awaking to that vital interest of Gospel truth, the providing and perpetuating in the church (so far as this belongs to human means) of a well-furnished and able ministry. Societies with this design are formed, or forming, in every part of our connexion: the hand of encouragement begins to be extended to youthful piety and ardour; and many a mind of genius and power, which would have been utterly lost to the church's service, is now rescued from ignorance and obscurity, and rapidly fitting for the most important stations in her public weal. Our seminary at Princeton has numbered within the past year seventy students, and many more are in training throughout the church, with an ultimate view of entering the seminary. That invaluable school of sacred learning exhibits whatever of piety and of promise its most ardent friends could reasonably expect, and the students who have gone forth from it have already proved blessings to the church.—The education society in the western Presbyteries of New York, and the general board of education organized under the inspection of the general assembly, have eminently contributed to the furtherance of this sacred cause: while the outpouring of the Holy Spirit on more than one of our colleges, gives cheering evidence that it is a cause which receives the notice, and enjoys the smiles of Zion's King. In Union college, from twenty-five to thirty students have within the year become the hopeful subjects of converting grace. In the college of Athens, in Ohio, twelve have been added to the number before pious, making that number upwards of thirty: Hamilton college contains fifty young men who are supposed by its president to be religiously impressed: and we are happy to learn, from our eastern brethren, that Dartmouth college exhibits much seriousness; and that in Williams college more than half of the entire number of its members are preparing to enter on theological studies. Among this extensive corps of the future servants of the cross, let us not forget about thirty students in the mission school at Cornwall, in Connecticut, and seven in the African school at Percipany, in New Jersey: the former are children of various heathen countries, the gift of a very marked and affecting providence to the Christians of America, and are destined to return to the shores and to the forests from which they wandered, richly laden with good for their native land; the latter are descendants of Africa, and hope one day to bring to their much injured mother, with the tears and confessions of America, her offering of recompense in the Gospel of the Son of God.

"But beside education directly ministerial, the assembly are rejoiced to observe, that religious instruction in general continues to be increasingly provided for the youth of the church. Bible classes are multiplying, and can never multiply too much; while Sabbath schools, one of the happiest inventions of the age, are every where extending their benign effects both on the teachers and the taught. New York contains nearly eighty of these

schools, and educates about nine thousand scholars; Philadelphia about fourteen thousand, Baltimore above eight thousand, and other cities in proportion. Nor can we forbear to mention, that within one of our Presbyteries, the opportunity for the reception of religious instruction afforded by these little nurseries of truth, has been embraced by many members of the Romish communion, who were prohibited from entering a Protestant place of worship.

"That spirit of multiform benevolence which so eminently marks the present era throughout Christendom, has of late addressed its compassionate regard to the condition of our seamen. Not only have tracts and bibles been distributed in numbers among our shipping, but places of worship have been opened in our Atlantic cities, expressly for the use of sailors and their families. The result has been gratifying beyond the most sanguine hope. Not only have that too long neglected class of men shewn themselves sensible of this mark of Christian remembrance, and willing to attend on public ordinances, (a privilege from which they thought themselves in a great measure excluded by their dress and appearance,) but they have listened with deep earnestness to the Word preached to them; tears have flowed over their hardy cheeks; and hearts, which no hardships could move, nor storms appal, have been broken and melted under the Gospel's gentle voice. The gratitude and affection they manifest toward their religious teachers, and the solicitude they evince for farther instruction, and for an interest in the prayers of Christian people, are truly affecting, and pungently rebuke the lukewarmness and apathy of those better taught, and more highly favoured. The effect upon their moral habits is immediate and striking, and has drawn expressions of the utmost astonishment from their former employers. The assembly would suggest whether these men might not be made of essential use in the diffusion of the Scriptures, and the furtherance of the missionary cause.

"The missionary spirit is another distinguishing characteristic of the age. Dissolving the worst rigours of sectarian bigotry, the spirit of missions, which is emphatically the spirit of heaven, has directed toward the miseries of perishing millions that zeal which had been worse than wasting itself in contests between the members of Christ. The assembly witnessed with exultation the triumph of this spirit in the formation, three years since, of the United Foreign Missionary Society; and they now rejoice in being able to state, that the exertions of that society have at length produced a mission which, from the marked circumstances of Providence in preparing its way, the spirit of devoted zeal which distinguishes its members, and the abundant prayers and offerings of God's people which have thus far accompanied its steps, bids fair for accomplishing the greatest and the happiest effects. A mission family, consisting of seventeen adults and four children, and con-

taining two ordained ministers, a physician, and a number of pious persons acquainted with agriculture and the mechanic arts, have taken their departure for the Arkansaw river, with the design of forming a permanent missionary establishment among the Osage tribe of Indians. The chiefs of the tribe approve and invite the mission; and the paternal smiles of our general government have encouraged a design so directly calculated to promote their civilization and moral improvement.

"But, while regarding, on one hand, the much injured aborigines of our own land, the church has not been unmindful, on the other, of a race among us who have a claim no less imperious to our compassion and our prayers. The Colonization Society have at length enjoyed the long wished for gratification of seeing a ship depart from the American coast, bearing to Africa a company of her descendants, enlightened and free, and destined, as they hope, to provide upon her benighted shores a sanctuary both for liberty and truth. The ship was sent out by government, and accompanied by an armed vessel for her protection. She has safely reached Sierra Leone, on her way to Sherbro, which is contemplated as the site of the proposed colony. The assembly, while contemplating these efforts abroad, think it right to add, that the condition of slaves in several districts of our own country is not without circumstances which in some measure relieve the picture of their general condition. Their religious education is in some cases assiduously attended to; they worship in the family of Christian masters; and numbers of them give the clearest evidence of being Christians themselves. Some of our southern churches contain in their communion three, and some four hundred slaves.

"The cause of domestic missions continues to receive that assiduous attention which its importance to our country so imperiously demands. The settlements on our extended frontier, and the destitute parts of our country in general, have received a large amount of missionary labour. Yet it is with equal pain and surprise the assembly are compelled to state, that although the field for such labours has during the year been widely extended, the funds of the board, instead of a proportionate increase, have experienced an alarming declension; insomuch that a less amount, by one-fifth, of missionary service must be distributed this year than was the last. They regret that the plan proposed by the last assembly, for the formation of societies auxiliary to the board, has operated in a manner very different from what was contemplated; and they earnestly exhort the Presbyteries which have taken this auxiliary form, to use their most assiduous efforts, that the collections for the general fund of the board shall not be impaired by that arrangement." [pp. 2—6.]

"The spirit of active and inventive benevolence, a benevolence which seems to seek and to watch for new forms of human want or

suffering, only that it may meet them with new forms of pity and of aid, continues to mark the period in which we live; and, notwithstanding the pressure of the times, in a very honourable degree to characterize our beloved and happy land. Female hearts and hands take, as heretofore, a prominent share in all these works of love. So many, indeed, are the associations throughout our country for humane and pious purposes of every form, that charity, where it has but a solitary offering, is almost bewildered in its choice. Among the institutions of this kind to which the past year has given birth, the assembly notice with pleasure the establishment of a school lately formed in Philadelphia, and which is now the third in our country, for the education of the deaf and dumb.

"The Bible cause is flourishing. The late annual meeting of the American Bible Society, presented a report which is calculated to gladden the heart of every believer. That noble institution continues increasingly to unite the affection, and concentrate the efforts of Christians of every name, and to evince the same spirit of enlarged philanthropy, and of vigorous enterprise, which so gloriously distinguish the parent society in Britain. May its means become as great as its plans are extensive, and its efforts, like its wishes, know no bound but the limits of the world.

"From communications made by delegates from the general associations of Massachusetts, Connecticut, and New Hampshire, and the general convention of Vermont, the assembly are happy to learn, that the Redeemer's cause continues to flourish among our eastern brethren. Many of the churches in their respective connexions have been visited with the special influences of the Holy Spirit. The theological seminary at Andover is represented as in a flourishing condition, and the spirit of Christian benevolence is increasing.

"In closing this report, the assembly congratulate the churches on the increasing proofs of the Divine goodness which have been experienced through the last year; they are not, indeed, without many reasons for humiliation, especially in the prevalence of intemperance in some of the districts of our country, and the prevalence of lukewarmness in others; but, though human sinfulness be but too conspicuous, Divine mercy is paramount throughout the scene. Yet, while they cannot but turn an eye of serene satisfaction on the growing strength and spiritual prosperity of that religious society over which they preside, they earnestly deprecate that strength should tempt us to presumption, or prosperity to pride. The extent of our communion, while it necessarily increases our influence as a body, exposes us to many countervailing evils. If the demon of party should ever haunt our councils; if sectional jealousies should hereafter arise to divide our strength; if, in wordy contest about what the Gospel is, we should forget the

charity, and lose the influence of the Gospel itself; or if, in seeking charity, we sacrifice truth; — this church, great, and wide, and flourishing as it is, may become a great and a wide desolation, a spirited ruin; wasted by error, and dilapidated by decay, our children may have to lift up their hands over its departed glory, and exclaim, "Alas, that great city!" That this melancholy fate (a fate which has already passed on many a church as confident of perpetuity as we can be) shall never be the lot of the Presbyterian church in these United States, the assembly confidently hope; but their hope rests not on men, but on God. The period of the world, the voice of prophecy, the aspects of providence, the relative situation of our country, all seem unitedly to point to a future glory of Zion upon our shores; yet in the soul-cheering prospect, let us not forget present duty, nor lose sight of our absolute dependence upon God; but, with meek hope, and chastened joy, let us watch, let us labour, but, above all, let us pray." [pp. 7, 8.]

We rejoice also to find from this narrative, that between seventy and eighty of the churches in this connexion have within the last year been the scenes of remarkable revivals in religion; in some of which above an hundred members have been added to the church at a single communion. The converts are stated to have given good evidence by their works that their conversion has been real, and that their faith has been genuine. Long, we could add, may they continue to shew forth their faith by their works!

The EDUCATION SOCIETY, here referred to, was formed in the latter end of the year 1818, under the title of "The Education Society of the Presbyterian Church in the United States, under the care of the General Assembly;" its sole object being "to furnish pious and indigent youth of the Presbyterian denomination, who have the Gospel ministry in view, with the means of pursuing their academical and theological studies." From an address circulated by the managers among the churches under the care of the general assembly, soon after the formation of the society, we regret to learn the great need of such an institution; it appearing that, though the field of ministerial exertion is daily and hourly increasing, the number of candidates coming forward to fill so honourable a post, is very little more than sufficient to supply the places of those who are removed by death. This, however, we trust, is not generally the case; and we would fain hope, that in the Presbyterian church of America the want of ministers will soon be supplied, by the same means which, in the congregational church of New England, have placed more than two hundred young men under the patron-

age of the "American Education Society," who are training them up to the ministry of the Gospel. Vigorous efforts are making for this purpose, and most heartily do we wish them success. We have not yet been put in possession of the report of the proceedings of the society for the last year; but from their first annual report, read at their meeting on the 29th of May, 1819, and communicated to the general assembly then sitting, for its information, we are happy to find that they had already five young men under their immediate care.

"Two of them," says the report, "are members of the college in Princeton, who are expected to graduate at the expiration of three more collegiate terms; and who, but for the timely aid of this society, or assistance from some other fountain of Christian charity, would have been under the necessity of leaving their academical course of studies unfinished. The *third* is a promising young man, who, as soon as he comes of age, will probably be able to refund what we shall find it necessary to loan him before that event. The *fourth* is a young man of colour, now under the care of the Presbytery of Philadelphia." [p. 5.]

With such early encouragement to cheer them in their course, we hope that there will soon be little ground for the apprehension of the managers, that, "from present appearances, there will always be a much greater scarcity of pecuniary means than of suitable persons to be assisted." The latter, we trust, will not diminish, while there is need of their services in the great field of Gospel exertions, which will not, we fear, in our days, or even in those of our children's children, be overstocked with labourers: may the former be increased to a hundred, and even a thousand fold, if it be needed, is our ardent wish for the prosperity of the churches of our American brethren. Some indications of the realization of this wish we would willingly gather from the fact, stated in the report before us, of several Presbyteries having already formed themselves into auxiliaries to the society, and of others preparing to follow their good example, as we doubt not but that ere this, they have done in considerable numbers. We confess, however, from the experience which the progress of British philanthropy has afforded us, that we place a yet firmer reliance on the deep interest which the American ladies have taken in the success of the infant cause. Our fair countrywomen must forgive us, also, if we endeavour to excite their emulation by a reference

to a practice of their transatlantic sisters, well worthy of their imitation. From the report of the society now more immediately under our notice, and those of other religious and benevolent institutions to which we shall hereafter have occasion to refer, it appears that in America a custom very generally prevails, for the females of different congregations to raise a subscription among themselves, to make their pastors subscribers for life to such societies as they have the will, more fully than the means, to support by their pecuniary donations, though these donations are necessary to give them that right of interference in the management of the affairs of those societies, for which their talents, their situation, and their influence so pre-eminently qualify them. "These daughters of Zion," as they are, we trust, not incorrectly termed, in the report to which we have alluded, "indulge," to avail ourselves of its apt phraseology,

"The grateful feelings of their own souls, while they honour their pastors by making them members of Bible, Missionary, and Education Societies, which cause the Gospel to be preached to the poor, and the thirsty to drink at the wells of salvation." [p. 6.]

We are not without a very sanguine, and we must be permitted to add, a disinterested hope, (for it is on the lay portion of our editorial band that the compilation of the American intelligence is at this time devolved,) that this most appropriate channel for the exercise of female benevolence will not be confined to America; but that, ere long, we shall read with pleasure in the list of subscribers to our British institutions, as we now do in those of the descendants of Britain on the shores of the Atlantic, "The Rev. Mr. —, by a few ladies in his congregation;" "the Rev. Mr. —, from a female praying society in his congregation;" "the Rev. Mr. —, from the teachers of the Sabbath schools association in his church;" "the Rev. Mr. —, from the ladies in his congregation." There are in Great Britain hundreds of pious ministers poor in this world's goods, but rich in the treasures of the kingdom of heaven, and rich in them too for the edification of their flocks, whose liberal hearts would be greatly rejoiced by so delicate a mark of the esteem of their hearers. For our edification, (for we trust that none of our readers will be ashamed to learn from those who acknowledge themselves to be but as children treading in a

parent's steps,) we transcribe also, from the constitution of this society, the following article :—

"In case any young man who may receive the pecuniary aid of this Society shall, by his own fault, fail of entering the Gospel ministry, he shall, when able, refund to the Board of Managers the whole amount of expense incurred by them in his education, if called upon for that purpose." [p. 8.]

We regret that circumstances should ever have occurred to render it advisable for the conductors of our theological seminaries in England to consider, whether the adoption of some such regulation might not be a measure of prudent precaution. We say not that it would be; but, from facts which came to our knowledge not very long since, we cannot but think the matter worthy of attention. But be this as it may, we are at all events assured, that whenever a young man, thus situated, possesses the means of acting upon the equitable principle here laid down, he will require no compulsive regulation to point out to him the path, at once of honour and of duty. We know that a gentleman, who from his talents and his learning now ranks deservedly high, as a preacher, amongst the English Unitarians, though educated in one of the academies of the Calvinistic dissenters, did pursue the upright and honourable course which we recommend; and we hope that others who may not have deviated quite so widely from the faith which they were educated, at the expense of its supporters, to teach, will never possess the power, without having the will to follow his example.

From the "Second Annual Report of the Philadelphia Education Society," auxiliary to this board, we are happy to learn, that they have raised, as their contribution to the general fund, an annual subscription of 150 dollars (£33. 15s.), making, together with donations and the interest of stock during the last year, a total of two thousand and thirty dollars (£459. 15s. British currency), raised by this auxiliary and its seven branches within the year; by whom, and its managers, "the sum of three thousand eight hundred and sixty-nine dollars (£870. 10s. 6d.) has been "obtained for the education of pious youth, within eighteen months." If other auxiliaries and associations have, in any measure, kept pace with that of Philadelphia, the funds of the parent board must be, as we wish them to be, in a flourishing condition.

Before we dismiss the state of religion in America, we will transcribe, from the letter of one of our correspondents in

Philadelphia, dated in June last, the following short account of the Episcopal church in that country, on which we shall make neither note nor comment, hoping, ere long, to be furnished with ampler details of its present state, condition, and regulations :—

“The Episcopalians of our country have lately held their grand triennial convention in this city. All their bishops, nine in number, were present. Most of their dioceses are small; and the largest of them does not contain so many clergymen as the synod of Philadelphia, which is only one of our eleven synods, comprising in the whole fifty five Presbyteries, under the care of the general assembly. The house of clergy and lay delegates, in the episcopal convention, were disposed to enact some laws, by which private baptism should be prevented, and persons not episcopally ordained should be allowed occasionally to preach in their churches as ministers of Christ. The house of nine bishops put their veto upon these measures.”

The first of the institutions of America for the spread of the Gospel which claims our attention, is unquestionably its BIBLE SOCIETY, with whose fourth report, printed in May last, we were furnished through the kindness of its treasurer, W. W. Wolsey, Esq., of New York, before it had issued to the subscribers themselves; the appendix being still at press when our copy was forwarded. From this interesting document we are highly gratified to learn, that, notwithstanding the pressure of the times, felt most severely in America as well as in Europe, this noble institution has prospered in the new, as its parent society is still prospering, and will, we doubt not, continue to prosper, in the old world. We call the British and Foreign, the *parent* of the American Bible Society, because the directors of the latter expressly give it that name, whilst they generously and candidly avow, that it was “the grand transatlantic society whose brilliant example first inspired, and still animates *them* to exertion.” We rejoice for our country in having set so glorious an example to the world; and we rejoice that the descendants of our countrymen in another quarter of the globe are following closely in her steps, and experiencing all the encouragement which the friends and supporters of so truly Christian and catholic a design can never fail to receive.

“It affords the managers,” says the report before us, “unspeakable gratification, and will unite the hearts of their fellow-members of the society in fervent thanksgiving to God, that, at the termination of their fourth year’s labours, they have occasion

for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse; and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and attachment which the principle of our association, and its simple but magnificent design, are so well calculated to foster and increase." [p. 11.]

These are the fruits which, in every region, and every clime of the habitable globe, where their genuine spirit shall happily be diffused, the establishment of Bible Societies will never fail to produce. On the shores of the Atlantic, may a yet richer harvest annually be gathered in.

In the course of the last year there have been printed, at the depository of the American Bible Society, 47,000 Bibles, and 16,250 Testaments, making in the whole 171,752 Bibles and Testaments, or parts of the latter, printed from its stereotype plates, or in common type, or obtained for circulation, within the four years that have elapsed from the commencement of its operations. Amongst the latter class, we have pleasure in noticing the grateful acknowledgment of a donation of 500 German Bibles, and 600 Spanish Testaments, within the last year, from the British and Foreign Bible Society. Several other editions of the Bible and Testament are now at press, and amongst them, a stereotype edition of two thousand French Bibles.

Of the disposal of these large impressions of the Scriptures a very satisfactory account is given, from which our limits will only permit us to make the following extract:—

"Part of the Spanish Scriptures, printed by this society, and of those presented by the British and Foreign Bible Society, have been sent to South America. Another grant of five hundred Spanish Testaments is only awaiting a suitable opportunity to be transmitted to the municipality of Buenos Ayres, for introduction into the primary schools of that place. The latter grant has been made on the recommendation of an intelligent gentleman, whose residence for several years in Buenos Ayres qualified him to judge of the probability of proving an acceptable present, and being well employed: Others have been sent in smaller quantities, to the other places in South America above mentioned, by way of experiment: it being judged expedient to withhold larger supplies until the practicability of introducing them safely should be ascertained. This precaution was suggested by information of the seizure and detention of Bibles and Testaments by the governments of South America, where they had been sent without such previous inquiries. Under the hope of much future usefulness, in the distribution of the Spanish Scriptures

in that destitute country, an extensive correspondence has been opened for the purpose of discovering favourable avenues for their introduction, and the managers are happy in already perceiving prospects that are favourable to the accomplishment of this desirable object. Great difficulties have been experienced in putting the Indian Scriptures into circulation, particularly the Mohawk; of which, it will be seen, very few have been issued, and those chiefly by way of experiment. Correspondence, with a view to information on this subject, has been opened with every person from whom it seemed likely to be obtained, but hitherto with little success."

The vigorous efforts for the civilization of the Indians, and their instruction in the great truths of Christianity, making by different religious societies, under the enlightened patronage of the American government, afford, however, the most encouraging and solid ground of hope, that a brighter day is dawning upon the laudable and unwearied efforts of the American Bible Society, to circulate the Scriptures in the original languages of their country; and we hope soon to record some pleasing instances of their success. Here also they shall reap, if they faint not. A very large proportion of the copies of the Scriptures issuing from their press, or under their patronage, appears to have been disposed of gratuitously, for the supply of their own states; for which purpose, within the last year, no less than 18,637 Bibles and Testaments have been granted, at an expense of 11,036 dollars, 35 cents, or about £2,483. 3s. Far be it from us to say any thing that may have a tendency to check the exertions of this liberal spirit; yet we cannot but express our satisfaction at the earnestness with which the managers urge upon their auxiliary societies, from the example of the benefits derived from the practice in Great Britain, the superior efficacy of inducing the poor, wherever they have the means, by small weekly subscriptions, to become purchasers of the sacred volume. The number of these auxiliaries is now 207; and it would be larger, but that the Philadelphia, and other societies established previous to the national one, and some of them acting independently upon a very large scale, have hitherto declined assuming this character, from the existence of a law which would prevent their continuing to print the Bible at their own separate presses. Taught by the happy experience of our own highly honoured country, the parent of all the Bible Societies in the world, the great advantage

of one uniform and combined system of operation, and yet mindful of the peculiar situation of America, from the immense tract of land over which her population is scattered, and the distance at which her cities and large towns lie from each other, subject also to different local legislatures, and to a very great degree members of independent states,—we cannot but wish success to the recommendation of the managers to their constituents, so to relax this regulation as to warrant the admission of the societies in question as auxiliaries, on such terms as a majority of two thirds of the Board of Managers may deem expedient, or just. Marine and Juvenile Bible Societies are, we rejoice to state, flourishing on the shores of the Atlantic; and the example of our British females, amongst whom those of Liverpool are deservedly particularized in the Report, has not in vain been held out to the American ladies, to induce them to be active in the formation of associations among the poor.

“It gives us pleasure to add,” say the managers, “that the students of some of our colleges have manifested their attachment to the American Bible Society, and their affection for their instructors, by contributing and transmitting the sums requisite for constituting several of them Members or Directors for life. The students of Yale college, Connecticut, especially, have given honourable evidence of their zeal for the Bible cause, by remitting to the Treasury of the National Institution, during the two last years, three hundred dollars for investing their President, and one of their Professors, with the privileges of Directors for life. May not the Managers, with propriety and confidence, appeal to students in our numerous other colleges and seminaries of learning to imitate these excellent examples?” [pp. 38, 39.]

We would carry the appeal further, did we hope that any thing we could say could either quicken the dormant zeal in the Bible cause, or allay the spirit of opposition to the anti-sectarian character of its movements, of the members of our own Universities. Yet we believe that even this may, and will be done, though we shall not probably live to witness the verification of our prediction. Amongst the measures in contemplation for increasing the funds, and extending the usefulness of this rising institution, is the judicious one of employing some of its agents in itinerating for the establishment of new auxiliaries to the Society, and of quickening the energies of those already in existence.

The managers are already looking out for suitable persons to engage in this undertaking during the present summer; and in a country like America, and in such a cause, we doubt not but that they will speedily find them. In the meanwhile, we cannot withhold from our readers the merited eulogium which they pronounce upon the Society and its agents, whose practice first suggested the adoption of so desirable a measure:—

“It is greatly encouraging to the attempt,” say they, “that the annals of the British and Foreign Bible Society continue to furnish such ample proofs of its efficacy, both in the encouragement of existing auxiliaries, and the establishment of new. After witnessing the most astonishing results of persevering activity and zeal on the part of the distinguished Secretaries of that Institution, and other gentlemen, their associates at home, the appendix to its Fifteenth Annual Report exhibits a splendid view of the still more enlarged success of Owen, Pinkerton, Patterson, and Henderson, in their extensive and laborious tours on the continent of Europe. The services rendered by these eminent men to the cause of Christian benevolence, and the advancement of the Redeemer’s kingdom, can scarcely be fully realized, or appreciated at their just value. The same glorious rewards that have crowned their pious efforts, there is every reason to believe, will be reaped by similar functionaries in our country; and the expense, which their employment may induce, will be more than remunerated in accessions to the number of the Society’s auxiliaries, in the renovated zeal of its present supporters, in the increase of its current revenues, and in the delight of seeing this work of the Lord more abundantly prosper in its hands.” [pp. 24, 25.]

Delightful is the contemplation, that we live in days when Christians, not only of different names, and sects, and denominations, but of different countries, and even regions of the globe, can thus mutually encourage and stir up each other to love and good works. It is to illustrate the operation of so truly Christian a spirit, that before we take leave of this most interesting Report, we extract, without note or comment, the two following passages:—

“First on the list of Bible Institutions, and pre-eminent in resources, zeal, wisdom, and beneficence, stands our venerated parent, the British and Foreign Bible Society. With unrelaxed exertion, and undiminished means, this great Society proceeds in its illustrious career. The partial opposition which once attempted to interrupt the course of its splendid and successful operations, after sinking into insignificance, may now be considered

as having yielded to the weight of public opinion,³ and to overwhelming proofs of unbounded practical utility. The eulogy which its committee pronounces on the most prominent of its great continental associates, may, with still greater propriety, be made its own. It occupies 'so vast a field, possesses so many co-operating Societies and Associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing,' that the managers 'acknowledge their utter inability to exhibit any thing like an adequate representation of the share which it is taking in the great work of disseminating the holy Scriptures.'" [pp. 40, 41.]

"It is with no common emotions of gratitude and respect, that the managers communicate to their constituents the continued kind remembrance and generous munificence of this truly parental institution. During the past year its committee have presented to the American Bible Society 500 German Bibles and 500 Spanish Testaments, the latter with a view to distribution in Spanish America; and have, with unlooked for liberality, placed at the disposal of the managers the sum of £500. sterling. With regard, however, to this pecuniary grant, the Board, having reason to believe that the committee of the British and Foreign Bible Society acted under an erroneous apprehension of the state of the finances of the American Bible Society, conceived it would be unbecoming to avail themselves of the assistance thus proffered; and, therefore, with a full expression of their gratitude for the intended benefaction, and of the kindness that prompted it, respectfully and affectionately declined its acceptance. In making known to the generous donors their determination, the managers endeavoured to remove the suspicion of any fastidiousness on their part in this measure, and took occasion to assure their respected brethren, that, if the necessity, on the supposition of which the grant was predicated, should hereafter occur, they would not hesitate to make it known, and gratefully receive their aid." [pp. 42, 43.]

The receipts of the Society during the last year amounted to 27,955 dollars, 95 cents (£6290. 1s. 3d.), of which 16,838 dollars, 13 cents (£3,788. 11s. 6d.), have been paid into the treasury of the Society for the purchase of Bibles by auxiliary institutions. Of the remaining voluntary contributions, we cannot but notice the interesting fact, that no less than 3,011 dollars, 24 cents (£677. 10s. 5d.), or more than a fourth of the whole, was contributed to constitute ministers of different sects and denominations directors or governors for life. Again, therefore, do we say to the members of our churches and congregations, male as well as female, "Go ye and do likewise."

Though not yet furnished with the Appendix to this Report, the kindness of our American friends enables us, in a great measure, to anticipate its contents, by forwarding to us copies of the Quarterly Correspondence of the Society, the last number of which was published but a month previous to the Report. From the two numbers for the present year, we have room but for two or three short extracts. The first is part of a letter from the Rev. John Ireland, chaplain in the navy, to the Marine Bible Society of New York:—

“ ‘ I have repeatedly officiated,’ he writes, ‘ to the crew of one of our ships of war, since she returned to this station, and always with great satisfaction to myself. Their decent, orderly appearance, and their marked attention to the solemn duties in which we were engaged, could not fail to attract my regard. On Sunday last, after the morning service, I observed to a number of attending officers, that I had never addressed myself to a congregation more disposed (according to appearances,) to profit by hearing. An officer of rank assured me, that the conduct which I had noticed was to be ascribed, in a great measure, if not exclusively, to a liberal donation of Bibles, by the Marine Bible Society: that the men had made a good use of their books; that they made a practice of commenting on my discourses to them, and were at that moment, most probably, occupied in comparing my doctrine with the standard of Divine truth in their hands. This account was confirmed by every officer then present. On further inquiry, I discovered, that the men had covered their Bibles, with great judgment and care, and the books bore evident marks of having been much and well used. Many of the men can repeat whole chapters by heart, and appear to be properly impressed with the meaning and importance of the great truths contained in the sacred volume.’ Our agent states, that he had conversed with more than sixty ship-masters, three-fourths of whom acknowledged, that there was a visible change for the better among seamen; and their answer to the inquiry, what had produced that change, was, ‘ We ascribe it to their having read the Bible.’ He stated, also, that he had conversed with fifty or sixty mates, and a large number of seamen, who gave satisfactory evidence, that their views, and feelings, and conduct, had undergone a happy change in consequence of reading the Bible. Rarely have we found a seaman, who, on being made acquainted with the nature and object of the Society, did not wish to become a member of it; and we are happy to state, that, during the past year, the names of several hundred respectable seamen have been added to our list of subscribers.”

[p. 162.]

The second, we make with peculiar pleasure, as it shows the kindly disposition which subsists between the friends of

the Bible Society in the United States and in our own American settlements.

"It having been ascertained," says the Report of the Vermont Bible Society, "that Bibles were much wanted in Canada, the directors agreed to ask of the American Bible Society a donation of two hundred Bibles, to be distributed there. This favour was very cheerfully and promptly granted, and the Bibles forwarded to the Rev. Dr. Stewart and the Rev. Mr. Reid. Letters from these gentlemen have been received, expressing their gratitude for the favour, and informing that the Bibles were mostly distributed." [p. 168.]

Long, we would add, very long, may such a spirit of brotherly love and Christian kindness continue to triumph over every sinister feeling of national prejudice, and commercial jealousy.

The following short sentence, from the Eighth Report of the New Hampshire Bible Society, will give us some idea of the low state of several of the American churches, as to pecuniary means, and an affecting proof of the great need of richer communities uniting to strengthen and support these feebler interests.

"In distributing octavo Bibles, the Board have consulted the interest of some feeble churches in different parts of the State, by presenting to each of them one of these Bibles, for the purpose of being used in public worship. About twenty churches have been thus supplied." [p. 195.]

One other instance, and it is a striking one, of the invaluable advantages of Bible Societies, and of the avidity with which the poor press to become partakers of their benefits, as afforded by the First Report of the Female Auxiliary Bible Society of Elmira; and our extracts must, for the present, close:—

"Many," say the managers of this infant institution, "have applied for Bibles, to whom we could not give them: one man came ten miles to procure a number of Bibles to supply a Sabbath school. Having but a few on hand, and he having no money to pay for them, we thought it not proper to spare the number he wanted without some compensation, other parts around us being equally destitute. We gave him one, and agreed to let him have more, if he should bring any thing for pay which the managers could turn into money. Some time after, the old gentleman came again, bringing on his back a load of shoes, the only thing he could get to pay for the Bibles. We mention this simply to shew, that the want of the Bible is felt, its worth realized, and that honest poverty will make great exertions in order to possess it. It is very difficult, and almost impossible, for the poor in many parts of our

district to obtain money to purchase a Bible with. The district of our Society is extensive. The Bath Bible Society, which is thirty-six miles distant, is the nearest. The country around, in every direction, is very destitute of the Scriptures. Perhaps it would be no exaggeration to say, there are hundreds of families in our district who do not possess them." [p. 204.]

Next to Bible Societies, in the scale of Christian benevolence, we place MISSIONS TO THE HEATHEN; one of which, on an extensive plan, has now been established for ten years under the title of "The American Board of Commissioners for Foreign Missions." The Tenth Annual Report of this valuable institution now lies before us; but as it was presented so long since as September, 1819; and as we have no authentic account of its subsequent proceedings, but have every reason to expect ample details before the publication of our next Number; we must postpone its claims to attention, powerful as they are, in favour of a more recent and more limited, yet not less interesting society, of whose history and operations one of our Philadelphia correspondents, under date of the 28th of April last, gives us the following most pleasing particulars:—

"The aborigines of America have been permitted, for ages past, to go down to their graves without religious instruction from their white neighbours. We have been criminally negligent in seeking the salvation of their immortal souls, and sluggish in attempting any measures for bringing them to the knowledge of the truth as it is in Jesus. At length (alas! that it should have been so late!) the pious people in America have awoke to a sense of duty on this subject; and there are at present two flourishing missionary establishments at Brainerd and Elliot, on this side the Mississippi river. West of that majestic boundary of our former territory, there is a country, now belonging to the United States, greater in extent than our original domain. The Indians are at present the principal inhabitants of it. They consist of many tribes, of various languages: of these the Osage is the most numerous and the most remarkable. They inhabit a territory in the same parallel of latitude with the state of Tennessee, which is called, from a large river in that region, the Arkansas*. The Osage Indians are estimated at 20,000 persons. They are a tall, majestic race of people, that professedly worship the Great Spirit. Morning and evening they retire from their wigwams a little distance, into the woods, and offer prayers, consisting of short sentences, every one of which is commenced with their name of God. Of any sinfulness, except that which consists in a few external actions, they have no know-

* Pronounced, and frequently spelt, *Arkansas*.

ledge; and of the way of salvation by Jesus Christ they have never heard. A society, entitled "The United Foreign Missionary Society," has been established, by the co-operation of the General Assembly of the Presbyterian Church, the Associate Reformed Church, and the Reformed Dutch Church, in the United States. The managers of this Society sent out, last summer, two persons to explore the country west of the Mississippi, and select a suitable station for a missionary establishment. A place was chosen, which is to be called "Union," in honour of the union of three denominations of professing Christians in the establishment of this "Union Mission." One of the young missionaries, who was sent to explore, died at a military post on the Arkansas. The other, the Rev. E. Chapman, returned, to give a favourable account of the country, and of the disposition of the Osage Indians to receive instructors in the arts of civilized life, and in the Christian religion. The managers determined, therefore, without delay, to send out a mission family to these pagans; and in a few weeks after this determination was published, a family, consisting of seventeen adults and four children, were collected, and designated to this important work. The principal of this mission is the Rev. Wm. F. Vail, who has, for several years, desired to engage in such a labour of love as this, and who obtained a dismission from an affectionate people in Connecticut, that he might go to the Osages. He is the father of the four children just spoken of; and he devotes them, as well as his wife, himself, and all his talents, to this service for Christ. The other adults were drawn together as by one heart, from having long cherished a love to the souls of men, and a desire to be instrumental in diffusing the Gospel of peace. They have left fathers and mothers, brothers and sisters, houses and lands, that they may pitch their tents in the wilderness, until they can build log houses, and consecrate their lives to the business of teaching their red brethren how they may be saved. This interesting family has just spent four days in Philadelphia, on their way to the place of their destination. The pious people of this city, and of New York, have sent them away with many tears, and prayers, and blessings. We have never before witnessed among our churches so much affection and zeal in any public enterprise. All seemed ready to give money, food, clothing, and all sorts of utensils requisite for the mission; that the two ministers of Christ, the three husbandmen, the two carpenters, the blacksmith, and the teachers of schools, might all be employed in the civilization and Christianizing of the children of the forest. The Indian children they will be obliged to feed and clothe, that they may have an opportunity of training them up for God. Our national government, I am happy to say, will defray a considerable portion of the expense of these Indian schools; without interfering, in the least, with the religious concerns of the mission. Our government pursues the same liberal policy, in relation to all the Indian schools

on our borders, with a view to prepare their scholars for becoming good citizens of our great commonwealth. Of this mission I can, at present, only add, that I yesterday saw them on their journey of 2,300 miles, towards the south-west; and as I parted with them, pronounced over them the apostolical benediction."

We are in possession of further interesting intelligence, as to the proceedings of this important institution; but must defer them to our next Number, when we shall in all probability resume the subject. The attention of our readers will then, however, be primarily directed to the important fact of the existence of slavery in America, and its recent extension, by the decision of her legislature on the Missouri question; points on which we have been furnished with a variety of the most authentic particulars.

P O E T R Y.

LINES

TO A SPRIGHTLY LITTLE GIRL, AT SCARBOROUGH, WHO,
HEARING THAT THE AUTHOR WAS A POET, REQUESTED
SOME VERSES FROM HIM.

Margaret, we never met before,
And, Margaret, we may meet no more;

What shall I say at parting?
Scarce half a moon has run her race
Since first I saw thy fairy face,
Around this gay and giddy place

Sweet smiles and blushes darting;
Yet, from my soul, I frankly tell,
I cannot help but wish you well!

I dare not wish you stores of wealth,
A troop of friends, unfailing health,
And freedom from affliction:

I dare not wish you beauty's prize,
Carnation lips, and bright blue eyes,
They look through tears, *they* breathe in sighs:

Hear then my benediction:—
Of these good gifts be you possess,
Just in the measure God sees best!

But, little Margaret, may you be
 All that his eye delights to see,
 All that he loves and blesses—
 The Lord, in darkness, be your light,
 Your help in need, your shield in fight,
 Your health, your treasure, and your might,
 Your comfort in distresses,
 Your hope through every future breath,
 And your eternal joy in death!

Sheffield.

J. M.

They have hewed out unto themselves broken cisterns

This world that we so highly prize,
 And seek so eagerly its smile—
 What is it?—Vanity and lies;—
 A broken cistern all the while.

Pleasure—with her delightful song,
 That charms, the unwary to beguile—
 What is it?—the deceiver's tongue;
 A broken cistern all the while.

And earthly friendships, fair and gay,
 That promise much with artful wile—
 What are they?—puff and treachery;
 A broken cistern all the while.

Riches, that so absorb the mind
 In anxious care, and ceaseless toil—
 What are they?—faithless as the wind;
 A broken cistern all the while.

And what is lust, and youthful fire?
 Joy springing from these passions vile—
 What is it?—Only vain desire;
 A broken cistern all the while.

Ambition, with her lofty theme
 Of vanquished continent and isle—
 What is it?—but a troubled dream;
 A broken cistern all the while.

And fame, with her recording pen,
 To blazon forth our rank and style—
 What is it?—to the wisest men,
 A broken cistern all the while.

Yes—all are broken cisterns, Lord !
 To them that wander far from Thee :
 The living stream is in Thy word,
 Thou fount of immortality !

T. R.

LOCKS, YE GROW GREY.

Ah ! locks ye grow grey,
 And ye speak to my mind,
 That life hastens away,
 Yet I loiter behind.

The head that is hoary,
 In righteousness found,
 Is encircled with glory ;
 With honour is crown'd.

But what are my deeds ?
 And, oh ! what is my faith ?
 My Saviour, he pleads,
 Is my ransom from death.

To Him must I live,
 And to Him will I pray ;—
 Such the lesson ye give,
 Locks inclining to grey.

J. P.

STANZAS

WRITTEN BY A YOUNG AMERICAN LADY, IN THE NINETEENTH
 YEAR OF HER AGE.

*From "The Writings of Nancy Maria Hyde, of Norwich, Connecticut ;"
 printed in America.*

I love the moon, whose pensive light
 Illumes the solemn brow of night ;
 I dearly love the gentle ray,
 Which lights the friends who are far away.

I love the howling winds that fly
 Along the sullen wintry sky ;
 For well I know, the sweeping blast,
 Along my native rocks have past.

And much I prize the magic power,
Which lives in every former hour;
Recalls each former scene to view,
And bids past pleasures bloom anew.

But more I love the hope whose ray
Illumes with light my future day,
And whispers of a time to come,
That shall restore me to my home.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Herculaneum MSS.—We have the pleasure to announce the unrolling of eighty-eight more Manuscripts, found in the ruins of this interesting city. Most of them consist of the works of the Greek philosophers; nine of them being by Epicurus, three by Demetrius, one by Calotes, one by Polystratus, one by Carnadea, and one by Orysiippus: whilst thirty-two bear the name of Philomedus. They treat of natural or moral philosophy, of medicine, and of the arts, manners, and customs of the ancient nations.

Pompeii.—At Pompeii several fresh buildings have been recently discovered in the beautiful street that leads to the temples of Hercules and Isis, and to the theatres. Chirurgical instruments of a highly finished workmanship have likewise been found, together with a number of excellent paintings, representing fruits and animals. The excavators have also just discovered, near the Forum, a public edifice, which is supposed to be the *Chalcidicum*, and an inscription importing that the edifice was built at the expense of the priestess *Eumachia*. A few days after the above discovery, a statue of the same priestess was found in perfect preservation. This statue far surpasses in grace, elegance, and grandeur, all the works of art that had previously been dug from the ruins.

Egyptian Antiquities.—M. Caillaud's account of his discoveries in Egypt will shortly be published in Paris. Some time ago, he discovered near Mount Zabarah the famous emerald mines, which were previously known only by the writings of the ancient authors and the stories of the Arabs. They had been almost forgotten for a lapse of time, and were totally unproductive to the government of the country. So long, indeed, had this been the case, that they were found by M. Caillaud nearly in the same state in which they had been left by the engineers of the Ptolemies. He penetrated into a vast number of excavations and subterraneous canals; some of which are so deep that 400 men may work in them at once. In the mines were found cords, levers, tools of various kinds, vases, and lamps; and the arrangement of the works afforded every facility for studying the ancient process of mining. M. Caillaud himself set about working the mines, and he has presented six pounds of emeralds to Mahomed Ali Pacha. In the vicinity of the mines the ruins of a little town have been discovered, which, in ancient times, was probably inhabited by the miners. Among the ruins are the remains of several

Græco-Egyptian temples, with inscriptions. M. Caillaud has twice visited Zabarah; during his second journey he was accompanied by a considerable number of armed men, miners, and workmen, whom the Pacha had placed under his directions. On his way to the emerald mines, the French traveller crossed one of the ancient routes for the trade of India, by the way of Egypt. He observed stations, enclosures for the union and protection of caravans, cisterns, &c. He learned also, from the Arabs of the tribes of Ababdeh and Bycharyn, that this road led to the ruins of a very extensive town on the banks of the Red Sea, situated about the twenty-fourth degree of latitude, near the Mountain of Elbe. This town has since been visited by Messrs. Belzoni and *Bretchie*, (Beechy,) and will probably be better described by them than by M. Caillaud. On the banks of the Red Sea the traveller discovered a mountain of sulphur, in which some diggings had been made. In the neighbourhood of this mountain traces of volcanic eruptions were observable, and a quantity of puzzolane and other igneous substances was found. M. Caillaud carefully observed the mountains which separate the Nile from the Arabian Gulf, as well as the calcareous tracts of ground and chains of mountains between the Nile and the Oasis, which all belong to the primitive soil. Here also he examined several ancient Egyptian structures, and others of more modern date; and discovered some very ancient vaults, thermal springs, &c. Among the Greek and Latin inscriptions which he met with in his excursions, was one containing seventy lines, and about nine thousand letters, being more copious by at least one-fifth than the Greek inscription on the Rosetta stone. By dint of vast patience and labour, he succeeded in copying this inscription in three days. Though it is of recent date compared with the Rosetta monument, since it belongs to the age of the emperor Galba, it presents some new and curious facts relative to the internal administration of Egypt. M. Caillaud returned last year to Paris, bringing along with him a vast number of drawings, notes, and antiques, found principally in the hypogeum of Thebes, &c. These treasures have been purchased by the French Government. The antiques are deposited in the Cabinet of Medals and antiques of the King's Library. M. Caillaud has again set out for Egypt. In November last he was at Bouy-Souey, 25 leagues from Cairo. He was about to depart for the Faijoun, and to proceed towards the Oasis of Sivah, and if alive and well, must ere this have made many new and interesting observations. At a quarter of a league from one of the pyramids of Sakkarah, he descended into a hypogeum, sacred to the deity Apis, where he found, in a kind of labyrinth, several bulls embalmed and preserved like mummies. It should be remarked, that M. Belzoni had performed the same journey not long before, and perhaps had discovered this same sepulchre of Apis, in company with Mr. Beechy, son of Sir William the painter; truth requiring this slight alteration in the above French account of this enterprising French traveller's progress, that M. Belzoni did not follow, but precede M. Caillaud in his route. We are happy to add, that the travels of this learned Frenchman in Egypt are advancing towards publication, under the direction of M. Jourard; and possibly may appear during the course of the month of July. This work will contain researches on the Oasis, on the emerald mines, and on the ancient course of commerce from the Nile to the Red Sea; with a collection of inscriptions, copied by the traveller in various parts. The whole will form two volumes in large folio, one of text, and another of plates. The plates will comprise maps, views, and antiquities. The dissertations will include a list of the principal

discoveries made in Egypt, and in the surrounding countries, during the present century; an essay on the actual condition of the Egyptian antiquities; remarks on the wheat found at Thebes, in a large close vessel, of a remote age, &c. A volume will be divided into two parts, each containing 25 plates, price about 3l. 3s. each part. The discoveries of Messrs. Burchhardt, Belzoni, Bankes, Salt, &c. have brought our countrymen acquainted with many or most of these particulars; nevertheless, the friends of science will hail the appearance of M. Caillaud's volumes with satisfaction.

Ancient Navigation.—A discovery was recently made in the environs of the Cape of Good Hope, which is highly interesting to history. While digging a cave, the workmen found the hull of an ancient vessel, constructed of cedar, which is believed to be the remains of a Phœnician galley. If this appropriation be just, there is no longer room to doubt that the bold navigators of Tyre had reached the South point of Africa; and if they actually gained that point, we may infer, that they also navigated the Eastern ocean.

Curious Ancient Inscription.—The French Journal des Voyages reports, that in February last, several distant voyagers had met in Rome; among these was M. de Forbin, who intended to visit the coast of Barbary, and Messrs. Banks and Barry, returned from Abyssinia, Upper Egypt, and Syria. Mr. Banks brought away a curious inscription found on the municipal or town house of a city in Asia, of the time of the latter Roman emperors. It contains a tarif or maximum of commodities and personal services in the Roman empire, from the price of oil and grains to the hire of a horse for the day; from the salary of a barber to the perquisites of the conservator of curiosities of the palaces.

Temple of Jupiter Ammon.—By letters from Egypt it would appear, that M. Frediani, an Italian, has succeeded in arriving at the Island of Oasis, in the desert, whereon stands the temple of Jupiter Ammon, visited 2150 years ago by the Macedonian madman. He was attended by a considerable armed force. M. Belzoni throws, however, considerable doubts on the statement of his countryman.

Voyage to Lapland.—The French Government has sent out persons on a voyage to Lapland. The expedition is to proceed beyond the North Cape into the Frozen Ocean, and it is expected to terminate about the end of this month.

New Voyage of Discovery.—Advices from St. Petersburg, dated March 22, state that a new voyage of discovery will be undertaken this summer in the North. The expedition will sail from the mouth of the Lena for the Frozen Ocean, in order to examine the coast of Siberia and the islands which were discovered to the north of it some years ago. It is not yet ascertained whether these supposed islands may in reality be one main land or not, and hitherto they have only been visited in winter.

Expedition to discover the Aborigines of Newfoundland.—We learn by letters just received from Newfoundland, dated June the 5th, that the expedition which left St. John's in the autumn of last year, under the direction of Captain Buchan, of his Majesty's ship Grasshopper, having for its object to open a communication with the Aborigines of the island, by way of the Bay of Exploits, had failed; and that that skilful and intelligent officer, with his persevering companions, had returned. It appears that the Grasshopper, having reached the river, from St. John's, in December last, was housed over, and made secure, to enable the persons left on board to encounter the inclemency of a Newfoundland winter.

Mary March, the female Indian prisoner, who was to have been the medium of communication with her native friends, died on board the Grasshopper before the expedition could set out from the Bay of Exploits. About the middle of January, Captain Buchan, Mr. C. C. Waller, Midshipman, the Boatswain, and about sixty men, proceeded with sleighs on the ice, containing their provisions, &c. as also the body of the female Indian; and the spot having been pointed out by Mr. Peyton, (a merchant who accompanied the expedition), where the rencontre took place between his party and the Indians, when the husband of Mary March was killed, her body, ornamented with trinkets, &c. was deposited alongside that of her husband. Captain Buchan continued a search of 40 days, but was not able to discover the slightest trace of the native Indians. Whether they had fled to some other part of the island, or had been exterminated by the Esquimaux Indians, who, to obtain the furs with which they are covered, are known invariably to murder them at every opportunity, could not be ascertained; but it appeared useless to proceed any further in the search.

Discovery of a Southern, or Antarctic Continent.—This important discovery, which will be attended with incalculable advantages to our trade in the South Seas, was made last year by a Mr. Smith, Master of the *William*, of Blythe, in Northumberland; who, trading between the Rio Plata and Chili, in endeavouring to facilitate his passage round Cape Horn, ran to a higher latitude than is usual in such voyages, and in lat. 62°. 30'. and 60°. west long. discovered land. He ran in a westward direction along the coast, either of a continent, or numerous islands, for two or three hundred miles, forming large bays, and abounding with the spermaceti whale, seals, &c. He took numerous soundings and bearings, draughts, and charts of the coast; and in short, did every thing that the most experienced navigator, despatched purposely for the object of making a survey, could do. He even landed, and in the usual manner took possession of the country for his Sovereign, and named his acquisition 'New South Shetland.' The climate was temperate, the coast mountainous, apparently uninhabited, but not destitute of vegetation, as firs and pines were observable in many places; in short, the country had upon the whole the appearance of the coast of Norway. After having satisfied himself of every particular that time and circumstances permitted him to examine, he bore away to the north, and pursued his voyage. On his arrival at Valparaiso, he communicated his discovery to Captain Sheriff, of H. M. S. *Andromache*, who happened to be there. Captain S. immediately felt the importance of the communication, and lost not a moment in making every arrangement for following it up. He immediately despatched the *William*, with officers from the *Andromache*: and in this stage the last letter from Chili left the expedition, with the most sanguine expectation of success, and ultimate advantages resulting from it: and, if we are correctly informed, a fully detailed narrative has been forwarded to Government, who have been put in possession of the draughts and soundings taken by Mr. Smith.

Subsequent accounts state, that the brig *William* had returned to Valparaiso, from a survey of the land said to have been discovered to the south of Cape Horn; but Captain Searle, of the *Hyperion*, had prevented all intercourse with the shore, which led to the opinion that some discovery of great importance had been made.

French Expedition to the Coasts of Brazil.—The corvette *le Bayardore*, and the brig *le Favore*, sailed from a port of France on the 14th of February, 1819, under the orders of M. Roussin, Captain, on a voyage

of discovery or survey along the coasts of Brazil. They arrived at the island of St. Catherine, the first mark of their operations, on the 9th of May; and from that spot they began to point along all the shores, islands, rocks, sand banks, and every dangerous passage, as far as to St. Salvador, where they anchored on the 16th of August. They have hereby collected all the materials requisite for the construction of a new set of charts. On their entrance, June 6, into Rio Janeiro, M. Roussin was received with much distinction and cordiality by the court. His Portuguese Majesty expressed to him in public, that he should with pleasure encourage an expedition, the object of which was interesting to every nation; and added, that he should give orders that the vessels of M. Roussin should be entertained in all the ports of his dominions with suitable marks of attention to a mission so useful in its tendency. Every where he has found these orders executed. M. Roussin was expected to spend about six weeks at St. Salvador, to refit his ships, to refresh and recruit the crews, &c. till the sun had passed the zenith, when the observations would assume a greater degree of precision, and he should be enabled to draw up charts of 400 leagues of land and coasts that he had visited. By the end of October, he calculated on pursuing his route to the north, to complete his survey of the shore of Brazil.

English Expedition to Africa.—From the latest information, it seems that the expedition, under the command of Major Gray, on whom the direction developed after the death of Major Peddie, has returned to Gambia, on the Senegal, after a most harassing journey through the country of the Foutado. Mr. Docherd, the surgeon attached to the expedition, had, with a few individuals, however, proceeded onwards to Bammakoo, in Bambarra; from whence accounts have been received from him, dated twelve months since, expressing his hopes of procuring the necessary permission to proceed farther. Markets, it seems, were held twice every week at Sandsanding and Yamina, where provisions were reasonable, and every sort of European merchandise in great demand; especially articles of finery for the dresses of the females, who are fond of showy colours. Among other things were Manchester prints in great abundance, which seemed to meet a ready sale, and which must have been conveyed by the caravan from Morocco across the great desert. Lieutenant Lyon, of the Royal Navy, who was the friend and fellow-traveller of the late Mr. Ritchie, is appointed to succeed that gentleman as British Vice-Consul at Mourzouk, the capital of Fezzan, for the purpose of facilitating and attempting discoveries. By the Magnet, which left Cape Coast on the 23d of March, we learn that Mr. Dupuis had proceeded to Cornassie, to enter upon his functions as Consul at the court of the King of Ashantee, and had arrived in safety, and been well received.

Interior of Africa.—The Marquess d'Etourville, who is at present in Africa on matters of private business, intends, on his return to France, to publish some very interesting notices relative to natural history; a science wherein he has made numberless discoveries, and such as well deserve the attention of the learned. He has recently forwarded certain memoranda which he made during his long captivity, of which the following is a very brief analysis:—M. d'Etourville resided some time in the Isle of St. Thomas, situated under the equator, at the extremity of the Gulf of Guinea, whence he occasionally made excursions into the western regions of Africa. In one of these, he fortunately cured a dangerous wound under which the Manicongo, a prince of the country,

was suffering. Having thereby obtained the favour of the prince, he attended him in a journey more than four hundred leagues in the interior of the continent. In the course of peregrination, M. d'Etourville traced on a map the western lines of the Lake Aqualinda; respecting which, till then, no information had been obtained. He likewise ascertained, with precision, the geographical route of the Zaire, with its sources, and the lakes it forms in its progress. In a journey which he undertook in 1800, he was taken prisoner by a wandering tribe of Gigas, who are cannibals. Whatever common fame has reported of their ferocity is no exaggeration. They make war to devour their prisoners; and it is certain, as Duppa relates, that human flesh is sold in their markets. The blood which they draw from the veins of their living victims is to them a delicious beverage. M. d'Etourville remained fifteen months among these barbarians. All his companions were devoured; and he must have shared the same fate, had he not been so fortunate as to cure a broken arm of the favourite mistress of the chief of the horde. Compelled to be in the train of this troop of Gigas, he ranged through an extent of continent from the country of the Auriseans to Hulla, when he escaped from their hands. He then proceeded to a province south of the Western Mountains of the Moon, at a small distance from what he considers as the real sources of the Nile. Hereabouts he fixes the empire of Droglodo, unknown at present, but far more civilized than the circumjacent regions. The politics of the government, according to his account, bear a strong resemblance to the Chinese; and the civilization of the Droglodians must be traced to a very remote source. The merchants of Droglodo go once a year, authorized by their government, to meet the Abyssinian merchants in a narrow passage of the mountain Narcar. They convey thither gold dust, musk, pearls, precious stones, ivory, gums, and Ethiopian slaves, in exchange for which they receive shawls, Indian stuffs, Turkey carpets, and salt. In this country, M. d'Etourville remained about ten years; and though in a state of slavery, he had many opportunities of noticing the manners of the people and their antiquities. His different observations have led him to conclude, that the Abyssinians, the Nubians, and the ancient Egyptians, who built the pyramids, were all originally from Droglodo, which he conceives to have been the country inhabited in ancient times by the Troglodites. M. d'Etourville returned to France about the time of the re-establishment of the Bourbons; but set out again in 1814, to realize and secure some goods and property in Africa, whence he is expected shortly to return, when the full account of his travels will most probably appear. We shall then be able to pronounce judgment upon the probable veracity of a narrative whose announcement has about it sufficient of the marvellous to awake suspicion.

French Travellers.—M. the Count de Forbin, author of the voyage to the Levant, has set out for Sicily, to visit the antiquities of that island. He takes with him M. Huyot, as designer, who had been the companion of his former voyage.

M. Gamba, a merchant, who has long resided in Paris, is about to proceed on a tour to Asia, and the banks of the Caspian Sea, to investigate various objects of a scientific and astronomical character.

Russian Expedition.—M. the Count de Romansof is fitting out, at his own expense, an expedition, which is to set out from Tehouktches, so as to pass over the solid ice from Asia to America, to the north of Behring's Strait, at the point where Cook and Kotzebue were stopped. The same gentleman is also fitting out an expedition, which is to ascend one of the rivers that disemboque on the western coast, in

Russian America, in order to penetrate into the unknown tracts that lie between Icy Cape and the river Mackenzie.

Proposed Expedition to the Interior of Africa.—Mr. Bowdich has issued a prospectus, inviting the institutions and individuals of Europe, by subscribing for shares of £5. each, to raise the means of another mission into Africa, under his direction, for the purpose of advancing our knowledge of that continent. He says that £700. would be sufficient to ensure success. In a correspondence with the late Mr. Park, published in the fifth number of the Edinburgh Philosophical Journal, it is remarked, as a subject of regret, that no attempt has been made to carry on these researches by means of the natives. A sufficient number of African youth might be educated in the various branches of learning suited to their intended duties, whether as schoolmasters, missionaries, traders, or naturalists; and, from their colour, constitution, and language, would be exempted from most of the difficulties that baffle the exertions of the European adventurers.

Extraordinary Surgical Operation.—A most surprising operation in surgery has lately been executed by M. Richerand, by taking away a part of the ribs and *pleura*. The patient was himself a medical man, and not ignorant of the danger he ran in this operation being had recourse to; but he also knew that his disorder was otherwise incurable. He was attacked with a cancer on the internal surface of the ribs and of the *pleura*, which continually produced enormous fungosities, that had been in vain attempted to be repressed by the actual cautery. M. Richerand was obliged to lay the ribs bare, to saw away two, to detach them from the *pleura*, and to cut away all the cancerous parts of that membrane. As soon as he had made the opening, the air rushing into the chest, occasioned, the first day, great suffering and distressing shortness of breath; the surgeon could touch and see the heart through the *pericardium*, which was as transparent as glass, and could assure himself of the total insensibility of both. Much serous fluid flowed from the wound as long as it remained open; but it filled up slowly, by means of the adhesion of the lungs with the *pericardium*, and the fleshy granulations that were formed in it. At length the patient got so well, that on the 27th day after the operation, he could not resist the desire of going to the Medicinal School to see the fragments of the ribs that had been taken from him; and in three or four days afterwards, he went about his ordinary business. The success of M. Richerand is the more important, because it will authorize, in other cases, enterprises, which, according to received opinions, would appear impossible; and we shall be less afraid of penetrating into the interior of the chest. This eminent surgeon and anatomist even hopes, that by opening the *pericardium* itself, and using proper injections, we may cure a disease that has hitherto been always fatal, the dropsy of that cavity.

Duplex Typograph.—An ingenious mechanical invention has lately been completed, which opens a new and inexhaustible source of information to those who are afflicted by the privation of sight. It is called a Duplex Typograph, and enables the blind to receive and communicate ideas by means of letters, upon a principle adapted to the sense of feeling. The apparatus is compact and portable, and the system so simple and intelligible, that it may be acquired by the blind in a very short space of time, and its application is instantly comprehended by others. The inventor is Mr. J. Purkis, brother of a well-known musical character, who, by the aid of a skilful oculist, obtained the blessings of sight at the age of thirty, after having been blind from the time of his birth. It is right

to add, that Dr. Edmund Fry has printed a sheet, on which the letters are raised on the paper, and capable of being felt and read by the finger's ends.

Antidote for Vegetable Poisons.—M. Drapiez, a continental chemist, has ascertained, by numerous experiments, that the fruit of the *fevillea cordifolia* is a powerful antidote against vegetable poisons. This opinion has been long maintained by naturalists, but we are not aware that it was ever before verified by experiments made on purpose in any parts of Europe. M. Drapiez poisoned dogs with *rhus toxicodendron*, hemlock, and *nux vomica*. All those that were left to the effect of the poison died, but those to whom the fruit of the *fevillea cordifolia* was administered recovered completely, after a short illness. To see whether this antidote would act in the same way, when applied internally, to wounds in which vegetable poisons had been introduced, he took two arrows which had been dipped in the juice of manchenilli, and slightly wounded with them two young cats. To one of these he applied a poultice, composed of the fruit of the *fevillea cordifolia*, while the other was left without any application. The former suffered no inconvenience, except from the wound, which speedily healed; while the other, in a short time, fell into convulsions, and died. It would appear, from these experiments, that the opinions entertained of the virtues of this fruit in the countries where it is produced is well founded; it would deserve, in consequence, to be introduced into our pharmacopœias as an important medicine; but it is necessary to know, that it loses its virtues if kept longer than two years after it has been gathered.

Substitute for Peruvian Bark.—M. Re, Professor of the Materia Medica, of the Veterinary School of Turin, has discovered in a common plant a real *succedaneum* for Peruvian bark. This plant is found in Piedmont; and principally in marshy places, as if Providence had intended to place the remedy by the side of the evil. It is the *Lycopus Europæus* of Linnæus, and called by the peasants of Piedmont the herb of China. The trials and experience of M. Re give every confidence in its efficacy.

Ausculation.—This singular mode of discovering the various disorders of the chest by percussion, was, we believe, first suggested by Avenbrugger, a physician of Vienna, who published a work on the subject, since translated by M. Corvisart. A memoir has lately been presented to the French Academy by M. Laennec, detailing the various modes of employing this discovery. Among others, he recommends the use of a tube, with thick sides, or a cylinder pierced along its axis with a narrow aperture. This, on being applied to the chest of a person in good health who is speaking or singing, produces a sort of trembling noise, more or less distinct; but if an ulcer exists in the lungs, a very singular phenomenon happens. The voice of the sick person can no longer be heard by the ear at liberty, the whole of the sound passing along the aperture of the cylinder to the observer. Commissioners, appointed by the French Academy, have verified the experiment in various cases of consumption.

Alleged Discovery of the Original Poems of Ossian.—The following is an extract of a letter from Belfast, dated August 4:—"On opening a vault where stood the cloisters of the old Catholic Abbey, at Connor, founded by St. Patrick, the workmen discovered an oaken chest, of curious and ancient workmanship, whose contents, on being opened, proved to be a translation of the Bible into the Irish character, and several other manuscripts in that language. The box was immediately taken to the minister of Connor, the Rev. Dr. Henry, who unfortunately did not understand the aboriginal language; and he sent it to Dr. Macdonald, of Belfast, who

was discovered the MSS. to be the original of the Poems of Ossian, written at Connor, by an Irish Friar, named Terence O'Neal, a branch of the now noble family of the Earl O'Neal, of Shane's Castle, in the year 1463.—The translations by Macpherson, the Scotchman, appear to be very imperfect; this is accounted for by the Scotch Gaelic language having no character in which to preserve their poems which they had borrowed from the sister country. The Irish translation of the Poem, however, by Baron Harold, who dedicated the work to Edmund Burke, is nearer the original; for the wily Scot, Macpherson, to give them a greater air of antiquity, omitted all allusions to the religious subjects which the originals possess. The fixing of the scenes of the Poem at and round Connor, by the Antiquarian Campbell, who travelled here a few years ago, gave rise to the digging and searching about the old Abbey and Castle, which has thus happily terminated in making, against his will, 'the Land of the Harp,' the birth-place of the author of the elegant Poems of Ossian. I conclude in the words of Smollett—'Mourn, hapless Caledonian, mourn!'"

Prize for a Treatise on Eastern Languages.—Count Volney has bequeathed, in his will, a sum amounting to a perpetual rent of 1200 francs, (£50. sterling,) as a prize to be adjudged by the institute to the author of the best treatise on Eastern languages, and especially on the simplification of their characters.

Progress of Literature and Civilisation in Egypt.—The Pacha of Egypt has sent several youths to Milan to study the sciences and arts of Europe, under the direction of Sig. Morosi. These young Egyptians are charged with the duty of translating the Gazette of Milan into Arabic. By this means the Pacha will have the news of Europe, as well political as literary, &c. transmitted to him with all speed and convenience: if he would also reprint this intelligence at Cairo, for the information of the Egyptian people, there is no saying how soon Egypt might regain its former eminence for letters, arts, and liberal studies, as well as for commerce, wealth, and abundance.

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opposition against him to the last extremity. "I expect it will be so," says he; "but what does that signify? The God who has put into my heart the desire to serve him will protect me." In order to carry on the work to which he has devoted himself, Monsieur Malan has occasion for a larger place of worship; his present one being very small and inconvenient, both on account of the extreme heat, and of the necessity of extraordinary exertion, on the part of the speaker, in order that he may be heard by the crowd assembled in his garden. A society has accordingly been formed for the purpose of raising a subscription for erecting another chapel; and this zealous preacher has applied to his numerous friends, and the friends of his cause in Great Britain, to assist in this laudable work. Ten thousand pounds is the sum required; it being absolutely essential to the execution of the design that the freehold of the land on which the building is to be erected on Monsieur Malan's premises should be purchased, which, in fact, has already been done. Most heartily do we wish him success in the undertaking; arduous indeed in Geneva, as he justly considers it, but which our British Christians could effect, comparatively speaking, without an effort. We trust, therefore, that they will come forward to the assistance of their friends, who, though foreigners, are brethren. "Is it not," asks Monsieur Malan, in one of his letters to a friend in England, "is it not to the same mansion that we are travelling? Pray, therefore, I entreat you, pray every Sabbath in your church, for the work of the Lord in this place, for it is necessary that we should fight in concert. Communicate the contents of this letter to our brethren in ***** Messrs. H. M. W. C. J. H. &c., for, although we are not all of the same sentiments on some points, we are all Christians, and consequently interested in sustaining the cause of the Gospel." The general diffusion of such sentiments will, we are persuaded, greatly further the progress of that Gospel, whose final triumphs over error and superstition of every sort is "a consummation devoutly to be wished." A meeting has lately been held in London for furthering this object, at which it was stated that 600*l.* was the lowest sum that could be of effectual service in securing it, and we hope that will soon be raised. Mr. Sheriff Rothwell will receive any subscriptions in furtherance of it.

Baptist Academy at Stepney.—On the 11th of January, the Anniversary Meeting of the Baptist Academical Institution at Stepney was held at the King's Head, in the Poultry, when a very pleasing report was made of the increasing usefulness of the establishment, whose expenditure, we yet regret to learn, like those of but too many of its sister institutions, amongst other denominations of Christians, considerably exceeds its permanent income. Hopes however were held out, and we sincerely wish that they may speedily be realized, that great exertion will be made to lessen, if they cannot remove, this serious, though too general evil.

Society for propagating Christian Knowledge in the Highlands and Islands of Scotland.—The London anniversary of this society was celebrated on Thursday, April 13th, at the Albion Tavern, Aldersgate Street. His Royal Highness the Duke of Sussex in the chair; supported by Sir William Grant (late Master of the Rolls), and the Lord Mayor. From the statement of the Royal Chairman, it appears that the institution superintends by its care, and aids, or wholly supports, by its bounty, upwards of 300 schools for teaching the common elements of knowledge, and 100 schools of industry. At these establishments, about 20,000 receive the means of instruction; and the total annual expenditure, through the medium of the Society, amounts to more than £5,000. Upwards of £450 was collected on this occasion.

State of Religion in Canada.—A public meeting was held at the City of London Tavern, on Thursday, April 20th, to take into consideration the state of religion in the two Canadas; where it appears that there are 160,000 persons without religious instruction. The Rev. Dr. Waugh, in the unavoidable absence of Charles Grant, Esq., took the chair. The Rev. Mr. Easton, who has lately arrived from Montreal, addressed the meeting at some length, stating that a country, with an extent of 1,000 miles, had only 38 ministers, and those chiefly along the river St. Lawrence. The people, who consisted of natives of England, Scotland, and Ireland, were devoted to their religion; but the Gospel was scarcely any where preached, and Divine worship was almost unknown. Upper Canada, he stated, consisted chiefly of Protestants; but there was not one person in ten that received religious instruction. Funds would be wanting to send ministers out, and he had no doubt, on their arrival, the inhabitants would support them alone.

British and Foreign Bible Society.—The annual meeting of this Society was held at Freemasons' Hall, on Wednesday, May 3d; Lord Teignmouth, the president, in the chair. The Report commenced, as usual, with the foreign relations of the Society. In France a number of auxiliary societies had been formed, and are supported by Catholics as well as Protestants. The Duke d'Angouleme had given assurances of his friendly disposition to the object, and the Duke de Cazes had corroborated the like assurance by the subscription of 1,000 livres. In the Netherlands, Germany, Switzerland, and most parts of the continent, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, the capital of Greece, where a Bible Society had been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The Eighth Report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the jealous power of the government still operates to prevent the free admission of the holy Scriptures; yet well-founded hopes are entertained, that the exertions which are making will eventually succeed in shedding the light of the Gospel over that vast empire. Under the direction of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and £1,000, voted by the Society for that desirable object, had been appropriated thereto. The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony; and its establishment promised the most beneficial results. The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3,000 copies had been printed and distributed. Multitudes in those islands can now read with ease; many can even write; and it is common to see them sitting in circles under the shade of trees till midnight, listening with profound attention to the reading of the Scriptures. In Africa, and America, Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged. In reporting the domestic concerns of the Society, the committee had the satisfaction of stating, that, notwithstanding the untoward circumstances of the times, commercial difficulties, and antichristian doctrines, they conti-

were most prosperous; though, from the extraordinary exertions which had been made, the expenditure of the last year had exceeded, by more than £31,000, that of the preceding one: at the same time it was to be lamented they had not received a correspondent addition to their funds. Their total receipt was £93,033. 6s. 7d.; their expenditure £123,847. 12s. 3d. The issue of the Scriptures within the year was, Bibles 115,755; Testaments 141,108: total 256,863.

Prayer Book and Homily Society.—The annual meeting was held at the Crown and Anchor Tavern, in the Strand, on Thursday, May the 4th; a sermon having previously been preached in Christ Church, Newgate Street, by the Rev. J. Scott, of Hull. In the last year, 9,731 homily tracts, translated into foreign languages, have been distributed abroad, or among merchant vessels which had come into this country. The first three homilies have been translated into Welch and Manks, and the Society has contributed towards the expense of printing in India versions of the common prayer, in the Syriac and Malayan languages, for the use of the Syrian Christians at Travancore. The total issue of prayer books, psalters, and homilies, during this period, was 11,581; and that of homilies, the articles of the Church of England, and the ordination service, as tracts, 34,714. Of these, 125 prayer books, 200 enlarged psalters, and 3,700 homily tracts, were granted to the settlers going to the Cape of Good Hope.

London Society for promoting Christianity among the Jews.—The annual meeting was held at Freemasons' Hall, on Friday, May 5; Sir Thomas Baring, president, in the chair. From the Report it appears, that besides a new auxiliary association in England, an auxiliary society has been formed at Brussels, and another at Frankfort on the Maine. At Amsterdam, preliminary measures have been taken for the formation of one in that city, in which are about 38,000 Jews, and to which place the Rev. Mr. Thelwall is preparing to proceed as a resident minister. The income of the Society during the past year has exceeded that of the former by £1,500, amounting to £11,201: but there has also been a great increase of demands on their funds during that period. There are at present in the schools 40 boys, and 41 girls. The funds for the building of the schools are still inadequate to the demand. In the course of the last year, two editions of 2,000 copies of the Hebrew New Testament, and a large number of tracts in Hebrew-German, and in German-Hebrew, have been printed. A translation of the New Testament in German-Hebrew is completed, and will soon be distributed. A translation of the New Testament in the language of the Polish Jews (which differs materially from the German), has long been desired, and will be attended to as soon as possible.

London Hibernian Society.—On Saturday, May 6, was held the fourteenth anniversary of this Society, at the City of London Tavern. William Wilberforce, Esq. M.P. in the chair. The Report of the Society stated the number of schools under the patronage of the Society at 529, (including thirty night schools, and nine Sunday schools), in which 58,202 children and adults receive instruction; making, in the course of the past year, an addition of 49 schools, and 11,000 pupils. These exertions have increased the Society's debt £2,362 (in addition to £1,342 at the last audit), and made the Treasurer overdrawn in the whole £3,704.

Port of London Society for promoting Religion among Seamen.—The anniversary meeting was held on Monday, the 8th of May, at the City of London Tavern; the right hon. Admiral Lord Gambier, G.C.B. in the chair; supported by Admiral Sir G. Martin, Bart., and Admiral Spranger. His Royal Highness Prince Leopold of Saxe Coburg also attended the meeting, and several naval officers were on the hustings, some of whom

addressed the meeting. The Report stated, that when the upper and lower pools were full of vessels, it is no uncommon sight to witness sixty ships' boats conveying from four to five hundred seamen on board the floating chapel of the Society, in addition to others who, through its instrumentality, have been induced to resort to other places of worship. It adds, also, that there is now decidedly far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly, and that there is a growing reformation among this class of our fellow-subjects. Twelve masters of vessels held the plates for the collection after the meeting, which was liberal; as was that also made on the following day, after two sermons preached on board the ark, by the Rev. Mr. James, of Birmingham, and the Rev. Rowland Hill.

Naval and Military Bible Society.—The annual meeting of this institution was held in the King's Concert Room, in the Haymarket, on Tuesday, the 9th of May; His Royal Highness the Duke of Gloucester in the chair. We are happy to state, from the Report, that the income of the Society during the last year was £2,162; which was an advance of £250 on its predecessor. The distribution of Bibles and Testaments, during the same period, has been, to the Navy 1,200, and to the Army 4,900, a large proportion of which has been paid for at reduced prices. The committee have agents in Upper Canada and Halifax, who will open a new and ample field for useful distribution; and also in Ceylon and the East Indies. We regret, however, to learn, that notwithstanding all their exertions, one half of the British Army and Navy are still unsupplied with the word of life.

Irish Evangelical Society.—The annual meeting of this Society took place on Tuesday evening, May 9, at the City of London Tavern; Thomas Walker, Esq., Treasurer, in the chair. From the Report it appears, that there are now six ministers in Ireland connected with this Society, and partly supported by it, whose congregations have all prayer meetings and Sunday schools, and for two of whom (Messrs. Petherick and W. Cooper, jun.) new places of worship are now erecting. Their seminary is in a flourishing condition, three students having completed their studies during the last year, making the whole number educated seven; and the other eight having made a very respectable progress in biblical and theological learning. At Wexford, Mr. Rhodes has been ordained pastor of a church newly formed there, and has established a weekly evening school, at which upwards of 80 children attend, many of whose parents are Roman Catholics. Lisburn has been abandoned, after twelve months' trial; but at Carrickfergus the congregations are endeavouring to build a place of worship, a neat one having been erected at Strade. For one at Londonderry £400 has been collected by Mr. Rerdy. At Mallow, the principal proprietor of the town has offered a spot of ground for a chapel in a central situation; and £140 has been subscribed by the inhabitants towards its erection. At Tralee, a place has been built and opened, capable of holding 300 people, and the attendance is encouraging. Twelve ministers are assisted in itinerating, besides the six settled pastors; and 14 new chapels have either been built, or are building.

Protestant Society for the Protection of Religious Liberty.—The anniversary meeting of this Society was held at the London Coffee House, Ludgate Hill, on Saturday, May 13th; the right honourable Lord Holland in the chair. It is impossible, in our narrow limits, to give even the slightest abridgment of the petty and vexatious instances of intolerance detailed by its Secretary, John Wilks, Esq. in a most eloquent speech, which was listened to with the greatest patience and delight, during more than three hours. Through the interference of the Society, the commissioners of

taxes, who had seized upon the library of the dissenting academy at Idle, had been compelled to refund their levy; and two other similar institutions had been protected from similar demands. Various attempts at rating places of worship to the poor's rates had also been successfully resisted; and in other cases the ministers of the establishment refusing to inter the children of dissenters had been brought to a better sense of their duty. Disturbers of their worship, protected by the legislature, had been punished, or compelled to ask pardon for their offences; and against a variety of petty oppressions, too minute to be detailed, the strong arm of the Society, as the vindicator of our country's laws, had been successfully stretched out, to protect the poor man against the violation of those rights of conscience which it is the privilege of every Briton to enjoy. In the instance of the Seditious Meetings Bill, the representations of its committee to government, always promptly attended to and kindly received, had procured the insertion of a clause in the bill, but for which no meeting of any benevolent society could have been held without leave from the magistrates.

Home Missionary Society.—The first annual meeting was held at the City of London Tavern, May 15th, when Sir Thomas Bell presided. The Report stated, that upwards of £700 had been received, and that six missionaries were admitted into the service of the Society, for whom fields of labour were either occupied or designed, in Wilts, bordering on Berks, in Sussex, in Oxfordshire, and in Devon and Cornwall. The amount of donations, &c., during the evening, was £198.

Society for the Suppression of Vice.—Monday, May 29th, a general meeting of the governors of the Society for the Suppression of Vice took place at the Society's House, in Essex Street, Strand, when Lord Kenyon, Mr. Wilberforce, and many other noblemen and gentlemen of the first rank and distinction, assembled for the purpose of hearing the Report of last year, and to discuss matters relative to the Society. Great satisfaction was afforded by the Secretary's Report, which presented to the assembly many instances of the necessity and beneficial effects of such an institution in the restoration of persons to the path of rectitude.

Within the last four years this Society has instituted no less than eighty-five prosecutions, against offenders of various descriptions, whose crimes and practices had a manifest tendency to a further contamination of public morals, all of whom have either been convicted and punished, or have entered into recognizances for their good behaviour, sufficiently heavy to prevent a recurrence of their offences. They have also checked the sale of toys and snuff-boxes with lascivious and abominable devices, which were imported in immense quantities from France and other countries, and found but too ready a mart in our own. By their exertions, the whole stock in trade of some of the most shameless and abandoned traffickers in obscene books and prints, amounting to some thousands, have been seized, and no less than fifty expensive copper-plates destroyed, from which impressions of the latter were from time to time supplied. It was they also who brought to condign punishment that most audacious libeller of every thing that is good, Carlyle, with whose blasphemy and infidelity the country was but too long permitted to be inundated with impunity. After having been the instruments of effecting so much good, we cannot but regret, therefore, to learn, that in effecting it the funds of so useful a Society have been greatly exhausted, though we doubt not but that a liberal public, who have been essentially benefited by their past labours, will not suffer their future exertions to be crippled for want of pecuniary support. At its instance, two men, Joseph and Henry Clarke, were lately prosecuted

in the Court of King's Bench, and convicted of selling indecent books and pictures, for which the son was sentenced to nine months' imprisonment, and the father to eighteen, and both to find security for their good behaviour for five years to come. On hearing this sentence, Joseph Clarke said, "My Lord, you might as well pass sentence of death upon us." To which Mr. Justice Bailey replied, "Sir, you do not know upon how many persons you have been the means of passing sentence of death."

Bristol Society for the Observance of the Sabbath.—It is with pleasure that we call the attention of our readers to the exertions of a society lately instituted in the city of Bristol, which is designated, "The Society for promoting a due Observance of the Sabbath." In an excellent tract, written by the Rev. William Wait, an active and benevolent clergyman of that city, it is stated, that "some zealous persons have lately made it their business to traverse this city on the Lord's day, with a view to ascertain, as far as practicable, the extent to which the breach of the Sabbath, in the instance of shopkeepers buying and selling, has proceeded; when it was found that upwards of SEVEN HUNDRED SHOPS of different descriptions were on that sacred day transacting business."—"The writer," we are told, "has witnessed," (and who that knows any thing of the economy of a large town but will readily give entire credence to the statement?) "butchers' shops open, shoes cleaning, public houses frequented by the most abandoned of characters, men and women offering fruit for sale in the public streets, lads tossing their pence, and even gentlemen and ladies converting the day of God into a day of dissipation." In consequence of the representations of this Society, a notice has been issued by order of the mayor and aldermen, threatening all persons who keep open their shops, and expose articles for sale on the Lord's day, with the infliction of the full penalties for such offences. A circular letter has also been addressed to all the ministers of religion, requesting their co-operation in the objects which the Society wishes to accomplish. "The particular way," it is there stated, "in which ministers would assist the Society, is by addressing the masters and tradesmen in their respective congregations, respectfully and earnestly entreating them to pay their workmen at such a season, (that is, on Friday evening, or early on Saturday morning,) as will preclude the possibility of their urging NECESSITY as a plea for their profanation of the Sabbath." Having thus briefly noticed the progress of this Society, we should not discharge our duty, did we not direct the public attention to the same important subject in the metropolis, and in all the cities and large towns in the kingdom, where the same profanation of the Lord's day prevails to a very awful extent.

Dartmoor Forest.—A Society has been formed to carry into effect the benevolent act of his Majesty, in appropriating Dartmoor Forest for the employment of the poor of the metropolis, particularly the pauper children; and his Majesty has become the patron of the Society. Some time since, the Archbishop of Canterbury, and the right honourable the Lord Mayor, two of the principal members of the Society, waited upon the King at his palace in Pall Mall, to submit, for his Majesty's approbation, the plan suggested for giving permanent employment to pauper children, under the direction of the Society.

Society for promoting the Enlargement and Building of Churches and Chapels.—An adjourned General Meeting of the above Society was held the last week in May, at their rooms, in Lincoln's-inn-fields, his Grace the Abp. of Canterbury in the chair. The report of the last year's proceedings stated, that 241 applications had been received; 120 were under consideration; not within consideration, 10; and that 111 grants had been made for en-

larging, building, repairing, and giving free seats, amounting to £29,347; and increasing accommodations had been given for 26,537 persons, of which there were 26,336 free sittings. This is the present state of the funds:—

Stock in the public funds	....	£48,955	15	2
Three per Cent Consols	....	68,548	14	3
Reduced	....	3,503	18	2
Balance of Treasurer's Account		1,403	18	2
Donations unpaid	.....	1,216	1	0
Grants ditto	.....	25,852	0	0
Amount of disposable assets	..	25,763	14	4

Asylum for the Deaf and Dumb.—On Tuesday, the 11th of April, the twenty-seventh anniversary of this valuable institution was held at the City of London Tavern, where His Royal Highness the Duke of Gloucester, its illustrious and zealous patron, presided for the 14th time, never having been once absent since the commencement of his patronage. Two hundred and seven children are now under tuition; but as many more could easily be taken in, would the funds of the institution permit the providing requisite accommodation and support.

London General Pension Society.—The anniversary of this useful institution was held at the Albion Tavern, Aldersgate Street, on Thursday, April 20; the Right Hon. the Lord Mayor in the chair. The object of the charity is to grant permanent relief, in the way of small pensions, to decayed artisans, mechanics, and their widows. At the last quarterly meeting preceding the anniversary, nine males and four females were added to the pensionary list, which then contained, in the whole, twenty-two males, at £13. per annum, and 13 females, at £7. 15s.

Royal Humane Society.—On Wednesday, April 26th, the annual meeting of this society was held at the City of London Tavern; John Blackburne, Esq. M.P. one of the vice-presidents, in the absence of the Duke of Northumberland, the president, in the chair. In the interesting procession, of several persons of all ages and both sexes, who had been saved from death by the application of the means recommended by the society, each of the individuals carried a bible, given by the society, with an inscription from the donors; they amounted in all to about forty, and the greater number of them were children. The report of the last year's proceedings stated, that the number of persons saved under the auspices of the society (since its institution) from imminent danger, had been 20,000; of those resuscitated, the number was 4,889. In the last year alone the number resuscitated had been 160, of whom 34 had been persons who had attempted suicide. It is a gratifying circumstance attending the exertions of the society, that of the persons whom they have saved from attempted suicide, no instances had come to their knowledge of the attempt being renewed. The society have in progress a medallion, to be bestowed on watermen and other persons of the same description, who may exert themselves in saving lives.

Magdalen Hospital.—On Tuesday, the 27th of April, was held the 62d anniversary of this most humane and truly charitable institution; when an excellent sermon was preached on the occasion, in the chapel of the hospital, by the Lord Bishop of Oxford, from Phil. ii. 5.—“Let this mind be in you, which was also in Christ Jesus.” From the opening of its doors, on the 10th of August, 1758, to the commencement of the present year, 4,829 young women had been admitted; most of them under 20 years of age. Of these wretched outcasts, 3,236 had been restored to their relations and friends, to the community, to health, to virtue, to industry, to a sense of their past errors, and not a few of them, it is to be hoped, to that genuine peace of mind, which is the result of a sense of pardon for past sins, and reconcilia-

tion with our offended God, through the atonement of a Saviour's blood. The collection after the sermon and after dinner, amounted to more than £370.

Society for the Suppression of Mendicity. — The second annual meeting of this society took place on Saturday, April 29th, at the Freemasons' Tavern, Great Queen Street; the Right Hon. Wm. Sturges Bourne, M.P. in the chair. The plan of this institution is, the issue of printed tickets for distribution to street-beggars, which tickets refer them to the society's house, where they are immediately supplied with food, and a statement of the case of each registered. The truth of this statement is afterwards ascertained by personal investigation and inquiry, and the case is then disposed of according to circumstances. In the last year, 4,682 cases have been disposed of in various ways; 114 have been settled in parishes in London; 462 passed to the country; 257 provided with employment; 355 were, on investigation, found to be able to support themselves; impostors, and ordered to be prosecuted, 537; refused parochial relief, 391; provided with situations, and tools for their respective trades, 242; clothed and sent to sea, not having any claim on the Seaman's Society, 24. A great number obtained admission into hospitals, and were otherwise relieved. Of these individuals, 845 belonged to London; 1,305 to the country; there were 224 who did not know where they were born; 1,561 were Irish; 203 Scotch; foreigners, who wanted means to proceed to their own countries, 224. In the course of the year 49,558 meals have been distributed.

The number of street-beggars was much diminished during the last year; though had the contrary been the fact, it would not have been a ground of complaint against the society. During a long protracted winter a great number of bricklayers, paviors, and out-door labourers, were necessarily thrown out of employment, and the street-beggars increased in proportion. The internal system of the society was immediately extended, large quantities of food were given to the poor, and between 200 and 300 men were employed to clear the streets, at eightpence each per day.

The cash received during the year amounted to £721 14s. 4d.

Lord Belgrave moved the present of a piece of plate (not exceeding one hundred guineas in value), as a compliment to the gratuitous secretary, Mr. Bodkin, which was seconded by M. Martin, Esq. Very much, however, to that gentleman's honour, he has declined to accept of any mark of the estimation in which his services are held, which shall be paid for out of the Society's funds, in consequence of which determination, a separate subscription has, we understand, been entered into, to provide the plate voted at the meeting.

Literary Fund. — On Thursday, May 4, the anniversary of this excellent institution was celebrated at the Freemasons' Tavern; the Earl of Blessington in the chair, supported by the Earl of Pomfret, Lord Bolton, and many other noble and literary characters. The secretary stated the amount of the permanent fund to be £6,060, and that the late treasurer, Mr. Newton, had bequeathed all his property to the institution. Many other liberal subscriptions and donations were announced.

Scottish Hospital. — The spring anniversary festival of this excellent and useful charity was celebrated on Saturday, May 6, by a dinner at Freemasons' Tavern; His Royal Highness the Duke of Clarence in the chair, supported on the right by His Royal Highness Prince Leopold of Saxe-Cobourg, and on the left by His Grace the Duke of Atholl. Not the least distinguished part of the company were two Mahometans from Hindostan, descendants of Hyder Ali, richly habited in their native costume, who are here on a mission to the East India Direction, and who accompanied Mr. Hume to the dinner, to witness what they would not perhaps see in any

other part of the world—the princes of a great empire presiding at a charitable meeting, and pleading amid the festivities of wealth and luxury the cause of the poor and destitute. They seemed to be very attentive to the proceedings of the evening. The subscriptions in the course of the evening amounted to £900, a sum greater than had ever before been collected at any spring meeting.

Benefvolent Society of St. Patrick.—In consequence of the death of his late Majesty, and the dissolution of parliament, the anniversary dinner of this excellent institution, which was usually given on the 17th of March, was postponed until Saturday, May 6, when many of the supporters of the charity met at the City of London Tavern; the Right Hon. G. Canning in the chair. The children were, after dinner, paraded through the room. Their appearance was exceedingly interesting; all of them being clean, healthy, and robust. Several fine young women, who were educated by the society, and who are now earning a comfortable and reputable livelihood, closed the procession. The chairman stated, that having applied to his Majesty, to name a patron for the society, he had been pleased to name himself (the King), and, as an earnest of that feeling which had shewn itself in his Majesty's early and constant bounty, he was instructed to state, that his Majesty, in adopting the title of patron of the society, had directed him to pay into the hands of the treasurer 100 guineas, in addition to his usual subscription of the same amount. The Earl of Darnley, after a short speech, proposed that the Duke of Wellington and Mr. Canning should be commissioned to convey to his Majesty the thanks of the society for his gracious message. The motion was carried by acclamation; and "The health of their Royal Patron and Benefactor" was drunk with enthusiasm. The healths of the Duke of Wellington, Lords Hastings and Downshire, were then drank; and the Duke of Wellington was nominated chairman for the ensuing year, which office was handsomely accepted by His Grace. The treasurer then read the list of subscriptions, the total of which, including a bequest of £500. by Captain Morrill, was £1,800.

OBITUARY.

THOMAS, EARL OF SELKIRK.—This patriotic nobleman died on the 8th of April, at Pau, in the South of France, where he had spent the winter, labouring under a mortal disease, which has at length, in the 46th year of his age, deprived the circle in which he moved of one of its chief ornaments, and his country of a zealous friend. His lordship was born in the year 1774, being the youngest of the five sons of Dunbar, fourth Earl of Selkirk, who died in 1799. In the latter end of the year 1807, he married Jane, daughter of James Wedderburn Colville, Esq., by whom he has left one son, now Earl of Selkirk, born in 1809, and consequently a minor, and two daughters. Her ladyship accompanied the Earl to America, and afterwards to France, where she continued to the hour of his decease, with painful and unwearied assiduity, to administer those kind and soothing attentions not generally experienced in the higher circles, and which wealth can neither purchase nor reward.

Few men were endowed with higher powers of mind than the late Lord Selkirk, or could apply them with more indefatigable perseverance to any object on which he might choose to fix them. His favourite one was political economy; and in this branch of science, his treatise on Emigration has long

been esteemed a standard work, and is considered by competent judges to have exhausted this fruitful though difficult subject. His lordship is also advantageously known to the public, as the author of a pamphlet on the Scottish Peerage; a "Speech in the House of Lords, August 10, 1807, on the Defence of the Country;" "Observations on the Present State of the Highlands, 1805;" 8vo. "a Treatise on the Necessity of a more effectual System of National Defence, 1808;" 8vo. "a Letter to John Cartwright, Esq. on Parliamentary Reform," 8vo. These various publications, though we are far from approving of many of the sentiments which they contain, are all of them remarkable for the enlargement and liberality of their views, the perspicuity of their statements, and for that severe and patient spirit of induction, which delights in the pursuit, and is generally successful in the discovery of truth.

To his friends the death of this eminent person is a severe loss; for his manners were so gentle and conciliating, as to attach to him, by the strongest ties of affection and esteem, whoever he honoured with his intimacy. With those connected with him by the ties of kindred, and the relations of domestic society, his lordship lived on terms of the most affectionate endearment; a family having seldom existed where members were more affectionately attached to each other, than that of which he was the head; though, perhaps, few have experienced a more severe succession of those trials by which our heavenly Father chastens the hearts and disciplines the graces of his children. Eminently exemplary in the discharge of every social and private duty; his lordship was a considerate and indulgent landlord; a kind and gracious master; to the poor a generous benefactor; and of every public improvement a judicious and liberal patron. The latter years of his life were employed in the establishment of an extensive colony in the western part of British America. In the prosecution of this object, he encountered obstacles of the most unexpected and formidable character; and to overcome them, resorted to measures which a man of less immovable firmness of purpose would hardly have ventured to adopt. Upon the justice or the expediency of all these measures, we profess not to be in sufficient possession of the facts brought in litigation between his lordship and his opponents, some of them, we believe, still in a course of judicial investigation in Canada, to pronounce any very decided opinion. As far, however, as we are able to form a judgment, we are inclined to give him the credit of having acted from very laudable motives, and to have evinced a knowledge of business not usually forming part of the acquisitions of a nobleman of his exalted rank. The obstructions he met with served only to stimulate him to increased exertion; and after an arduous struggle with a powerful confederacy which had arrayed itself against him, in all the formidable characters of an established commercial monopoly, which would soon have subdued a less resolute adversary, he had the satisfaction to know, that he had at length succeeded in founding an industrious and thriving community. It has now struck deep root into the soil, and is competent from its own internal resources to perpetuate itself, and will in process of time, we trust, be a powerful instrument in extending the blessings of civilization to those remote and boundless regions on whose threshold it is planted.

[We had intended to have given obituaries of Dean Milner and Arthur Young, Esq.; but finding our materials too ample for this purpose, and not very susceptible of abbreviation, we must defer any account of these distinguished individuals to some future Number, in which we shall substitute for our biographical memoir, short sketches of individuals whose lives furnish not sufficient incident for a lengthened narrative, and yet ought not to be unrewarded in our pages.]

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—*Jan. 13.* Wilhelmina Caroline of Denmark, Electress of Hesse. She wrote a letter to her daughter, the Duchess of Saxe-Gotha, but two hours before her death.—*15.* The Grand Duchess of Baden.—*20.* The Landgrave of Hesse Homberg, who is succeeded by his son, John Frederic Joseph Louis, the husband of our Princess Elizabeth.—*Feb. 2.* At St. George d'Elmina, on the Gold Coast of Africa, F. C. E. Oldenburgh, President and Governor of that fortress, and commander in chief of the Dutch settlements in Guinea.—*March 3.* At St. Petersburg, aged 35, Louis Duncan Casmajor, Esq. Minister Plenipotentiary of his Britannic Majesty at the court of St. Petersburg.—*31.* At Paris, of an apoplectic fit, M. Balzac, a French architect; well known for his beautiful designs from Egyptian monuments, which appeared in a work published by order of his government. He preserved the energy of youth to a very old age, and to the last cultivated poetry with success. Besides a multitude of designs and architectural plans, he has left behind him a collection of poems, published last year, and a comedy in verse, and other manuscript works.—*5.* At Paddington, the Rev. Joseph Pickering, A.M. for twenty years perpetual curate of that parish.—*April.* In the Tyrol, the celebrated Tyrolean patriot, Spechbacher, who distinguished himself so much in the war of 1809. His remains were interred with great solemnity.—*Lucy*, the wife of Mr. Beasey, of the Surrey Road; who underwent the operation of tapping forty-four times, and had 1243 pints of gelatinous fluid taken away. Latterly her disease gained ground upon her so fast, as to render it necessary to have the operation performed every ten days.—At Paris, of an inflammation in his bowels, the celebrated infidel writer, Count Volney.—In Sloane Street, General Walker, of the Royal Artillery.—Aged 70, the Rev. J. Grantham, Vicar of Cadney and Wayth, in Lincolnshire, who had come to London for surgical assistance.—At Avenell, in France, the residence of Count Berthollet, Mr. Blagden, Secretary of the Royal Society of London.—At Chateauroux, in France, the father of General Bertrand, aged 75. He has left a widow with two children, and a considerable fortune.—At Rome, Sister Fortune Giocarelli, of the Ursuline order of nuns, in the 109th year of her age, and the 74th of her residence in the convent in which she died.—At Ratisbon, aged 84, the Right Rev. Charles Arbutnot, Lord Abbot of the Scots monastery and college of St. James's, in that city. This venerable prelate was born in the parish of Longside, Aberdeenshire, whence he was sent at an early age to the above seminary, of which for more than half a century he was the brightest ornament and faithful guardian. He was eminently distinguished for his classical knowledge, and accounted one of the best mathematicians in Germany, having repeatedly carried off the first prizes of the Universities of that country for solving mathematical problems. His funeral was solemnized with the greatest pomp, and attended by crowds of the German nobility, eager to pay the last mark of respect to the remains of a man so universally beloved, and so deeply regretted.—*1.* At Rheims, aged 86, M. Lévêque de Pouilly, author of several esteemed works on antiquities.—*5.* The Countess of Fauconberg, daughter of the late John Chesbire, of Bennington Park, Esq., and widow of Henry, late Earl of Fauconberg.—*14.* In Oxford Street, aged 74, the Dowager Lady Burgoyne.—*17.* In Holles Street, London, in the 58th year of his age, Major-Gen. Wm. Mudge, of the Royal Artillery.—*23.* In his 80th year, the Rev. John Martin, the highly respected Pastor of the Baptist Church, Keppel Street.—*25.* At Boulogne-sur-Mer, in France, aged 51, the Hon. Augustus R. B. Danvers, uncle of the Earl of Lancashire.—In James Street, aged 76, Patrick Colquhoun, Esq. LL.D. author of the well-known and curious Treatises on the Police of the Metropolis and the River Thames, the Resources of the British Empire, &c. and an intelligent and active police magistrate of the metropolis for many years.—*49.* In the 69th year of his age, the Right Hon. Wilmot Vaughan, uncle to the Earl of Lisburne.—*May 1.* At his diocese of Salina, Cardinal Litta; born at Milan in 1754, promoted to the cardinalate in 1801.—*2.* General Viccars, formerly of the Life Guards.—*4.* In Charles Street, Berkeley Square, aged 79, the Right Hon. Lady H. Osborn, relict of the late Sir G. Osborn, Bart. and daughter of Daniel, seventh Earl of Winchelsea and Nottingham.—At Ratisbon, the Rev. James Robertson, through whose perilous exertions the gallant Romans, with his 10,000 Spaniards, effected their escape from the north of Germany, and joined their countrymen, who were then struggling for their independence.—*6.* Therkelsen, the Icelandic poet, who rendered Milton into the language of his native country. His MS. of Paradise Lost was handed about at the anniversary of the Literary Fund, from which he had formerly received a donation.—*10.* At sea, on board the Prince Ernest packet, from Madeira, Frances Theodosia, Lady Powerscourt, eldest daughter of Robert, Earl of Roden; born in August, 1795, and married in 1813. She has left issue a son, born in December, 1813.—*12.* In Smart's Buildings, Holborn, in the 105th year of her age, Anne Henley, a native of West Chester, who enjoyed an uninterrupted state of good health until within six days of her death. Her beverage, to the 40th year of her age, was whey, which she discontinued on her coming to London. During the latter part of her life she received something weekly from the parish, though she supported herself chiefly by making pincushions, which were neatly executed, without the aid of glasses. She used to sit at various doors in Holborn, for the sale of her cushions; was short in stature, always wearing a grey cloak, and was as mild and modest in her deportment as she was cleanly in her person.—*15.* At the South Parade, Queen's Elm, the Baroness Anna Wilhelmina von Grovenstein.—*21.* In Gower Street, Alexander Hendras Sutherland, Esq. F.S.A.—*27.* At his father's house in Lincoln's Inn Fields, Henry Cline, Jun. Esq. aged 39, one of the surgeons and one of the lecturers on anatomy and surgery to St. Thomas's Hospital.—*June 4.* In Baker Street, Portman Square, the Right Hon.

Henry Grattan, M.P. On the 14th his remains were conveyed from Richmond House to Westminster Abbey, attended by upwards of 500 noblemen, members of the House of Commons, and gentlemen from every part of the empire. The place of interment is nearly between the spot of earth which encloses all that was mortal of Fox and Pitt. The chief mourners were his sons, James and Henry Grattan, Esqrs. His pall was supported by the Dukes of Norfolk and Wellington, the Marquess of Downshire, the Earls of Harrowby and Donoughmore, Viscount Castlereagh, Lord Holland, and Lord William Fitzgerald; and amongst the mourners was his Royal Highness the Duke of Sussex.—6. Mr. Clegg, the engineer in the artillery, who has long had the direction of the firing of the small cannon, on days of rejoicing, in St. James's Park, and of those on the Lambeth shore, when the King went to meet his Parliament. On this day he preceded the royal procession at a short distance, carrying the large signal flag on his shoulder to the man on the Lambeth shore to discharge the cannon, accompanied by an artillery man carrying a small white signal flag with G. R. on it. One of the King's footmen, previous to the coming up of the state carriage, was conversing with Mr. Clegg upon the state of the weather; and Mr. Clegg observed that he thought the rain would keep off: he then fell down, and expired.—9. At the palace of Loo, in Holland, aged nearly 69, her Royal Highness Frederica Sophia Wilhelmina, Princess Dowager of Orange, daughter of Augustus William, Prince Royal of Prussia, and mother of the King of the Netherlands.—10. At his house in Soho Square, in the 80th year of his age, the venerable President of the Royal Society, the Right Hon. Sir Joseph Banks, G.C.B. &c. &c. &c. He had been for a long time labouring under a most distressing illness; and for some years he had been deprived of the use of his lower extremities, and rendered so feeble as to be lifted from his room to his carriage.—July. Dr. John Wisheart, of Gray's Inn Lane; he was enjoying himself at the Crown Inn with a convivial party, when, in the midst of his merriment, he fell back in his seat, and expired without a groan. How few recollect, that "in the midst of life we are in death!" "Prepare to meet thy God," is the voice of a dispensation like this.—In Pullin's Row, Islington, the Rev. Samuel Kirkman.—2. In St. Paul's Churchyard, aged 89, Mr. Dollond, the optician, and inventor of the achromatic telescopes which bear his name; and by making of which, and other scientific instruments, he had realized a large fortune.—3. At his house in Coedini Street, in the 56th year of his age, the Right Hon. John Bowes, Earl of Strathmore and Kinghorne, in Scotland, and Baron Bowes, of the United Kingdom of Great Britain and Ireland. He had been married but on the preceding day to Miss Mary Milner, by whom he has left a son, claiming his Scotch title in virtue of that marriage.—12. At his palace in Chelsea, after a long illness and general decay of nature, the Hon. Brownlow North, D.C.L. Bishop of Winchester, Prelate of the Order of the Garter, Provincial Sub-Dean of Canterbury, and Visitor of Magdalen, New, Trinity, St. John's, and Corpus Colleges, Oxford, F.A. and L.S. His lordship was aged 79, having been nearly 40 years bishop of that diocese.—At Chelsea, the Rev. Thomas Pearson, D.D., formerly senior Minister of the Established English Church at Amsterdam, aged 74.—August 7. At Oatlands, at eight o'clock in the morning, after a long continued indisposition, her Royal Highness the Duchess of York, eldest daughter of the late King of Prussia, by his first consort, Elizabeth Ulrica Christiana, Princess of Brunswick Wolfenbützel. Her Royal Highness was born on the 7th of May, 1767; and married on the 20th of September, 1791, to Frederic Duke of York, second son of his late Majesty, by whom she had no issue.—In Grosvenor Place, the Right Hon. Lady Littford.

Ecclesiastical Preferment.—Rev. F. W. Bayley, Vicar of St. John's, Margate, to be Chaplain to the House of Commons.—Rev. C. J. Blomfield, Rector of Chesterford, Essex, to the rectory of St. Botolph, Bishopsgate, in the room of Dr. Mant, promoted to the bishoprick of Kilialoe. He has also been created D.D. by royal mandate.—Rev. E. Law, nephew to the Bishop of Chester, to be Chaplain to the British Factory at St. Petersburg.—Rev. Richard Baker, son of Sir Richard Baker, chief magistrate at Bow Street, to be Chaplain to the British residency at Hamburg.—Rev. R. Syngue, to be Chaplain to the British merchants at Berlin.

Appointment.—George Woth Hall, Esq. to be Secretary to the Board of Agriculture, in the room of the late Arthur Young, Esq.

BEDFORDSHIRE.

Deaths.—May. At Husbarn Crawley, Mrs. Sims, who had long lived a retired life, and was supposed to have considerable sums of money in her house; but this not being found to be the case, it is conjectured that some gold coins lately found to a large amount in two ponds in Woburn Park, about two miles from her residence, must have belonged to her, and that she herself scattered them there. An old pocket-book, containing several Bank-notes, has also been found in the grounds of the abbey, and is believed also to have been her property.

Ecclesiastical Preferment.—Rev. T. F. Bowes, to the Rectory of Barton in the City, on the presentation of the crown.

Miscellaneous Intelligence.—An occurrence, which we hope has few if any parallels in the annals of our country, took place at Stopeley, on the 23d of April. A man named Bean, by trade a wheelwright, took out his two children, one aged about three years, the other about fourteen months, in a small child's chaise-cart, into a lane at a short distance from his house, where he almost severed their heads from their bodies with a razor, and immediately afterwards cut his own throat.

BERKSHIRE.

Deaths.—Jan. 23. At Windsor Castle, aged 65, Rev. Dr. Cookson, Canon of Windsor, and Rector of Binfield, and of West Isle, Berks.—March. At Chicksendon, Rev. W. Couture, upwards of thirty years Rector of that parish.—At Longworth, Rev. John Davis, Rector.—2. At Windsor, Rev. Francis Cole, A.M.—15. At Newbury, Rev. J. P. Hewlett, M.A. of Magdalen College, Oxford, leaving a disconsolate widow, well known to the public as the author of the Legend of St. Swithun, and several other works, published without her name, with five children to lament his irreparable loss.

Ecclesiastical Preferments.—Rev. John Keates, D.D. to be a Prebendary in St. George's Chapel, Windsor, in the room of Dr. W. Cookson, deceased.—Rev. T. Garnier, to the rectory of Bishop's Brightwell, near Watlington; and the Hon. and Rev. Augustus Legge, Chancellor of the diocese of Winchester, to the Rectory of North Waltham, vacant by the resignation of Rev. T. Garnier; both in the presentation of the Bishop of Winchester.—Rev. Dr. Sandeford, to the *sinicure* rectory of Ashbury, vacant by the death of Rev. C. Mordaunt, A.M.—Rev. H. Craven Ord to the vicarage of Stratford Mortimer.—Rev. Henry Northey, B.D. to the living of Great Illey, vacant by the death of Rev. W. Cookson, D.D.—Rev. Isaac Pottinger to the vicarage of Compton, on the presentation of Sir Walter James, Bart.—Rev. Dr. Gabell, head master of Winchester school, to the valuable rectory of Binfield.

Philanthropic Intelligence.—A new national school has recently been opened in the parish of Titchhurst. The ground on which it is erected is the gift of the rector, the erection itself having been made at the expense of Sophia, widow of Dr. Shepherd; whilst its repairs are provided for, by an annual benefaction of £16. 10s. for ever, from Magdalen College, Oxford.

BUCKINGHAMSHIRE.

Death.—June. At Great Missenden, at an advanced age, Rev. Robert Armstrong, Vicar. **Ecclesiastical Preferments.**—Rev. James Main, M.A. to the living of Lonsdale, on the presentation of Sir A. Corbet, of Moreton.—Rev. Thomas Gardner, to the vicarage of Wilton, on the presentation of the trustees of Dr. Richard Baaby.—Rev. Richard Marks, late Curate of Waterbeach, Cambridgeshire, to the vicarage of Great Missenden, on the presentation of James Oldham Oldham, Esq.—Rev. Thomas Wright, to the vicarage of East Claydon, and rectory of Middle Claydon.

Philanthropic Intelligence.—In the gaol at Aylesbury a mill has been lately erected, to grind corn for the use of the gaol, (and of such persons who choose to send corn there, on paying for the grinding); and to pump up water, to supply the gaol and town with that article; in which the prisoners committed for hard labour are now constantly employed.

CAMBRIDGESHIRE.

Deaths.—May. Rev. James Hamilton, A.M. second son of Rev. Peplow Ward, D.D. Prebendary of Ely.—July 27. At Trinity Lodge, Rev. William Lort Mansell, D.D. Bishop of Bristol, and Master of Trinity College, Cambridge. He owed his elevation to the bench to his fellow-colleague, the late Mr. Faggeval, by whom, when Chancellor of the Duchy of Lancaster, he was presented to the living of Berwick, in Elmec, worth £8000. a year; and which he held in commendam with his bishoprick and valuable headship.

University Intelligence.—His Majesty has been pleased, by his royal grant to the masters and fellows of St. John's College, to remove the restriction in their statutes which prevented the election of more than two persons from the same county into the fellowship of the foundation, which are now open to candidates born in any part of England or Wales.—Rev. William Jones, Fellow of St. John's College, has presented to the Fitzwilliam Museum a beautiful set of casts, taken from a collection of antique medals, which he brought with him from Greece.—A grace has passed the senate, which directs an observatory to be built, at an expense not exceeding £10,000, and astronomical instruments to be purchased to the amount of £3,000. The senate has already granted the sum of £5,000. towards the work. The rest is to be raised by subscription. The Duke of Gloucester, the Chancellor of the University, has signified his approbation of this measure in the most handsome terms, and has given one hundred guineas towards carrying it into effect.—A site has been fixed upon for the erection of the Fitzwilliam Museum, on the north side of St. Edward's Church; but a sum of little less than £20,000. more than the Fitzwilliam fund is competent to defray being required for its completion, an application is intended to be made to the University to contribute the sum required.—The Court of Chancery has ordered the establishment of three crown scholarships at £50. each. The election will take place at the usual time, in January next.—**Preferments.** Rev. Henry Godfrey, B.D. Fellow of Queen's College, elected president of that society, in the room of the late venerable and excellent Dean of Carlisle.—Robert Woodhouse, Esq. M.A. F.R.S. Fellow of Gonville and Caius College, unanimously elected Lucasian Professor of Mathematics, in the room of the late president of Queen's.—Rev. Dr. Wordsworth, Rector of Lambeth, presented to the Mastership of Trinity College, vacant by the death of Dr. Mansell, late Bishop of Bristol.

CHESHIRE.

Deaths.—April. At Hoole Lodge, Rev. James Hamilton Ward, A.M.—At the parsonage, Stockport, Rev. Charles Prescott, nearly forty years rector of that parish, and a most active magistrate for the counties of Chester and Lancashire.—July. At Ince, Rev. A. B. Church.—At Oyer, aged 89, Rev. N. Schollefeld.

Ecclesiastical Preferment.—Rev. P. Vaughan, D.D. Master of Merton College, Oxford, to be Dean of Chester, in the room of Dr. Hodgson, removed to Carlisle.

Ordination.—June 10. Rev. Peter Henshall, over the Independent Church at Nantwich.

CORNWALL.

Death.—March. At Polparrow, Robert Jefferey, commonly known by the name of Jefferey, the seaman, who some years ago was left on the desolate island of Sombbrero, where he was eight days and nights without any support, except a few small limpets. He was providentially rescued from his perilous situation by an American ship, which took him to Connecticut, whence he got a passage to England; but he was in a declining state of health ever since.

Ecclesiastical Preferment.—Rev. Thomas Pearce, to be perpetual Curate of Tywardreath.

Ordination.—April 4. Rev. George Oke, as Pastor of the Independent Church at St. Colomb.

Philanthropic Intelligence.—We are happy to learn, that it is in contemplation to establish a society, in imitation of that excellent institution, the Marine Society of London, for clothing, educating, and fitting out for sea, the neglected children of poor sailors and fishermen, in the western parts of Cornwall, to be called "The Mount's Bay Poor Sea Boys' Society."—The Mayor of Launceston has begun some judicious improvements about the castle, with a view to the employment of the prisoners confined in the gaol of that place. They are clearing away the rubbish from the ancient gateways; and the green, which on one side commands an extensive prospect, will be formed by the labour of these culprits into a very pleasant promenade.

CUMBERLAND.

Deaths.—April 26. Aged 62, Rev. Isaac Denton, LL.B. Vicar of Crosshwaite.—May. At Seaton, near Workington, aged 104 years and 6 months, Mrs. Elizabeth Wales.

Ecclesiastical Preferment.—The very Rev. Robert Hodgson, D.D. Dean of Chester, and Rector of St. George's, Hanover Square, to be Dean of Carlisle, in the room of the late Dr. Milner.

Ordinations, &c.—Feb. 26. Rev. Archibald Jack, late student in the Theological Academy, Glasgow, over the church assembling in Providence Chapel, Cockermouth.—29. Rev. Thomas Woodrow, of the same academy, over the church in Annetwell Street, Carlisle.—April 11. Rev. Jonathan Edwards, late of the academy at Newport Pagnell, to the pastoral charge of the Independent church and congregation in Cockermouth.

DERBYSHIRE.

Deaths.—May 11. At Nab Hill, near Leek, John Birchenough, aged 92. He had been in a sick club 71 years, during which time he had only received one week's pay from the club: he was the father of 29 children, and had been many years a faithful servant in the house of Messrs. S. Phillips and Co., silk manufacturers. He was able to do the finest silk work without the use of glasses, within a few months of his death; he had to walk to and from his work during each week 36 miles.—July. At Mickieover, aged 74, Rev. J. Ward, A.M.

Ecclesiastical Preferment.—Rev. J. W. Jones, A.B. Perpetual Curate of Scorton, to the vicarage of Church Broughton.

New Church.—On the 12th of June, the first stone was laid of a new episcopal chapel at Ripley.

DEVONSHIRE.

Deaths.—March 31. At Ide, near Exeter, Rev. C. Jesse, Rector of Compton, Berks.—April. At Uxbrook Park, Rev. Joseph Reeve, aged 87. For the last 53 years he had been the Catholic chaplain in Lord Clifford's family. He was also the author of several very able and moderate pamphlets connected with the emancipation of the members of the church of which he was an ornament, from the civil disabilities to which they are subjected in England. Upon the moderation of his writings the moderation of his life was the best comment.—21. In one of Dury's alms-houses, Exeter, Elizabeth Heath, in the 103d year of her age. A sister of hers is now living, who has nearly completed her 100th year.—May 2. At Harberton, in his 89th year, Rev. Ralph Barnes, Archdeacon of Totness, Chancellor of the diocese, and Canon Residentiary of the cathedral of Exeter.—June. Rev. Mitchell Ward, Rector of Ashcombe, and Vicar of Barnstaple.—July. At Crediton, Rev. William Hazlitt, A.M. at the advanced age of 83.

Ecclesiastical Preferments.—Rev. Robert Harri! Froude, A.M. Rector of Dartington, to the archdeaconry of Totness.—Rev. Henry Luxmoore, M.A. to the vicarage of Barnstaple, on the presentation of James Archibald Stuart Wortley, Esq.—Rev. George Mardyn, A.M. to the chancellorship of the diocese of Exeter, and to the vicarage of Harberton.—Rev. John Hodgkin, to the vicarage of Northmilton, void by the death of Rev. Andrew Irvine; patron Earl Morley.—Rev. Thos. Cleave, B.A. to be master of the grammar school at Totness.

Philanthropic Intelligence.—The deposits in the Devon and Exeter Savings Banks amount to nearly £140,000. During the last ten days previous to the 1st of January, £1,500. had been paid in.

Legal Intelligence.—At the Exeter Assizes, a lady of the name of Allen brought an action against Dr. Marshall and her two sons in law, to recover a compensation in damages for being confined in the Lunatic Asylum at Exeter, from whence she was in a short time liberated. Mr. Baron Wood recommended a settlement by some mutual friend. The lady was in court, and retired to consult with her solicitor. On her return she assented to the proposal of the court, and his lordship declared she had by that act given a most decided proof that she was now in her senses.

Miscellaneous Intelligence.—On the morning of the 7th of March, the Exeter Theatre was totally destroyed by fire, with every article of scenery, machinery, decorations, and musical instruments; not an atom of either being saved. The fire was not discovered till two o'clock in the morning, by the flames bursting through the roof. The whole of the interior was by that time destroyed. No cause can be positively assigned for the accident; but it is conjectured that it was occasioned by the concentration of heat from gas-lights in the centre, which were necessarily near the ceiling, or the view of the stage from the gallery would have been impeded. The managers have lately been at great expense in decorating and improving the theatre, and their loss is consequently enhanced. The damage may perhaps exceed £5,000, though it is not insured for more than half that sum. It is a remarkable circumstance, that this is the second theatre whose destruction by fire we have had to record since the commencement of our work.—Administration of the effects of Mrs. Frances Mary Sharr, late of Torbay House, in the county of Devon, and of Harley Street, in the county of Middlesex, was lately granted to G. Maule, Esq. the nominee of his Majesty, for the use and benefit of

his Majesty, the said Mrs. Shad dying intestate, without any known relation whatever, whereby her estate became escheated to the crown; her property sworn under £25,000.

DORSETSHIRE.

Deaths.—*May 22.* At Sherborne, in his 76th year, the Right Hon. James Dutton, Lord Sherborne; succeeded in his titles by his eldest son, John, now Lord Sherborne.—*July.* At Blandford, Rev. John Wharton, Rector of Cheshelborne.—*4.* At Weymouth, Rev. Willoughby Bartle, late Fellow of All Souls' College, Oxford, and for many years Rector of Buckland, in Surrey.—*9.* William Baring, Esq. of Lalworth Castle, and Rev. John Bain, Rector of Winifred, and only son of Dr. Bain, of Hefleton, near Wareham. These gentlemen were drowned in the sea, by the upsetting of a boat belonging to the former, in which they were tempted by the calmness of the waves to row out to some distance from shore, which the spring tides, settling very strongly upon this rocky coast, prevented their reaching. The lady of Mr. Baring, and the sisters of Mr. Bain, who had accompanied them in their walk from the castle, were witnesses of the melancholy sight.

Ecclesiastical Preferment.—Rev. John West, A.M. to the rectory of Chettle, vacant by the death of Rev. Tregonwell Napier.

New Churches, &c.—A Catholic chapel is about to be opened at Weymouth, under the pastoral care of Rev. Mr. Simeon.

DURHAM.

Deaths.—*April.* At Bishop Auckland, in an advanced age, Rev. Thomas Cookson, late Vicar of Kirby Stephen, Westmoreland.—*June.* At Corlecliffe, Rev. Henry Richardson, Vicar, aged 84.—*July.* At Siale, aged 100, Mrs. M. Carr.

Ecclesiastical Preferment.—Rev. John Collinson, Curate of Ryton, to the perpetual curacies of Lamesley and Tanfield, on the nomination of Sir Thomas H. Liddell, Bart.

ESSEX.

Deaths.—*April.* At Chelmsford, aged 58, Rev. Samuel Douglas, for 34 years pastor of the Independent church in that town.—*May 6.* Rev. Thomas Barstow, Rector of Aldham and of St. Lawrence, aged 76.—At Felsted, Mr. James Fuller, aged 90. He has left behind him 14 children, upwards of a hundred grand-children, and 40 great grand-children.

Ecclesiastical Preferments.—Rev. R. P. Fanikner, to the chaplainship of Epping.—Rev. Alfred William Roberts, A.M. to the rectory of Barghated Parva.—Rev. J. F. Roberts, to the mastership of Walthamstow school.

GLOUCESTERSHIRE.

Deaths.—*April.* Rev. Ebenezer Cornell, formerly minister of the Southgate meeting, Gloucester, and afterwards of Painswick, 86.—*2.* At Cheltenham, Major-General Kemmis.—*May 10.* At Cheltenham, aged 57, Major-Gen. Sir Haylett Framingham, K.C.B. and Knight of the Hanoverian Geoplic Order, Colonel of the Royal Horse Artillery, and commanding officer of the Royal Artillery in Ireland. He entered the army very early in life, and received honorary medals for his conduct in the battles of Talavera, Busaco, Fuentes d'Honore, Badajoz, and Salamanca.—*June 21.* At Seend, the Hon. and Rev. Ed. Seymour, eldest son of the late Lord Wm. Seymour, and nephew to the present Duke of Somerset.

Ecclesiastical Preferments.—Rev. W. Forge, A.M. Fellow of Jesus' College, Cambridge, to the rectory of King Stanley, vacant by the resignation of Rev. G. Caldwell, on the presentation of the master and fellows of that society.—Rev. James Hooper, to the rectory of Stowell.—Hon. and Rev. Dr. Rice, to the rectory of Oddington, on his own presentation, as presenter of York cathedral.—Rev. James Davies, A.M. to the vicarage of Barrington Parva, on the presentation of the Lord Chancellor.

HAMPSHIRE.

Deaths.—*May.* Rev. Richard Owens, Baptist Minister at Southampton. It was his vote which determined the election contest in that town in favour of Wm. Chamberlayne, Esq. the present member.—*4.* At Bevis Mount, Henry Hulton, Esq. Barrister at law, &c.—*12.* At Winchester, suddenly, Rev. F. Iremonger, Prebendary of that cathedral, Vicar of Wherwell, and Rector of St. John's, Winchester.—*18.* Drowned by the upsetting of a boat, near Brown Down Point, Rev. Matthew Arnold, Garrison Chaplain of Portsmouth, and one of the most active of the guardians of the poor in the parish of Alverstoke, whose condition was much benefited by his exertions.—*June.* At Wickham, near Fareham, Vice-Admiral Sir Richard Griddall, K.C.B. in the 70th year of his age.—*July.* At Winchester, Lady Amelia Knollys, aged 54.—*3.* At Harndean, Vice-Admiral Edward Oliver Osborn, the last of three brothers, flag officers in the royal navy, who have died within a few months.—*13.* A young man, named Croker, of Petersfield, drinking cold water whilst in a state of heat, died instantly.

Ecclesiastical Preferments.—Rev. George Tomline, D.D. Bishop of Lincoln, to the bishoprick of Winchester, vacant by the death of Det North.—Rev. W. Harrison, Vicar of Farnham, to a prebendal stall in Winchester cathedral.—Rev. John Harwood, to the vicarage of Sherborn St. John, on the presentation of W. Chute, Esq.

New Church.—*April 22.* The new Independent chapel at Southampton, above Bar, calculated to hold 1,500 persons, was opened for public worship. Preachers on the occasion, Rev. Mr. Jay, of Bath; and Rev. George Clayton, of Walsworth.

Philanthropic Intelligence.—At a quarterly meeting of the trustees and managers of the Basingstoke Savings Bank, held on the 26th of June, it appeared that the total number of depositors was 398, and the amount of their deposits £14,714. 19s. 11½d. Of this sum £3482. 6s. 10d. had been withdrawn.

HEREFORDSHIRE.

Deaths.—*May.* At Bromyard, aged 76, Rev. Joel Banfield, for 26 years minister of the

Independent congregation of that place.—*July 30.* At the deanery house, in Hereford, in the 67th year of his age, Rev. George Gretton, D.D. Vicar of Upton Bishop, near Ross, a Canon Residentiary, and Dean of Hereford.

Ecclesiastical Preferment.—Rev. F. H. Brickenden, B. D. Vice-Provost of Worcester College, Oxford, to the vicarage of Davall, with the chapelry of Callow annexed, and to the perpetual curacy of Avonberg, vacant by the death of Rev. D. Rennand. Patrons, the governors of Guy's Hospital.

HERTFORDSHIRE.

Death.—*June 29.* At his seat, Hyde Hall, aged 64, the Right Hon. Robert Jocelyn, Earl of Rothen, K. P. He is succeeded by his eldest son, Robert, Viscount Jocelyn.

Ecclesiastical Preferments.—Rev. Thomas Fordham Green, A. B. to the rectory of Gravely with Chisfield.—Rev. John Briggs, M. A. to the vicarage of St. Peter's, St. Alban's.

New Churches, &c.—On the 26th of May, a small chapel was opened at Wood End, Yardley, where a small congregation and Sunday school have recently been raised by the students of the Independent academy at Wymondley, in conjunction with the neighbouring ministers. Preachers on the occasion, Rev. Mr. Chaplin, of Bishop Stortford, and Rev. Mr. Browne, of St. Alban's.

Philanthropic Intelligence.—At a quarterly meeting of the Hertfordshire Saving Bank, held at Hertford, on the 8th of January, it was ascertained, that since the last meeting, on the 5th of October, £4538. 1s. 7d. had been added to its stock; and at the annual meeting held in the same place, on the 4th of April, it appeared that the total amount of deposits paid in during the four years which have elapsed since its establishment is £26,667. 11s. 10d. It was also stated at the meeting, that during the course of the last year, £14,000. had been paid into the Sunday Banks by the labouring classes, in sums not exceeding 2s. weekly from each individual.

HUNTINGDONSHIRE.

Deaths.—*April.* At Huntingdon, on his road to Leamington Spa, Rev. Thomas Edwards, LL.D. Vicar of Heston, Cambridgeshire.—*July.* At Warrington, Mr. Hitchcock, aged 67. He was twice married, and was the father of 34 children.

KENT.

Deaths.—*April 3.* Rev. John Potteccary, of Blackheath.—*14.* At Bromley, Kent, aged 51, Rev. J. J. Telford, A. M. Chaplain of Bromley College, Vicar of North Carry, and of Stogumber, Somerset.—*28.* At her sister's, the Marchioness of Exeter, Langley Park, Frances Julia, Duchess Dowager of Northumberland, third daughter of the late Peter Burrell, Esq. of Beckingham, in Kent. Her remains were deposited in the chapel of St. Nicholas, Westminster Abbey, by the side of the late duke, her husband.—*May.* At Tytham, aged 77, Mrs. Whigate; and in a few days after, in the 102d year of her age, her mother, Mrs. Holder, who retained the use of her eye sight, and her other faculties, to her death.—*June.* At Maidstone, aged 63, Rev. Abraham Harris, for 41 years Unitarian minister of that place.—*17.* At Blackheath, after a few days' illness, William Stanley, eldest son of the late George Hawkes, Esq. both of Gateshead iron works. He came to London to attend on his father (whose death happened on the 11th instant) during his illness, and will now accompany him to his grave.—*July.* At Ebony, in the Isle of Oxney, aged 72, Mr. Isaac Cloke, brewer, of Tenterden. By his testamentary directions, his remains were followed to the grave by 72 aged men, all in white frocks and white stockings, and each being the father of six living children.

Ecclesiastical Preferments.—Rev. C. Chisholm, A. M. Rector of Eastwell, to the vicarage of Preston next Faversham.—Rev. J. Hodgson, Curate of Tunstall, to the perpetual curacy of Oure, on the presentation of the Archbishop of Canterbury.—Rev. J. Thompson, A. M. Vicar of Meopham, to the rectory of Lallington.—Hon. and Rev. Wm. Eden, son of Lord Henley, to the vicarage of Beakshorn, and rectory of Harbledown, vacant by the death of Rev. John Toke, on the presentation of the Archbishop of Canterbury.

Ordination.—*May 25.* Rev. H. B. Juela, late student at Hoxton academy, over the congregational church in East Street, Greenwich, late under the pastoral care of Rev. George Scott.

Philanthropic Intelligence.—The sum of £244. 12s. 9d. was paid into the Canterbury Savings Bank during the first week in January, making the deposits of the industrious poor amount to £12,336. 11s. 6d.—The Committee managing the Faversham and Sittingbourne Savings Bank held their 14th quarterly meeting on Thursday the 13th of January, when it was resolved, that from the favourable state of the funds, over and above the usual rate of interest, a bonus of one and a quarter per cent. should be added to the accounts of the respective depositors. The present number of depositors is 586, and the amount deposited £16,970. 7s. 8d.

LANCASHIRE.

Deaths.—*June 25.* A young woman, of the name of Yates, went to Oldham to be married; when, overheated by the exertion of walking in the rays of the sun, she incautiously drank cold water; and, in a few hours, instead of being a bride, became a corpse.—*July.* At Northern, Mr. (commonly called Dr.) James Watson, formerly librarian to the Porridge in Manchester, and author of several miscellaneous and fugitive pieces, from which a selection is about to be formed, under the singular title of "The Spirit of the Doctor."

New Church.—On the 16th of April, the new church, dedicated to All Saints, at Manchester, was consecrated by the Bishop of Chester. The building is spacious and handsome, calculated to hold 2000 persons. The pulpit is said to equal, if not to exceed, in beauty and materials, any one in the kingdom; and the organ is remarkable for its fine tone and great power.

Ordinations, &c.—*May 23.* Rev. W. Bowen, over the Independent church and congrega-

tion assembling at Bretherton, in which village a small chapel was opened on the 11th of June, 1819.—*June 15.* Rev. J. Speakman, over the Independent church at Poulton in the Fylde. This gentleman also preaches at Blackpool, a neighbouring watering place, every Sabbath evening.

Legal Intelligence.—At the Spring Assizes for this county, Henry Patrickson and John Postlethwaite were found guilty of winning money, by gambling, from a clerk who had robbed his masters to enable him to carry on this destructive vice. The first of the two defendants was sentenced by Mr. Justice Bayley to pay a fine of 600 guineas, and the second of 100 guineas, being five times the amount of the sum they had gained. Great credit is due to the masters of the clerk, Liverpool merchants, members of the Society of Friends, for instituting this prosecution, which will, we hope, operate as a warning to other gamblers. "I am glad," said Mr. Justice Bayley in passing sentence, "that these prosecutions will now make it notorious, that indictments for this offence may be instituted, not only by the party who has lost the money, but by any other person whatever; so that the gambler must not imagine that the law will allow him to hold his ill-gotten gain in safety."

Miscellaneous Intelligence.—In the month of June, Mary, the wife of Mr. George Howard, of Furness, was safely delivered of four children, two of whom died almost immediately, but the other two with the mother are doing well.—A new market is about to be erected in Liverpool, which when finished will be the completest thing of the kind in England. It will be 500 feet in length, and 300 in breadth, covered all over, and having a handsome elevation in front. The estimated expense of this work exceeds £30,000. yet it will certainly be money well laid out, as the market is now, in a great measure, held in the open streets of the principal part of the town.

LEICESTERSHIRE.

Ecclesiastical Preferments.—Rev. G. Mattam, to the vicarage of Arnesby.—Rev. J. Davies, A.M., Rector of Glaston, and Chaplain to the Duke of Hamilton, to the rectory of Stanton Wyvill, on the presentation of the Earl of Carlisle.—Rev. H. Brown, to the rectory of Aylestone, on the presentation of the Duke of Rutland.

Ordination.—*April 4.* Rev. James Buckham, late student at Rotherham College, over the Independent church at Hockley.

LINCOLNSHIRE.

Deaths.—*April.* Rev. Charles Grey, Rector of Toynote, St. Peter's.—In the 75th year of his age, Mr. Edward Smith, of Spillby, one of the most singular characters in the kingdom. Until within a very few years of his death, it was his constant practice to ride on a bull, whilst he had his hay sated, and smoked it instead of tobacco. By his will he directed that his body should be carried to the grave by poor men, who were to be paid 5s. each, that the funeral should take place early in the morning, and that none of his relatives or friends should attend, or wear any mourning on his account, under penalty of the forfeiture of their respective legacies.—*28.* Sir John Trullope, of Caxwick, Bart. D.C.L., who, on returning from a meeting at Spalding, was suddenly thrown from his horse, and pitching on his head, was killed on the spot. He is succeeded in his title by his eldest son, a cornet in the 10th regiment of Hussars.—*May.* In the 45th year of his age, near Stamford, the Earl of Lisburne. He succeeded to the title and estates of his father, Wilmot, Earl of Lisburne, in 1800; since which period his lordship laboured under a mental affliction, which rendered it necessary to put his person under restraint, and his estates in the direction of trustees, and in the hands of a receiver. His remains were brought from the receptacle for the afflicted, in which he breathed his last, to Enfield, in Middlesex, where they were interred in the family vault. Dying unmarried, he is succeeded in his titles and estates, the rental of which is said to amount to little short of £18,000. per annum, by his brother, the Hon. Col. Vaughan, who is now upon the Continent.—*June.* In London, Rev. John Beevor, Rector of North Claypole, in this county.—*12.* At his seat, Scrivelsby Hall, near Horncastle, in the 57th year of his age, Lewis Dymoke, Esq. who, as lord of the manor of Scrivelsby, in this county, enjoyed the office of hereditary champion of England, which, with the manor, now descends to Rev. John Dymoke, Rector of Scrivelsby, and Prebendary of Lincoln; and who, by his deputy, is admitted to perform the duty of his office at the approaching coronation. The quaint motto of the Dymoke family is *pro Rege Dimico*.

Ecclesiastical Preferments.—Rev. Joseph Stockdale, Vicar of Elmerby, to the rectory of Tetford, on the presentation of Mrs. Norton Place. He has also been appointed chaplain to the Countess Dowager of Bridport.—Rev. W. Verelst, to the vicarage of Grayingham, void by the resignation of Rev. Edward Thorold, on the presentation of Sir John Hayford Thorold, Bart.—Rev. V. B. Layard, to hold the vicarage of Tallington, with the rectory of Uffington, by dispensation under the great seal.—Rev. George Grantham, B.D. and Fellow of Magdalen College, Oxford, to the vicarage of Walth, on the presentation of Miss Borrel, of Granby House.

New Church.—A chapel of ease is about to be erected at Boston, towards which the corporation have liberally contributed £600. beside undertaking to endow it when built.—The first stone of a new chapel, 60 feet by 40, was laid on the 20th of March, at Lincoln, by Rev. Mr. Gear, from Hoxton Academy, who has accepted a unanimous call from the church newly formed there to become their pastor. Towards the erection of this edifice £634. has already been contributed.

MIDDLESEX.

Deaths.—*March 31.* At Hampstead Heath, in the prime of life, the Right Hon. Frances, Countess of Huntingdon, to which rank the decision of the House of Peers, on her husband's claim to this ancient title, had but lately elevated her. She had laid in the Sunday preceding of her tenth child.—*April.* At Pimlico, Mrs. Stephenson. She was always complaining of her income being scarcely sufficient. Her executors, however, to their great surprise, discovered

upwards of £9000. in Bank notes in her house, many of which bear the name of Abraham Newland, and 300 guineas.—8. Rev. John Yockney, for more than 36 years pastor of the Independent church at Staines.—*May 17.* At Bellinere House, Hampstead, Sir J. Jackson, Bart. of Arley, Bedfordshire.—*July 4.* At Fulham, the Right Hon. Thomas Viscount Ranelagh, lately convicted of an assault on Mr. Adolphus, the barrister, in his own chambers, with a view to provoke him to fight a duel, for having made some reflections on his lordship's conduct while conducting a prosecution against him for a violent assault upon a party of young people, who were trespassing on his lordship's grounds, on the banks of the Thames. His subsequent illness prevented his being brought up to receive the judgment of the Court of King's Bench, which he might at any time have avoided, by making the slightest apology for his conduct. On the 28th of the preceding month, he lost his second son, the Hon. Arthur Jones, an infant 10 years and 4 months old.

Ecclesiastical Preferment.—Rev. Charles Crane, D.D. to the perpetual curacy of Padlington.

Ordinations.—*Jan. 31.* Rev. D. Jones, late of Hereford, over the Baptist church at Old Brentford.—*March 31.* Rev. E. Lewis, late of Manchester, over the Baptist church at Highgate.

MONMOUTHSHIRE.

Miscellaneous Intelligence.—A singular marriage took place on the 8th of June, at Legatock Viboval, near Monmouth, viz. that of Mr. Philip Edwards, aged 75, to Mrs. Powell, aged 77. That every thing might be in character, the united ages of the six persons who attended the ceremony amounted to upwards of 400 years.

Ordination.—*Jan. 6.* Rev. B. Moses, late student at Llanfylling, over the congregational church at New Inn, near Pontypool.

NORFOLK.

Deaths.—*May.* At Ormesby, Rev. Christopher Taylor, aged 74, Rector of Filby for 49 years, and of Clippesby for 31.—At Diss, Rev. S. Westby, master of the Grammar School, and Vicar of Kenning Hall.—14. At Norwich, in her 104th year, Mrs. Lany, relict of the late Rev. Benjamin Lany, Rector of Mulbarton, who died in 1766. She was a woman of strong mind, and retained her faculties to the last.—*June.* In the Close, Norwich, aged 57, Charles Tawell, Esq. who, having been deprived of his sight, founded, in 1805, an hospital for the blind in that city.—In London, Rev. William Hendry, Rector of Boughton, in this county.

Ecclesiastical Preferments.—Rev. W. Ray Clayton, B.A. to the rectory of Ryburg Parva and Magna, on the presentation of Samuel Clayton, Esq. of Norwich.—Rev. Richard Eaton, B.A. to the rectory of Elsing, on the presentation of Rev. W. Browne, of Elsing.—Rev. C. D. Brereton, M.A. to the rectory of Little Massingham, on the presentation of Joseph Wilson, Esq. of Ilghbery, Middlesex.—Rev. Gibson Lucas, A.B. to the rectory of Billockby, on the presentation of C. Lucas, Esq.—Rev. W. Kellet, A.B. to the vicarage of Keeningham, on the presentation of the Bishop of Ely.—Rev. G. Hunt, to the rectory of Boughton, on the presentation of John Vernon, Esq. of Lincoln's Inn.—Rev. W. Colby, to the rectory of Clippesby, on the presentation of Dover Colby, Esq. of Great Yarmouth.

Ordination.—*May 31.* Rev. John Alexander, late a student in Hoxton Academy, over the church and congregation assembling in Princess Street, Norwich.

Philanthropic Intelligence.—In the House of Correction for this county, at Wymondham, a mill has lately been erected to grind corn, &c. and junk is also provided for the prisoners' employment. The females knit and spin, and make the prison linen, and also wash all the linen, &c. used in the gaol.

NORTHAMPTONSHIRE.

Deaths.—*May.* At Northampton, in the 100th year of her age, Mrs. Clarke.—26. At Hardingstone, Rev. Ashton Wade, Vicar.

Ecclesiastical Preferment.—Rev. Edward Lye, B.A. to the vicarage of Raunds, vacant by the death of Rev. W. Roles, on the presentation of the Lord Chancellor.

NORTHUMBERLAND.

Deaths.—*May.* At Thropton, *Honest* John Belam, aged 92. He was for 36 years groom and huntsman to the Clavering family at Callaby, and was never known to utter an oath.—*July.* At Kirkhaugh, Rev. Thomas Kirkley, for 39 years Rector.

Philanthropic Intelligence.—On the 23d of March, the foundation stone of the grammar school at Berwick was laid by Lord Ossington, in the presence of the mayor and of many spectators.

Miscellaneous Intelligence.—Lately was married, at Whickham, Mr. Silvertop to Mrs. Pearson. This was the third time that the lady had been at the altar in the character of bride; and there has been something remarkable in each of her connubial engagements. Her first husband was a Quaker, the second a Roman Catholic, and the third is a member of the established church. Each of the three was twice her own age. At 16 she married a man of 32; at 30 she took to herself one of 60; and now she is married to a husband of 84.

NOTTINGHAMSHIRE.

Death.—*May.* At Sutton, in Ashfield, aged 80, Rev. Thomas Huet, for many years the Curate of that place.

Ecclesiastical Preferments.—Rev. John Hallward, M.A. to the rectory of Staneton in the Wold, on his own petition.—Rev. S. Lund, late Curate of Dryland, to be second master of Nottingham grammar school.

OXFORDSHIRE.

Deaths.—*June.* Rev. John Curtis, D.D. one of the Senior Fellows of St. John's College.—

July 29. In Magdalen Hall, aged 60, Rev. W. West Green, D.D. for 29 years vice-principal of that society, Rector of Husband's Bosworth, Leicestershire, and one of the Lecturers of Carfax, in the city of Oxford.

Ecclesiastical Preferment.—Rev. Frederic Charles Spencer, A.M. to the rectory of Wheatfield, on the presentation of Lord Charles Spencer.

University Intelligence.—Rev. J. Jones, A.M. of Jesus College, and Archdeacon of Merioneth, is elected Bampton lecturer for the next year.—In a full convocation, holden on Thursday, March 23d, it was decreed, for the purpose of recording the grateful sense entertained by the University of the many acts of favour and munificence which his Majesty has been graciously pleased to confer upon it, that a term should be granted, to be considered and counted as statutable kept for any one degree for which the candidate may wish to claim it, to all those who were actual members of the University on the 29th of January, the day of his Majesty's accession to the throne.—Hertford College having escheated to the crown, his Majesty when Regent, in the name and on the behalf of the late King, was pleased to direct a grant of the site, together with all the property attached to the old college, including an excellent library of books, to be made to the chancellor, masters, and scholars of the University, in trust for the principal and other members of Magdalen Hall for ever. In execution of this grant, on the 3d of May, the Vice-President and Fellows of Magdalen College went in procession from St. Mary's Church to the dissolved college of Hertford, and laid the foundation stone of the new buildings intended for the future residence of the members of Magdalen Hall, the principal and vice-principal of that society being also in the procession.

New Church.—May 30. A small neat chapel was opened at South Stoke, as a branch of the chapel at Goring, in the connexion of the late Countess of Huntingdon. Preachers on the occasion, Rev. Mr. Brown, of Cheltenham; Rev. Mr. Wilkins, of Abingdon; Rev. Mr. Horn, of High Wycomb.

Miscellaneous Intelligence.—In the month of May was married, at Chipping Norton, Hallam Jam, Esq. of Burton on the Hill, aged 72, to Miss Amelia Mary James, of the former place, aged 28. The bridegroom had been confined to his bed for upwards of three years, and was supported to church on crutches!

SHROPSHIRE.

Deaths.—May. At Ludlow, Rev. George Brathwaite, under master of the grammar school of that town.—June. At All Stretton, aged 65, Rev. Richard Wilding, A.M. Fellow of St. John's College, Cambridge, Rector of Eathorpe, Curate of Walsborton and Smalldott, Surrogate for the diocese of Hereford, and a magistrate for the county.—At Condover, in the 61st year of his age, Rev. Edward Daker, A.M. formerly Fellow of Magdalen College, Cambridge.—July. At Dalpole Court, Rev. W. Calcott, of Calnham Court, 62.

Ecclesiastical Preferments.—Rev. Henry Calvey Cotton, A.M. to the rectory of Harstock, on the presentation of Sir C. Corbett, Bart.—Rev. Charles Walcott, B.A. to the living of Hopton Wafers.—Rev. Kendrick Peck, to the rectory of Ightfield, on the presentation of Philip Justice, Esq. of Bath.

Ordinations, &c.—March 21. Rev. G. B. Kidd, late a student in Rotherham Academy, over the Independent church and congregation assembling in Dodlington Street, Whitchurch.—April 26. Rev. N. Higgins, late a student at Hoxton academy, over the congregational church assembling in the old chapel, Market Drayton.

SOMERSETSHIRE.

Deaths.—May. At Bath, Lieut.-Gen. Elliot, late commandant of the Portsmouth division of marines, aged 88 years, 65 of which were spent in actual service.—18. In the 101st year of his age, George Kelson, the oldest parishioner of Lyncomb and Widcomb. During the last year he worked in a gentleman's garden; and his faculties were so perfect, that he gave evidence before the commissioners for inquiring into the state of public charities, at their recent visit to this city, and deposed to facts which occurred 90 years ago! Kelson was the individual who furnished the portrait of *The Woodman*, in illustration of Cowper's poem.—Aged 75, Rev. W. Perkins, A.M. Rector of Kingsbury, Somersetshire, for 45 years curate of Twyford, Bucks, senior member of Lincoln College, Oxford, and one of the oldest chaplains to his present Majesty.—27. Rev. John Thomas, A.M. Archdeacon of Bath, Rector of Kingston Deverell, Wilts, and of Street cum Walton, Somerset, Minister of Christ Church, Bath, and one of the chaplains to his Majesty. The archdeacon was chiefly known by his zeal in opposing the Bible and Church Missionary Societies. Besides his tracts on the controversy which his conduct originated on these subjects, he was the author of a "Poetical Epistle to a Curate, 4to. 1786;" "Strictures on Subjects relating to the Established Religion and the Clergy, 1807;" "Remarks on some Popular Principles and Notions, 1813."—June. At Bath, James Sims, M.D. and LL.D. in the 80th year of his age. This eminent physician was President of the London Medical Society for 19 years, having himself organized and established it. To his exertions also do the Humane and the Philanthropic Societies, the Westminster General Infirmary, and many other of the most useful of our metropolitan charities, in a great measure, owe, under Providence, their existence and prosperity. Of the Philanthropic Society he was for many years president, until he resigned the chair to the late Duke of Leeds. He was a fellow of the Antiquarian Society, and a member of many other scientific bodies, British and foreign.—At the Villa House, Bathwick, aged 85, Dr. John Truster, one of the most voluminous compilers and publishers of his day and generation, well known, amongst other things, for his "Script Sermons," to imitate manuscript.—June 12. At Bath, the Hon. Miss P. Heley Hutchinson, sister to the Earl of Donoughmore and Lord Hutchinson.

Ecclesiastical Preferments.—Rev. Dr. Kaye, Master of Christ College, and Regius Professor of Divinity in the University of Cambridge, to the see of Bristol, vacant by the death

of Dr. Mansell.—Rev. Dr. Moysey, Rector of Walcot, to the archdeaconry of Bath, on the presentation of the Bishop of Bath and Wells.—Rev. R. P. Beagne, A.M. Fellow of Emmanuel College, Cambridge, to the valuable living of King's Brompton, vacant by the death of Rev. T. Todd.—Rev. James Hooper, A.M. to the rectory of Stowell, on the presentation of W. M. Dodlington, Esq.—Rev. Mr. Barker, to be minister of Christ Church, Bath, on the appointment of Dr. Moysey.—Rev. Charles Francis Bampfylde, I.L.B. Rector of Henington and Hardington, to the rectory of Dunkerton, on the presentation of Sir Charles Warwick Bampfylde, Bart.—Rev. Thomas Oldfield Bartlett, to the rectory of Swanage, in the Isle of Purbeck, to the rectory of Sutton Montagu, void by the death of the Rev. Dr. Palmer.—Rev. D. Williams, A.M. to the rectory of Bleaden, on the presentation of the Bishop of Winchester.

Ordination.—March 16. Rev. Thos. Stevenson, late of Chesham College, was ordained at the late Countess of Huntingdon's chapel in Bristol.

Philanthropic Intelligence.—In the gaol for this county at Hchester, all the prisoners are clothed in a dress, every article of which they make; worsted caps, downy shirts, jackets, waistcoats, breeches, stockings, and shoes; and for the general use of the prison, beds, mattresses, sheets, linen, &c. are manufactured within its walls.—The new gaol at Bristol is finished, and is said to be as complete a structure as any of the kind in the kingdom.

STAFFORDSHIRE.

Deaths.—June. At Barlaston, near Stone, Mr. Keeling, an artist who was considered the Vandyke of the country; and who had perhaps, within the last 40 years, painted more portraits than any other artist within the same space of time.

Miscellaneous Intelligence.—Lord Bagot, at his seat at Blithfield, had last year 725 pine apples raised from the seed of one fruit, planted the preceding year; and from that of another 321 plants, the largest increase of the kind ever known in this kingdom.

SUFFOLK.

Deaths.—April 18. At Haverhill, Rev. James Bowers, for 27 years pastor of the Independent congregation in that town.—May. Mrs. Francis Neville, a widow lady, aged 102.—At Icklingham, aged 69, Rev. Robert Gwilt, for 40 years rector of that parish.—At Bury, aged 84, Lady Gage, grandmother of Sir Thomas Gage, Bart.—30. At the parsonage house, Rev. Bailey Wallis, D.D. Rector of St. Mary Stoke, Ipswich.—June 23. At Eys, aged 89, Rev. Robert Malyne, fifty-nine years Rector of Kilton Magua and Thornham Parva. He was chaplain on board the Prince Frederick at the taking of Louisbourg, 1758; and one of the few remaining persons present at the death of General Wolfe, in 1759.—July. At Halesworth, Rev. Isaac Avarne, A.M. for 34 years Rector of that place, with the vicarage of Chediston annexed, and 48 years Rector of Basingham, Norfolk.

Philanthropic Intelligence.—In the gaol for this county, at Bury St. Edmund's, a discipline mill, upon very improved principles, has been lately erected, by Mr. Cubitt, civil engineer of Ipswich; which is capable of employing 24 persons, in the act of treading at the same time. A particular description and plates of this mill are publishing by the Society for the Improvement of Prison Discipline. Fifteen years ago, a mill was erected there to employ the prisoners in grinding corn, which has been found to produce the very best effects, as regards the health and morals of the prisoners, by giving them habits of industry, and producing a dread of confinement. No particular manufacture is carried on in the prison, because most of the prisoners are labourers in husbandry; but they learn to make shoes, baskets, plait straw, &c.

SURREY.

Deaths.—March. At Dulwich, John Bowles, Esq. the well known political writer on the side of government.—April. At Malden, Rev. R. Reeding, F.A.S. &c. Vicar.—At Kingston, Lieut.-Gen. Gabriel Johnston, E. I. C. service, 79.—May. At Great Bookham, after 50 years' discharge of his pastoral duties, Rev. Samuel Cooke, Vicar of that church, and Rector of Cotsford, Oxfordshire.—14. At Mitcham Common, Rev. C. T. Heathcote, D.D. Rector of Little Wigborough, Essex.—June 13. At Croydon, aged 78, John Thomas Herceast des Carrieres, a native of Paris, and for nearly half a century an indefatigable teacher of the French language in England; for which purpose he composed and revised several grammatical works, deservedly held in high estimation: about the time of the Revolution, he published a History of France, in 2 vols.; and lately an abridgment of that work, continued to the year 1815.—15. At Petersham, Lord Charles Spencer.—At Kew Green, George Hicks, Esq. Barrister at Law, and one of the Magistrates of Police, Bow Street, aged 48.

Ecclesiastical Preferment.—Rev. Edward James, A.M. to the perpetual curacy of Mortlake.

Philanthropic Intelligence.—The school which has been held in a barn for two years at Oxshot, a small hamlet on the Claremont estate, has gained the attention and patronage of his Royal Highness Prince Leopold; and on Wednesday the 7th of June, the first stone of a new and spacious building was laid, which is to be called, by the desire of her Royal Highness the Duchess of Kent, "The Royal Kent School," as a remembrance of the late Duke, who had, in his lifetime, greatly interested himself in this cause. The school is to be conducted on the British and Foreign plan, and on Sundays to be used as a place of worship. A vast concourse of people attended at the ceremony, and the royal arms were carried in procession, and have been since suspended in the barn.

New Church.—The new church at Egham was lately consecrated by the Bishop of Oxford, in the presence of several persons of distinction.

Ordination.—Jan. 6. Rev. R. Davis, late of Plymouth Dock, was recognized as pastor of the Baptist church in East Lane, Walworth.

SUSSEX.

Deaths.—April. At Brighton, Richard Denison, M.D. 72.—May. Rev. Mr. Harvey,

Rector of Walburston. He went out fishing, and being seized, as is supposed, with a st. fell into a ditch, in which he was found drowned the next day.—In his 92d year, Mr. Austin, the drawing master of eccentric memory, well known to the electors of Westminster some years ago for his singular exertions in support of Mr. Fox, when a candidate for that city.—*June 29.* At Brighton, the Right Hon. Lord Gwydir, Officiating Great Chamberlain of England, in right of his wife, Lady Willoughby d'Eresby, sister and coheir of Robert, fourth Duke of Auster, hereditary Great Chamberlain of England. He is succeeded in his titles and estates by his eldest son, Peter Robert Drummond, now Lord Gwydir.

New Church.—On the 6th of April, a new Independent chapel was opened at Petworth. Preachers on the occasion, Rev. Mr. Hunt, of Chichester; and Rev. Dr. Bogue, of Gosport.

Ordination.—Rev. Mr. Winchester, late of Hestmonceax, has lately removed to Worthing, where he regularly preaches.

WARWICKSHIRE.

Ecclesiastical Preferments.—Rev. Thomas Lea, A.M. of Trinity College, Cambridge, to the vicarage of Bishop's Itchington, on the presentation of the Bishop of Bristol.—Rev. Samuel D'Oyley Peshall, to the rectory of Merton Bagot, on the presentation of Rev. Samuel Peshall.—Rev. W. Squires Welford, to the rectory of Blinford, on the presentation of the Marquess of Hertford.

New Churches, &c.—On Monday, April the 17th, the first stone was laid of the new Independent Chapel, in West Orchard, Coventry.—The first stone of St. George's Church, in Tower Street, Birmingham, was laid on the 19th of April. It is intended to hold two thousand persons, and the whole expense of its erection (£12,481) will be defrayed by the Commissioners for building new churches. The site was partly given by the Marquess of Hertford and Miss Colmore, and partly purchased by subscription. The position of the church will render the tower the most conspicuous object from the top of Snow Hill, and its elevated situation will cause it to form a prominent feature from most of the approaches to the town.

Philanthropic Intelligence.—On the 18th of July, was laid the foundation stone of a new Sunday School Room, intended for the accommodation of 600 children, educated under the patronage of the church and congregation assembling in the Old Meeting-house, at Birmingham. The estimated expense of the erection is £1000.—In the House of Correction at Warwick, the principal employment of the male prisoners is weaving and spinning, pin-heading, wire-drawing, and the grinding of coin. The females are chiefly employed in spinning, and in washing and mending the prison linen, &c.

Miscellaneous Intelligence.—The theatre at Birmingham was totally destroyed by fire on the 7th of January. This is the second time that such a fate has befallen it within the memory of many hundreds living in the town.—A dreadful accident took place on Wednesday evening, the 17th of July, at the Birmingham theatre. Seven persons were injured, one of whom died almost immediately after he was taken to the hospital: two are seriously wounded, and the four others only slightly. This accident is ascribed to the breaking of a beam at the back of the stage; but no other part of the building has received any injury.

WESTMORELAND.

Death.—*July.* At Serton, aged 106, Mrs. Walls.

New Church.—*March 25.* A neat chapel was opened at Milnthorpe, as an itinerant station under the Lancashire County Union and the Dissenters of Kendal. Preachers at the opening, Rev. Mr. Stowell, a student at Blackburn Academy; and Rev. Mr. Greatback, of North Meols.

WILTSHIRE.

Deaths.—*May 1.* At Salisbury Green, Lady Dickson, of Prestonfield.—*June 1.* At his seat, Rushall, Sir John Methuen Poore, Bart. aged 75.

Ecclesiastical Preferments.—Rev. Francis Bickley Astley, M.A. Rector of Manningford, Wilts, to the rectory of Bishopstow, on the presentation of J. Degdale Astley, Esq. M.P. for the county.—Rev. W. Roles, to the rectory of Upton Sewell, vacant by the death of the Hon. and Rev. Edward Seymour.

WORCESTERSHIRE.

Ecclesiastical Preferments.—Rev. W. Vernon, B.A. to the rectory of Henbury, vacant by the death of Rev. Mr. Burslem, on the presentation of T. S. Vernon, Esq.—Rev. Thomas Davies, A.M. Vicar of Mumble, to the vicarage of Bayton, vacant by the death of Rev. Robert Knight, on the presentation of the Lord Chancellor.—Rev. Henry Berry, to the rectory of Aston Beauchamp, on the presentation of Harvey Wright, Esq. of Ormakirk.—Rev. Allen Wheeler, D.D. to the head mastership of the college school, at Worcester, on the presentation of the Dean and Chapter.

Philanthropic Intelligence.—The deposits in the Bank for Savings, at Worcester, amount to £20,446. 7s. 6d.

YORKSHIRE.

Deaths.—*March 5.* At Salutation, near Darlington, in the 165th year of his age, Mr. Benjamin Garnet. He never experienced a day's illness; walked about a few hours before his death, and had the full use of all his faculties to the last.—*April.* At Beverley, Lieut. General Cheney, of the Grenadier Guards.—Aged 82, Rev. John Myers, of Shipston-hall, Rector of Wyberton, near Boston, and a Justice of the Peace and Deputy Lieutenant of Lincolnshire and Yorkshire.—*6.* At Stillington, a woman supposed to be a native of that place, aged about seventy-five. She had no relation; dwelt in a house of three apart-

ments, into which no person but herself was allowed to enter; lived penuriously, but never applied for charity; as, enjoying good health, she employed her time in doing menial work for householders, and in spinning, though she frequently went about the streets collecting cinders, &c. She was known to be in easy circumstances, and to have accumulated a large stock of wearing apparel, and of particular articles of furniture, which no one was allowed to inspect. Being fond of fine articles of dress, she bought many, though she rarely put them on her person. At her death, however, there were found in her house the following among many other extraordinary quantities of different articles:—About 800 linen and muslin caps for women; 180 gowns and petticoats of various descriptions, 14 of them of silk; 150 shawls; 80 pair of shoes, many of them very old fashioned; 30 brass candlesticks; 17 pots and 5 copper tea-kettles; about 250 wooden dishes of various descriptions; 60 pewter dishes, and a variety of copper ones; 10 house clocks and cases; 10 sets of fire-irons, with many odd ones; a pair of coach lamps and 7 lanterns; 300 articles of crockery, crystal, &c.; a large quantity of masons' hewing irons; and about 6 cart loads of cinders and fire-wood. Besides these, three chests of drawers contained £7. odd in money; 8 silver tea-spoons, a pair of sugar tongs, canister spoon, silver table and dessert spoons, with 15 gold and silver trinkets.—26. At Doncaster, aged 66, Major Topham, formerly Adjutant, and afterwards Major of the Horse Guards; author of the *Life of Elwes*, the Miser; and proprietor of a namby-pamby paper, called "The World," which had but a short existence, though during that time it was celebrated as the fashionable vehicle of introduction for the Della Cruscan poetry of the day.—May 8. At Beverley, very suddenly, Mr. W. Taylor, well known as an artist.—At Crofton Hall, Miss Mangnall, many years conductress of the highly respectable ladies' academy, near Wakefield.—At Heton Lodge, near Leeds, Gen. G. Bernard, Col. of his Majesty's 48th regiment.—31. At Market Weighton, Mr. Bradley, the Yorkshire Giant; when dead he measured nine feet in length, and three feet over the shoulders.—June 14. At Aike, in the North Riding of the county of York, aged 79, Thomas Lord Dundas, Lord Lieutenant and Vice-Admiral of Orkney and Shetland, and President of the Society of Antiquaries in Scotland. He is succeeded in his titles and estates by his eldest son, the Hon. Lawrence Dundas, by whose accession to the peerage a vacancy is occasioned in the representation in parliament of the city of York.—21. At Skipton, the Rev. Charles Ballie Hamilton, Archdeacon of Cleveland, second son of the Hon. George Ballie, of Jerviswood, and cousin of the late Earl of Haddington.—July. In the 19th year of his age, John, eldest son of the Rev. Dr. Boothroyd, of Huddersfield; a young man who bade fair to be one of the brightest ornaments of society. He had been a student of Rotherham Independent College.—3. After an illness of two days, the Rev. Francis West, Wesleyan Minister in the Guisborough Circuit, at a mature age, and in a career of great usefulness.

Ecclesiastical Preferments.—Rev. F. Wrangham, A.M. F.R.S. to the archdeaconry of Cleveland, and also to the rectory of Thorp-Basset, near Malton.—Rev. H. B. Tristram, B.A. student of Christ Church, to the vicarage of Barnham, on the presentation of the Dean and Chapter of Christ Church.—Rev. W. Bishop, to the perpetual curacy of Thornton, in the parish of Bradford, on the presentation of the Rev. Henry Kemp, Vicar of Bradford.—Rev. John Overton, B.A. to the vicarage of Elloughton.—Rev. Ralph Spofforth, M.A. to the vicarage of Eastington.—Rev. Joseph Mitchinson, to the perpetual curacy of Thirskaby.—Rev. Mr. Bathurst, to the very valuable living of Berwick-in-Elmet, near Leeds, held by the late Bishop Mansell.

New Churches, &c.—The intended new church at Pudsey, is to be built on the new burial-ground, which is conveniently situated in the centre of the township, and will be capable of containing 2000 persons.—June 7. A commodious chapel erected by the congregation of the Rev. E. Parsons, jun. was opened at Halifax. Preachers, Rev. J. A. James, of Birmingham; Rev. J. Cockin, of Halifax; and Rev. Mr. Parsons, of Leeds.—On Monday, the 12th of June, the foundation stone of a new church at Bishop-Burton was laid by Rev. Robert Rigby, the Vicar.—The Commissioners for building new churches have determined to grant such a sum out of the parliamentary fund, as shall be sufficient to defray the expenses of building three churches in Sheffield, each of them capable of holding 2000 persons; and they intend building four others at Leeds.

Philanthropic Intelligence.—A considerable number of labourers, who would otherwise be chargeable to the township, are now employed, in cultivating by spade husbandry, a large quantity of sand in the parish near Sheffield. It is said that there are no less than 3000 empty houses in Sheffield, and that the poor rates for the last year amounted to £38,000.

Ordination.—April 19. Rev. John Jefferson, over the Independent church and congregation assembling in Salem chapel, Wakefield.

WALES.

Deaths.—March. At Ponwa, in the parish of Ponby, Mr. John Thomas, aged 100, who within the last 18 months walked 99 miles in one day.—April 20. At Cadoxton, near Cardiff, of a rapid decline, occasioned by the bursting of a blood-vessel, Eaton Stannard Barre, Esq., author of "Woman," a poem; "The Heroine," &c.; and said also, we know not on what authority, to have been the writer of the celebrated political poem of "All the Talents."

May. At Oxwinch, Glamorganshire, Rev. David Evans, Rector of Lanfegan, Prebendary of Brecon, Rural Dean of the northern Deanery of the third part of Brecon, Domestic Chaplain to the Duke of Argyll, and a Justice of the Peace for the county of Brecon.—At Wrexham, Elizabeth Whitley, in her 166th year: she could see the smallest print without the use of glasses, and retained her faculties to the last hour of her life.—At Swansea, Rev. Mr. Anderson, Master of the Free Grammar School there.—June. Near Haverfordwest, Rev. Thomas Phillips, A.M. Rector of Haroldston and Lambton, Pembrokehire, and Chaplain to the Bishop of St. David's.—14. At Caernarthen, Rev. Quintin Reynolds, a preacher in the Wesleyan Methodist connexion.—16. Rev. Thomas Jones, of Denbigh, late of Synnry, in the

64th year of his age. He was a faithful preacher in the Welsh Calvinistic connexion for about 42 years.—*July*. At Llanedoloes, Mrs. Susan Owen, aged 100.

Ecclesiastical Preferments.—Rev. J. Harris to the rectory of Llanthetta, Brecon.—Rev. Hugh Williams, M.A. Scholar of Jesus College, Oxford, to the rectory of Rhosildy, Glamorganshire.—Rev. William Morgan, Vicar of Llanfynydd, to the consolidated vicarage of Crays and Llanawel, in the room of Rev. H. Williams, deceased.—Rev. Daniel Rowlands, to the perpetual curacy of Llangassen, Pembrokeshire.—Rev. James Evans, B.D. late fellow of Jesus College, Oxford, to the vicarage of Pearlth with Lavernock annexed, Cardiganshire, on the presentation of the Earl of Plymouth.—Rev. E. Griffith, B.D. to be master of the free grammar school at Swansea, on the appointment of the Bishop of St. David's.

Miscellaneous Intelligence.—A few nights back a serious accident occurred at Carnarvon Theatre, from one of the actors getting his pistols entangled in the folds of his cloak, by which one of them went off, and the wadding penetrated his belly! He immediately fell as if dead; surgeons were called in, and the wound was dressed, but only distant hopes are entertained of his recovery.—On the 29th of July a most tremendous thunderstorm came on at Bala, in Merionethshire, accompanied with torrents of rain and hail-stones of such large dimensions as were never before witnessed. Many of the hail-stones were larger than hens' eggs, and lay in some places three feet deep. The damage sustained by the farmers, in their corn and hay crops, is incalculable.—About 40 stone coffins were lately discovered in making the new road between London and Holyhead, at Dol Trebetheu; on some of them there are inscriptions, but they have not yet been deciphered.

SCOTLAND.

Deaths.—*April 6*. At Perth, Rev. Henry Sangster, in the 82d year of his age, and the 63d of his ministry.—At Langholme, Rev. John Jardine, minister of the associate burgher congregation, in the 71st year of his age, and the 34th of his ministry.—*15*. At Rome, John Bell, Esq. late of Edinburgh, author of "The Anatomy of the Human Body" and of several other works on anatomy and surgery, which have long since become text books in the profession, in which he was one of the most distinguished practitioners of the present day.—*17*. At Monymusk House, Sir Archibald Grant, of Monymusk, Bart.—*18*. At the manse of Douglas, in the 83d year of his age, Rev. William McCabbin, upwards of 50 years minister of that parish, in which it is a singular circumstance that his death occasioned but the second vacancy in the course of upwards of a hundred years.—At Govan, Rev. Mr. Pollock, minister of that parish.—*23*. At the manse of Chury, Rev. Alexander Mearns, minister.—*May*. At Covington Manse, Rev. Bryce Little.—At Aberdeen, in the prime of life, Dr. James Simpson.—*11*. A person died in a secluded cave near Walston, Carnwath, Lanarkshire. He had been observed occasionally by the shepherds very early in the morning, for the last six years, near that place; but he was never visible during the day time. No one in the neighbourhood knows any thing about him; and this hermit has ended his days, apparently according to his wishes, without leaving behind him any document by which his connexions may be traced. A letter containing some good experimental advice, expressed in bad Latin, is all that remains.—*16*. At the manse of Collieston, Rev. Alexander Walker, in the 78th year of his age, and the 48th of his ministry.—*June 3*. At the manse of Berrie, Rev. Robert Carroll, minister.—*12*. At Queensberry, Rev. John Henderson, minister of that parish for 38 years, and for 33 years clerk to the synod of Lothian and Tweeddale.—*13*. At Carsmichael Manse, Rev. John Johnston, in the 64th year of his age, and the 37th of his ministry.—*17*. At Limekeles, Rev. W. Hadden, minister of the Gospel there.—At Renfrew, Rev. James Macdonald, Chaplain to the late 76th regiment.—*19*. At Abbeyhill, the Hon. Fletcher Norton, senior Baron of the Court of Exchequer in Scotland, and one of the oldest Judges in the three kingdoms, having sat on the bench for the unusual period of 44 years. He was the second son of the celebrated Fletcher Norton, first Lord Grantley.—*20*. At Caroline Park, Archibald Cockburn, Esq. late of Cockpen, and formerly successively Judge-Admiral and one of the Barons of the Court of Exchequer in Scotland, which latter situation he resigned in 1809.—*22*. At Milton House, Ayrshire, Lady Hunter Blair.—Suddenly, at Nairn, in the 70th year of his age, Rev. Isaac Kitchen, 40 years pastor of the associate anti-burgher church in that town.—In the prime of life, and the full vigour of his faculties, John Murray, M.D. Lecturer on Chemistry and Materia Medica at Edinburgh, and author of the well known and standard systematical treatises on those two branches of medical science.—*25*. At his house in Argyll Square, Alexander Christison, Esq. M.A. late Professor of Humanity in the University, Edinburgh.—At Killyth Manse, Rev. Robert Rennie, D.D.—*31*. At the manse of Locaish, Dr. Alexander Downie.

Ecclesiastical Preferments.—*May 13*. Rev. James Green, to the parish of Westerkirk, on the presentation of the guardians of the Duke of Buccleuch.—Rev. Samuel Kennedy, of Leith Wynd chapel, Edinburgh, to the West church of Perth, vacant by the death of Rev. Mr. Kay, on the presentation of the magistrates and town council of Perth.—*June 15*. Alexander Stewart, to the church and parish of Douglas, on the presentation of Lord Douglas.—Rev. Thomas Watson, to the united parishes of Transperton and Corrington, on the presentation of the tutors of Sir John Carmichael Anstruther, Bart.—*30*. Rev. Thomas Macfarlane, to the church of the united parishes of Dyke and Moy, on the presentation of the crown.—*July 1*. Rev. John Fraser, to the church and parish of Cluny, Aberdeenshire, on the presentation of the crown.—*8*. Rev. Thomas Dilmma, A.M. to the church of Queensferry, on the presentation of the magistrates and council of that town.

Ordinations, &c.—*March 9*. Rev. James Harkness, formerly assistant preacher in the parish of St. Quinox, to the charge of the Presbyterian church of St. Andrew, in the city of Quebec.—*28*. Rev. Alexander Campbell, of the Inverness academy, minister of the parish of Dore, in the presbytery of Inverness.—*April 27*. Rev. Michael Willis, to be pastor and

second associate, burgher congregation in Albion Street, Glasgow.—*May 2.* Rev. William Lemont, minister of the Relief congregation in Kilmarnock.—*4.* Rev. Andrew Symington, A.M. of Paisley, Professor of Divinity, in the room of the late Rev. John Mac Millan, of Stirling, on the appointment of the synod of the Reformed Presbyterian church in Scotland.—Rev. Dr. Dick, of Glasgow, to be Professor of Theology to the Associate Synod, in the room of Rev. Dr. Lawson.—*31.* Mr. George Ward, preacher of the Gospel, to be pastor over the Associate congregation of Lochmannock.—*June 2.* Rev. Mr. Green, assistant and successor to Rev. Mr. Little, of Westerkirk.—*12.* Mr. James Carson, preacher of the Gospel, to be pastor of the Relief congregation of Hawick.—*22.* Mr. John M'Glichris, preacher of the Gospel, to be pastor of the Associate congregation of Tranent.

Philanthropic Intelligence.—A Seaman's Friend Society has recently been established at Greenock, for furnishing seamen with Bibles and tracts, encouraging prayer meetings on board ships in harbour, and occasional preaching to seamen, both on board ship and on shore, and also for recommending stranger seamen to well regulated boarding houses, to be opened under the patronage of the society. This last, though a minor, is still a very important object; and will, we hope, engage the attention of the friends of religion in other sea port towns.

Literary Intelligence.—An institution is about to be established at Glasgow, for the encouragement of the fine arts. An annual exhibition and a gallery form parts of the plan.

Appointment.—Richard Hooker, Esq. of Halesworth, Suffolk, to be Professor of Botany in the University of Glasgow.

IRELAND.

Deaths.—*March 1.* In the parish of Aiglish, near Killarney, at the patriarchal age of 115, Theodore C. Sullivan, a celebrated Irish bard. This extraordinary man, who was a great composer in his native language, expired suddenly, whilst sowing oats in the field of one of his great grand-children, and at the moment that he had finished singing one of his own favourite lyrics. He had followed the occupation of a cooper, and not long before his death had constructed a churn, in which butter was made for the christening of his 26th great grand-child.—

April. At Callenwood, near Dublin, Rear Admiral Sir Chichester Fortescue, Knt. Ulster King at Arms, and first cousin to the Duke of Wellington and Marquess Wellesley.—*May.* Near Dublin, in the 90th year of her age, the Countess Dowager of Rosse, widow of Sir Richard Parsons, Earl of Rosse, who died in 1764.—*26.* At Ballysattia, near Kilkenny, aged 111, Bridget Byrne, widow, who until within these two years was hearty and active, and retained possession of all her faculties to the last day of her long life. She lived in five reigns, one of them the longest recorded in British history.—At Villier's Town, county of Waterford, Rev. Thomas Sandesford, Vicar of Whitechurch, &c.—Rev. Mr. Murphy, parish priest of Ballyheige; he was found dead in his bed, without having manifested any previous symptoms of indisposition.—At Drumboy, Mr. Henry Hamilton, at the advanced age of 104. Until within the last two years, he had however the use of all his faculties.—*June.* At Carnegston, Alexander Macfarquhar, at the great age of 103.—Rev. Edward Berwick, Rector of Laxslop, in the county of Kildare, and Cloughish, in Longford, &c.—At the college of Maynooth, in his 59th year, Rev. Patrick O'Brien, for many years professor of the Irish language in that establishment.—*3.* At Kellmer, near Dublin, Sir James Bond, Bart. of Coolumber, county of Longford.—*July.* At Cahrl, aged 106, Rev. James Keating.—Rev. Dr. Lyster, aged 66.—At Clonfelle Globe House, in the 80th year of his age, Rev. W. Richardson, D.D. formerly a Fellow of Trinity College, Dublin, well known to the scientific world, by his refutation of the Huttonian Theory of the alternate decay and reproduction of the earth, by his discovery of marine *escuvire* in confirmed basalt; and to agriculturists, by the zeal with which he brought into notice the valuable properties of the florin grass.—*23.* After a short illness, at her house in Merrion Square, Dublin, Lady O'Donell, relict of the late Sir Neal O'Donell, Bart. of Newport House, Mayo.

Ecclesiastical Preferment.—Lord George Beresford, father to the Marquess of Waterford, has been translated from the bishoprick of Clogher to the archiepiscopal see of Dublin, a promotion by which his lordship is said to lose in emolument as much as he gains in rank, the diocese of Clogher being looked upon as a richer benefice than the archdiocese of Dublin.—Rev. Richard Maitt, D.D. to the bishoprick of Killaloe.

Ordinations, &c.—On the 5th of January, Rev. William Hawels Cooper, son of Rev. William Cooper, of Dublin, and late a student in Hoxton academy, ordained over a church and congregation, chiefly formed of such of the hearers of his father in Plunkett Street, as reside at a distance from that place of worship, in the north side of the city, for whose temporary accommodation the entire room of the Dublin Institution has been taken since the 3d of October last.—*March 22.* Rev. J. Radcliffe, late student at Manor Street academy, as pastor of the newly formed church at Hibernian Mills.

Miscellaneous Intelligence.—A gentleman, possessed of £15,000. property, died in Dublin a few months ago, leaving his wife pregnant. He made his will shortly before his death, and disposed of the above sum in the following manner: In the event of his lady being delivered of a son after his decease, he bequeathed him £10,000. and the remaining £5,000. he willed to the mother; but if a female child, then £10,000. were to go to the mother, and the daughter was to have £5,000. It so happened that the lady was delivered of twins, a boy and a girl; and the question arises, whether the boy is not, under the will, entitled to the £10,000. and the daughter to the £5,000.; as these were specified bequests, and the bequest to the wife only made contingently? We understand that cases have been delivered to the Attorney and Solicitor-General, and to Messrs. Holmes and Blackburne, for their opinions, as to whether she is entitled to any, and what portion of the property.

SUMMARY OF MISSIONARY PROCEEDINGS.

SINCE the publication of our last Number, most of the Societies formed for the promotion of missions to the heathen have held their anniversary meetings in the metropolis; and cheering, and delightful, on the whole, is the retrospect of their last year's proceedings, at which our limits will permit us but the merest glance.

Those of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS have been already noticed in our last Summary; and to the information then given, we have but to add the recent appointment of a Principal and a Professor in the Mission College at Calcutta, about to be erected, in a fine situation, three miles below the town, on the opposite bank of the Hoogly, upon a piece of ground liberally granted for the purpose by the East India Company.

From the last annual report of the SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, we are sorry to find that its funds have decreased more than £3000; its receipts, during the last year, having been £52,684. 7s. 7d., and its expenditure £52,366. 1s. 5d. Great part of its energies have latterly been directed to the circulation of cheap tracts, for the counteraction of those infidel principles so industriously, and we fear but too successfully, promulgated amongst the lower orders of the community. We hope that the antidote which their Christian zeal has copiously provided, will, in some happy measure, destroy the effects of the subtle poison, administered at least with equal zeal and equal abundance by the enemies of Christianity and the best interests of society.

The Missions of the UNITED BRETHREN, by which so much has quietly and unobtrusively been effected, in the great common cause of evangelizing the world, has lately made a powerful, and we trust it will prove an effectual appeal, to the liberality of the Christian public, in support of its laborious and continued exertions. Comparatively limited in their number, this highly respectable sect of Christians long since discovered, that even the most liberal contributions from their own body, far from an opulent one, would be totally inadequate to the support of so many missionaries as they had been the honoured instruments, in the hands of Providence, of sending to some of the most inhospitable and unenlightened regions of the globe. This discovery, however, abated not their zeal; but, like the apostles of old, their missionaries strove to administer to their necessities by the labour of their own hands; and many of these faithful and devoted servants of the Most High established themselves in various trades, for the support of the mission to which they were attached, in some cases with such success as entirely to defray all its expenses. But the fluctuations of commerce, the depression of the times, and a variety of circumstances of a local nature, have considerably injured this last species of laborious exertion, which we could have wished to have withered beneath their blighting touch; and unless Christians of other denominations come forward to their help (and we rejoice to be enabled to say that they begin to do it liberally), these venerable leaders of our missionary band—these, the civilizers of Greenland, the apostles of Labrador—must materially straighten the field of exertion, which it were a blot on the Christian character not rather to extend.

Our BAPTIST brethren, to whom justly belongs the place of honour in the East, have been proceeding with their wonted activity in India, that

exhaustless field of missionary labour, on which alone, during the last year, ten thousand pounds have been expended. During his residence in England, Mr. Ward, one of the labourers at Serampore, to whom we owe so much for their gigantic achievements in the translation of the Scriptures, has been most strenuously exerting himself, in furtherance of a plan which his practical knowledge and experience induces him confidently to recommend as preferable to all others, for the conversion of the Hindoos. It is that of training up and employing native preachers in the work; which he assures us may be done at the expense of ten pounds per annum for each individual; a cheap mode, most certainly, of effecting the most extensive good. His brother missionaries and himself have established a seminary for this especial purpose; and we are convinced that the Christian public will not suffer it to want support. Some congregations and individuals have already subscribed the sum of two hundred pounds, the interest of which, when placed in a fund formed expressly for this purpose, will send out one labourer into the vineyard of the Lord. Others, we are persuaded, will not linger in following so good an example. Great, indeed, is the field that opens before us, when we recollect that no less than fifty different versions of the word of life are necessary, before the wants of the teeming population of Hindostan are supplied, and its one hundred and fifty millions of inhabitants can be taught the worship of the only living and true God, instead of the three hundred and thirty millions of deities to whom they now profess to bow the knee.

Notwithstanding the pressure of the times, the income of the *LONDON MISSIONARY SOCIETY* has, we rejoice to say, amounted, during the last year, to 25,409*l.*, exceeding by two thousand pounds that of any former year; yet, such is the extension of its exertions, falling short by 736*l.* of the expenditure. While these exertions are crowned with the success which now attends them, we do not doubt, but that this, and a much larger excess, will be provided for by the exhaustless funds of Christian benevolence. Good tidings are every day reaching us from far countries. On one of the first Sabbaths of the year, the slaves of Cape Town, goaded by the oppressions and exactions of their priests, in a body of at least a thousand, publicly renounced the religion of Mahomet as an imposture, and afterwards expressed their willingness to be instructed in the Christian faith, if the missionaries, who applied to them for the purpose, could get the consent of the Government, and of their masters, to teach them its principles. The latter there is at present no prospect of obtaining; but the ground is prepared, and we doubt not, that in spite of the heathenish objections of the planters to the enlightening of their slaves, an opportunity will ere long be found for sowing the good seed. The chiefs of Madagascar have consented to the establishment of schools among them; the precursor, we may be assured, of their initiation into the Christian faith. From the scene of the society's great labours, the field of its noblest triumphs, the intelligence every day deepens in interest and importance. Pomare, the king of Otaheite, was baptized on the 14th of May, 1819, in the presence of five thousand of his subjects. He has promulgated a code of laws, founded on Christian principles, which have been gladly accepted by his chiefs and people. He has erected an immense mission chapel, capable of holding between five and six thousand people, and furnished with 3 pulpits, 260 yards apart, so that three ministers can preach at once without disturbing each other; and in this vast edifice, set apart to the worship of the true God, did he preside at the first anniversary of the Auxiliary Missionary Society of his dominions, at which the various resolutions were moved by the missionaries, and regularly seconded by the native chiefs. The same

scene was exhibited, on a smaller scale, at Raideta, and Huhæine, two of the Society Islands; at the latter of which it was resolved to *print* the Report, the missionary press having been removed thither from Eimeo. There 6000 of the natives can read, and are impatient for the Scriptures in their native tongue. Many of the inhabitants of the neighbouring isles have thrown away their idols, and are pressing with the greatest anxiety to obtain instruction in the great truths of Christianity and the arts of civilized life. In short, the whole range exhibits a delightful picture of a moral and spiritual renovation, so wonderful as to constrain the most casual observer to exclaim, "What, indeed, hath God wrought!" In China, India, and other parts, our limits will not permit us, at this time, to notice the successful operations of this Society.

Of younger date, but commanding far greater resources, the CHURCH MISSIONARY SOCIETY has already outstripped most of its precursors in the amount of its annual contributions to this noble cause, for which, during the last year, 30,000*l.* have been raised, and 31,000*l.* expended; the excess of its income having been the same, in comparison with that of the preceding year, with the London Society. Nor have its exertions failed to keep pace with its means. At Sierra Leone, the liberated negroes, under its protection, are making rapid advances in the arts of civilized life; and not a few are giving good evidence of a well-founded hope of sharing the felicities of a life to come. Thirty-one pounds have been collected from them, as their contribution for the conversion of their fellow-heathens, during the first year of the existence of their Auxiliary Missionary Society. Other settlements in West Africa afford prospects equally encouraging; and letters have been received from negro teachers in some of these that would do no discredit to old and experienced Christians. In the Mediterranean and the Grecian Archipelago, a printing press, attached to the school at Scio, is in full operation; printing, among other things, the school papers of the Lancasterian plan. The prelates and clergy of the Greek church seem inclined warmly to countenance the views of the Society; and several of its bishops have undertaken to superintend the sale and distribution of the modern Greek Scriptures. The Rev. James Conner, the Society's active and indefatigable agent in those parts, has it in contemplation to visit the churches on the banks of the Euphrates and the Tigris, proceeding as far as Bagdad and Bassorah, travelling, for safety on his benevolent mission, in the Oriental dress. In India the Society is prospering in the attainment of the objects of its institution. The education of native youths promises to form future teachers well fitted for their work. Converts are slowly adding to the church of Christ, as slow we must expect them to be made, where there are such deep-rooted prejudices to surmount, and such a powerful priesthood to oppose; but we are happy to see that a spirit of inquiry is excited by the conduct of these little bands of native Christians, both among the Mussulmen and Hindoos. Great hopes may be reasonably entertained of the success of the Gospel amongst a singular theistical sect now spreading in India, abhorers of idolatry, simple in their worship, and, in many other respects, singularly resembling the Quakers amongst us. Two native converts have been favourably received by them, and they promise to visit the missionary settlements to inquire into their tenets.

The WESLEYAN MISSION is treading in the steps of its elder brethren. The two Cingalese priests, most intelligent and interesting young men, we can testify, from personal communication with them, have been baptized, and at the annual meeting of the Society, took their leave of their kind patrons, and have sailed for their native shores; there, we hope, to preach with zeal and much success, to the worshippers of Buddha, the

Saviour of the world. In South Africa the cause is prospering in the hands of their missionaries, especially amongst the Namaqua negroes; one of whom seems to be a native teacher, well instructed in the mysteries of the kingdom of heaven, and zealous in making them known to others.

To the EDINBURGH MISSIONARY SOCIETY, the wide, important, but waste uncultivated field of Northern Asia seems principally to be allotted; and they are proceeding with great diligence in the work of its cultivation. Their active and most intelligent missionaries, when the last accounts were received from them, had in contemplation several distant tours amongst the Tartars, and the tribes which lie scattered on the borders of the Caspian Sea, in order to collect information on the state of the country, the expediency of establishing missions, the situation of the Jews, and the distribution of Bibles and tracts, an object which is always associated in friendly conjunction with missionary labours.

POLITICAL RETROSPECT.

OUR labours commenced at a most eventful crisis, both to our own country, and to many other states. The very day on which our first Number made its appeal to the public patronage, was marked by the execution of five unhappy wretches, who had formed one of the most diabolical plots of assassination that ever was formed in the heart of man. The whole cabinet council were to have been the victims of that blood-thirsty disposition, to which they themselves were, happily, the only sacrifices. With one solitary exception, their deaths were awful, as their lives had been vicious, turbulent, and depraved; and the traitors to their earthly king, appeared, there is but too much reason to imagine, before the judgment seat of their heavenly one, to learn there a lesson which the countless ages of eternity, and the torments of another world, will but the more durably impress—that the mouldering away of their bodies is not annihilation—nor death but an eternal sleep. Fearful, indeed, were the horrid blasphemies which these misguided disciples of the infamous Paine uttered, at the very moment that a public execution of the most appalling description that the mild law of this country permits, was about to launch them into an eternity, unknown and unbelieved in. Whilst our second Number was in the press, other trials for high treason and insurrection in Scotland were proceeding; and at least two victims, selected by the clemency of the Crown from several others condemned by the law to the same dreadful sentence, will, we fear, fall victims to the dangerous principles which a few desperate men have sedulously circulated throughout the country, to undermine and to destroy that faith in the truth of revelation, which is always the best, and the firmest security against the prevalence of disloyalty and sedition, with which it never can subsist. Perhaps it will not consist with the safety of the sister kingdom, in which principles and practices diametrically opposed to the national character have lately been most widely and alarmingly diffused, to save her this further effusion of human blood. We cannot but wish, however, that the experiment may be tried; whilst our personal knowledge of the state of the north of England, at this moment, fully warrants us in most strongly recommending the extension of the royal mercy to the prisoners now confined in the castle of York, should they, upon their trials, which will soon commence, be

convicted of the serious offences laid to their charge. With one or two exceptions, the chief fomenters of the late disturbances in those districts have met with a punishment, though inadequate to their deserts, sufficiently operative as a restraint, for a while, upon their power of doing further mischief. With the imprisonment of their leaders, and the partial revival of trade, we are satisfied that the spirit of radicalism is dying rapidly away, if the exertion of an unnecessary severity on the part of government, or the over-officiousness of a foolish, restless ultra-loyalism, which has already done so much mischief in some parts of the country, shall not awake its smothering embers.

But even these ultra-alarmists, on the one hand, and the ultra-reformers on the other, have, within these last two months, suffered their hopes and their fears, their meetings and their dispersings, to be calmed into silence, by a matter of weightier interest, which now agitates every bosom, and furnishes the chief topic of conversation in every circle. These considerations, however, move not us to depart from the determination we had long since arrived at, to give no opinion whatever upon the heavy charges brought against the Queen, and upon which she is now upon her trial before the highest tribunal in the country, until we have before us the whole evidence by which the propriety or impropriety of the proceedings instituted against her, and every part of them, can alone be decided. To all *ex-parte* statements, to all pre-judicial decisions, we have an habitual and insurmountable aversion: and we want language sufficiently strong to reprobate the hardihood and the injustice of those conductors of our public journals, who, on the one side, and on the other, have erected themselves into self-constituted judges, to condemn without evidence, or to acquit without knowing what or how numerous are the acts or offences with which the party accused is charged. This much, however, we may say, without violating the rules which we have laid down for ourselves; that if one half of the statement made by the Attorney-General, in his speech of to-day and Saturday, is supported by credible evidence—and by credible evidence we mean such as would be believed by a jury in any case, between subject and subject, whose innocence and whose rights in this happy country, are protected by the same laws as those of Kings and Queens—there cannot be a shadow of a doubt as to her guilt of the crimes laid to her charge, or of her utter unfitness to preside over the morals of any court or kingdom in the civilized world. But if, on the other hand, that evidence fails, when subjected to the sifting and searching process of an English court, whilst we shall most cordially rejoice in the triumphant establishment of her Majesty's innocence, we shall think, and thinking we shall not fear to declare, that she has been one of the most injured women under heaven, and that no punishment can be too severe for those who have been her calumniators, and who will have suborned perjured witnesses to swear away that which ought to be dearer to her than her life.

Turning our attention to the other countries of Europe, France affords a melancholy prospect. There, plot succeeds to plot, and a successful attempt at assassination is followed but by one that only does not succeed. Neither are we alarmists, nor revolutionists, nor political prophets, "foreboders of a thousand direful ills;" but we cannot avoid thinking, that the dynasty of Bourbon, and even the branches of it now in existence, have not, in that ill-fated country, as yet experienced all the vicissitudes which will mark, as they have marked, its eventful history. It will be long ere the French become a settled and a peaceful people. Generation after generation must be swept away, ere the military spirit,

kindled in their bosoms by their late ruler, can be soothed to rest by the endearments of home, and the quietude of domestic life. The conquerors of the world will be long ere they forget, and remembering, they will, at least mentally, resent, how, and by whom they were conquered.

To Spain we turn with more satisfaction. There a most important revolution has been effected without bloodshed, and by establishing, rather than overturning the altar and the throne. The beloved Ferdinand, from fear, perhaps, rather than from love, has accepted the constitution, and assembled the Cortes. Spain, therefore, from an arbitrary, has become a limited monarchy. Upon the Spaniard an important change has passed; and in the renovation of his political being, he has ceased to be a slave, proud in his degradation, and flattered in his chains—and thinks—acts—speaks—bears himself as a man. The sudden burst of public opinion—the newly awakened energies of a fine national character dormant for ages—for so long that many thought it dead—has already burst open the doors of the inquisition, and set its prisoners free; abolished—may it be for ever—that most cruel and degrading shackle ever forged by ignorance and bigotry for the human mind; established the liberty of the press; and expelled from their shores that crafty society of political monks, who have long been keepers of the conscience of the Kings of Spain, and but too much masters of the destinies of their people. As men; as Britons; as Christians, we rejoice that these great things have been done; whilst we look for greater yet. A spark of knowledge has, we trust, been kindled in this country, hitherto centuries behind the rest of Europe in every thing that was liberal or enlightened, that never shall go out. Counter-plots; even counter-revolutions, there may be, but they will not quench it; for every thing that promotes discussion—every thing that rouses to action—every thing that excites and interests—will rather tend to fan it to a flame.

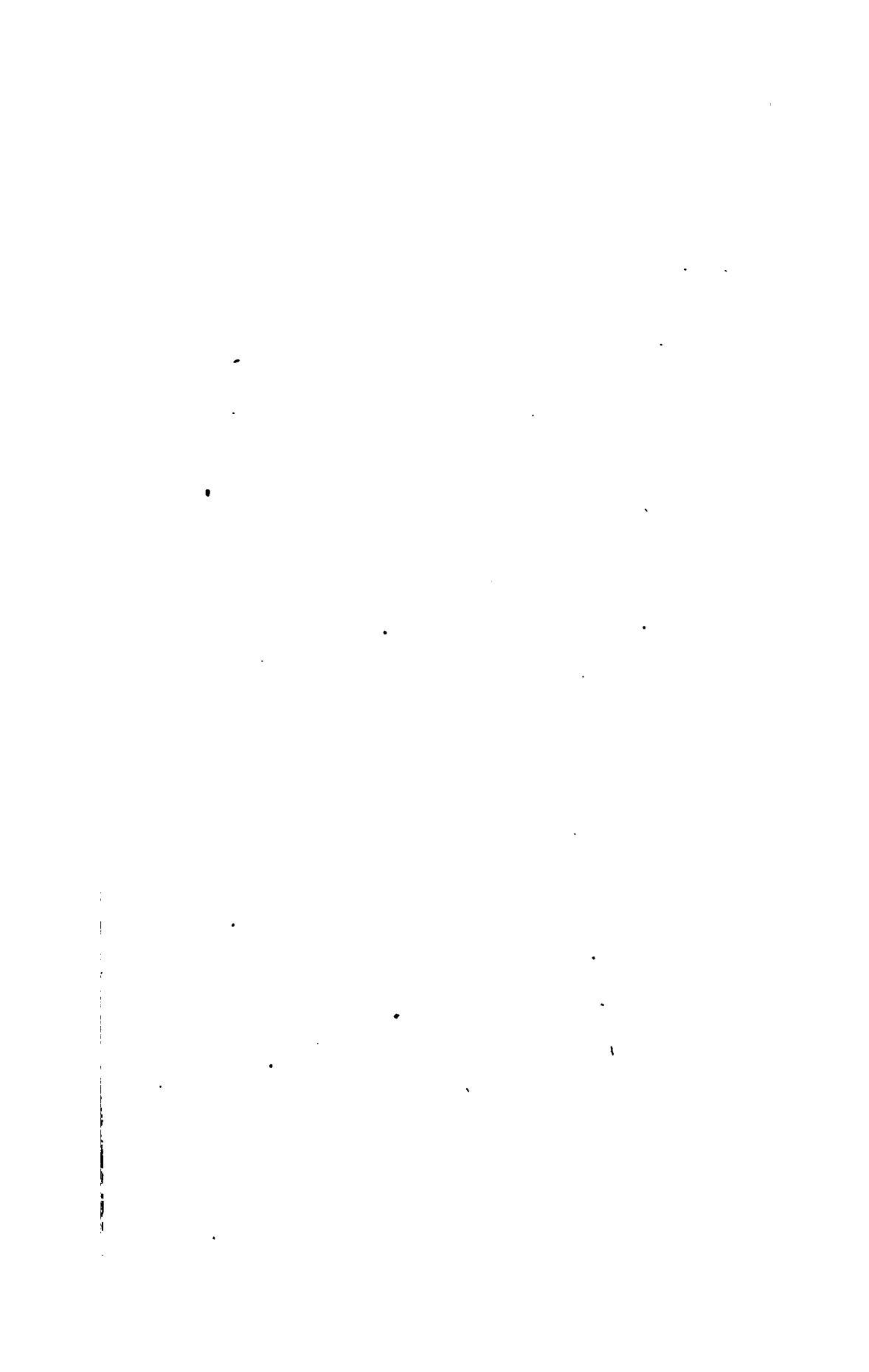
One feeling of regret mingles, however, with our satisfaction. We can, and we do rejoice at the formation of a national militia, and at the injunction to all heads of universities and schoolmasters, to inculcate into the Spanish youth the principles of the political constitution; but when we find that the expatiating on the advantages of the latter is, by authority, to form a part of the ordinary vocation of all ecclesiastical dignitaries and curates on a Sabbath, in their discourses from the pulpit,—when we call to mind that the Cortes for the first time met, under the new constitution, and in the presence of the king, on that sacred day, we remember the words of him who said, “My kingdom is not of this world,” and cannot but remark, that to the interests of his kingdom the Sabbath is exclusively set apart.

Another branch of the house of Bourbon has been compelled to give way to the enlightened and the enlightening spirit of the times, and, like France and Spain, Naples has now a constitution. This has been obtained for her without bloodshed, and by the intervention of the military, who, in their subordination as soldiers, have not forgotten either their rights or their duties as citizens. It remains for them now but to protect and to try the constitution they have been the means of establishing, and to be careful of suffering a revolutionary spirit to lead them beyond the attainment of a due security of their own rights and those of their fellow-subjects. We wish there were no reverse to this picture—nothing to shed a gloom over this pleasing scene; but this is not the case. Sicily, the other branch of this united kingdom, or rather the other of the two kingdoms over which one and the same king presides, seems strongly inclined to reject the constitution granted by his Sicilian Majesty to his Neapolitan subjects, adhering, in preference, to one established amongst them whilst under the protection of

the British government, and more nearly resembling our own; and in support of this the inhabitants of Palermo and its vicinity have already flown to arms, and engaged in a conflict with the Neapolitan soldiery, in which at least 2000 lives were sacrificed. Liberty and the constitution! was the watch-word on either side; yet were they but the onset to an attack distinguished by circumstances of atrocity and ferociousness in both parties but too nearly resembling the deadly feuds of barbarian hordes. The defeated party (for the Sicilians were ultimately victorious) appear to be determined in carrying their point; and an expedition, composed entirely of men who have sworn allegiance to the new Neapolitan constitution, is about to proceed to Sicily, to force its acceptance there. Surely the spirit of liberty must be ill understood by these new knights-crusaders for its establishment, who in all justice and equity are bound to leave to their Sicilian fellow-subjects the choice of establishing, with the consent of their common monarch, their constitutional, as well as their hereditary head, whatever form of government they think best adapted to secure their own prosperity.

It remains for time to shew what part the leading powers of Europe mean to take in these proceedings. Their wisdom, however, as well as their duty, is to be quiet spectators of the scene: with the internal affairs of other and independent states, neither do the laws of God nor man give them a right or pretext to interfere. Austria shews a strong disposition, indeed, to pass this discretionary line; and the vicinity of her own Italian states to the renovated countries may give her good reason to fear the progress of these innovations. Let her then magnanimously come forward, and give to their inhabitants those securities for their natural rights, which sooner or later they will obtain. The reign of arbitrary monarchs is, we hope, rapidly passing by for ever. *Sic volo, sic jubeo, stat pro ratione voluntas*, ought no longer to be the language of any civilized government. Spain has broken, Italy is breaking, and Germany will break the chains which ignorance and superstition have forged—which power has rivetted upon their sons. Happy for themselves, happy will it be for humanity, if their rulers, discerning the signs of the times, bow to the march of intellect; conform themselves to the general diffusion of liberal and sound, not factious or mere revolutionary opinions, on matters of government, whose ultimate triumphs it will be as vain for them to attempt to prevent, as to bind the sea with a rope of sand.

END OF THE FIRST VOLUME.



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JANUARY AND APRIL, 1821.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

EDITED BY

THE REV. WILLIAM BENGOLLYER, D.D.,
LL.D., F.A.S.,

THE REV. THOMAS RAFFLES, LL.D.,
(OF LIVERPOOL),

AND

JAMES BALDWIN BROWN, ESQ., LL.D.

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THE INVESTIGATOR.

JANUARY, 1821.

*Memoirs of the Life of his late Royal Highness Prince EDWARD,
Duke of Kent and Strathearn, K. G., G. C. B., K. P., &c.
&c. &c. &c.*

[Continued from Vol. I. p. 274.]

WE resume this interesting subject with melancholy pleasure. We dwell upon the character of the illustrious deceased, with a gratification checked only by the premature removal of a prince so amiable; and our grief is mitigated by the recollection of the activity of his life, while he was yet spared to his country. We hang over the grave of departed excellence with mixed emotions of joy and of sorrow: but oh! that this mournful tribute could have been delayed, until age had matured him for the tomb, and years had given him a late dismission from life, "full of days, riches, and honour," like that of his royal father—the darkness of the closing scene alone excepted! But this summons was so sudden, so unexpected, so short:—"he died in his full strength, being wholly at ease and quiet; his breasts were full of milk, and his bones moistened with marrow;"—health was in his countenance—vigour in his person—energy in his mind. It fell as a thunder-stroke, blasting the fairest and most verdant tree in the forest.

"O why has worth so short a date?
While villains ripen grey with time!
Must thou, the noble, generous, great,
Fall in bold manhood's hardy prime!"

Such is the natural language of the heart—but better hopes sooth the lament, and nobler principles give birth to other, and higher feelings. Such were the hopes, and such the feelings, which inspired, we believe it was, the eloquent Fenelon; (for we quote but from memory) in his funeral oration over the dauphin of France; and we mean no disparagement to French princes, when we say that there never lived one of their royal line to whom so splendid an eulogy could more fully apply, than to the illustrious subject of these memoirs. "There lies, in his coffin before me, a young prince; the delight of his parents, the honour of his name, the hope of his country. But so satisfied is my mind.

of his present happiness, that could the turning of a straw restore him to life and all its fair prospects, *that straw I would not turn.*"

In looking over the correspondence of the Duke of Kent with the writer of this article, a note, at an early period of their intimacy, has been observed, which, as it confirms what has been already said of the injustice of implicating his royal highness in the charges against the Duke of York, and at the same time shews the urbanity and benevolence of the Duke of Kent—his kind notice of every mark of attention, and his prompt assistance to every child of want, in every way, and to the utmost of his ability—it has not been deemed improper to insert. It will be remembered that the charges against the Duke of York were brought, by Colonel Wardle, before the House of Commons, on the 27th of January, 1809. The plan of attack upon his royal highness must, therefore, have been formed during that very winter in which we have already stated that the Duke of Kent was confined to his chamber, by a violent and protracted fever, arising, as in the last fatal instance, from neglected cold. On the 7th of February, the first time of his leaving his house, he went to the House of Lords, to speak in exculpation of his illustrious brother. This note is dated eleven days subsequently; and as it is an answer to congratulations on his returning health,—as that circumstance is perfectly incidental,—and as its substance relates to other subjects—it is obviously a collateral and undesigned, but strong evidence, that his royal highness was not in a state of health capable of carrying on the secret and unworthy design imputed to him, at that period, in which he must have formed and prosecuted it, had it originated with him.

" Kensington Palace, 18th February, 1809.

" The Duke of Kent having been to pay his duty to his Majesty, at the Queen's house, on Wednesday last, and out two successive days since, to enjoy the fine mild air which he considers to be the best medicine for a convalescent, has been unavoidably prevented, by a very great accumulation of correspondence (which having been occasioned, as Dr. Collyer justly observes, by his illness, he was anxious to wipe off,) from acknowledging earlier his letter of the 15th, but now avails himself of the first leisure moment he has been able to find to reply to it, by offering him his kindest thanks for the interest he has taken in his indisposition, and the satisfaction he so warmly expresses at his having attained a state of

convalescence. The duke having thus endeavoured to assure the doctor how much he feels his obliging attention to him, upon this and every other occasion, begs to say, that he hopes when next the doctor comes over to Castle-Bar House, he will inform him of it by a note in the evening; so that, if he be not obliged to go from home the next morning very early, he may have the satisfaction of seeing him, and receiving from his hands the kindly-promised copy of Semple's Spanish Tour, and of putting into his hands the mite, of which he some time since tendered the offer to Dr. Collyer, for his unfortunate pensioner. At the same time, he will be very happy to learn from him, the necessary particulars as to the nature of the application that must be made for his admission into ———, after which, he will zealously undertake it, to the best of his abilities; hoping that success will keep pace with his inclination to serve the unfortunate object, who appears to have so just a claim to the charity of the benevolent. In the meanwhile, the duke begs to assure Dr. Collyer of his regard and esteem."

In submitting to his royal highness the steps necessary to be taken to obtain the asylum for this individual, an apology was offered for the repeated trouble which was necessarily given him. His answer displayed all the frankness and kindness of his heart.—"If my interference can aid his admission into ———, I shall be too happy to offer it; as I never consider any trouble, when I can forward the ends of real charity, such as I have no doubt the present case is."—His royal highness wrote accordingly; and the letter in which his application was enclosed evinced the genuine humility and condescension that ever distinguished his character. He says, "With respect to the worthy Mr. ———, in whose welfare you interest yourself with a warmth that does you so much credit, I hope the enclosed letter, addressed to ———, will answer the charitable end we both have in view; but if I should not have fully met your ideas in the diction of it, I shall be most ready to alter it in any way that you may intimate to me." The application did not succeed; but the duke persevered in his generous purpose of assisting this deserving object, who, personally, was altogether unknown to him. He encouraged an application to the Dutchess of Brunswick, in which he permitted his name to be used; and that good princess paid a prompt and liberal attention to the solicitation. Upon receiving information of her benevolent grant, his royal highness wrote—"You will easily believe that I learned from your letter, with sincere pleasure, how

good the Dutchess of Brunswick had been to the unfortunate man whom you had so benevolently recommended to her charity; and I have no doubt, if you will address a few lines to the Princess of Wales, to the same purport, under cover to the lady in attendance upon her, stating the generosity of her mother, she also will gladly contribute to his relief; but I would rather prefer, on many accounts, my name not being mentioned again; which, in fact, would be unnecessary, as the princess will undoubtedly refer to the dutchess, and from her learn that I had stated to her the person in question to be a real object of charity."—This detail, relative to a single individual, is entered into to shew the perseverance of the Duke of Kent in well-doing. So many extracts, also, from his letters are given, that the public may be enabled to form their own judgment of his character, from documents which represent the genuine feelings of his heart, as these letters were never written but for private purposes. For this reason *extracts only* can be given; and the selection is made with the intention of shewing what the Duke of Kent was, without incurring the unpardonable offence of a breach of confidence. The delicacy of which we have already spoken, prevailed in every action of his life. His regard to the feelings of others was constitutional and habitual. No one could have a quicker perception of what was likely to give pain or pleasure; and he as cautiously avoided the one, and imparted the other. If he ever had occasion to administer a caution, or a reproof, it was done in the most gentle and soothing manner—with a mingled courtesy and dignity of which he was perfect master, and in both of which he was unequalled. We have seen the condescension with which he offered to make any alteration in a letter of his own, that might be suggested, as likely more effectually to promote a charitable object which he had in view; it remains to shew with what delicacy he suggested similar alterations to others. "I was yesterday favoured with your letter from Bowness, from which I learned with real concern that our young friend, Boyd, had not yet joined you on your tour; at the same time I fully understand how that matter has turned out so contrary to your expectation. With regard to his obtaining a commission, which I am now very solicitous he should as soon as possible, I think I shall be able to take the necessary steps upon receiving a fresh letter from you on the subject, with those alterations in it which I have taken the liberty of penning in the original, herewith returned, under the conviction that they would not offend you, and that in the form

I recommend they will better tend to the furtherance of the object."—If this be the politeness of a well-bred man, it is also the feeling of a benevolent man. If this should be deemed but a trivial circumstance, it is an amiable trait of character; and it ought to be remembered, that by small circumstances the real disposition is best ascertained. Amidst all this delicacy, there was a fidelity no less characteristic—a real concern for the interests of those about him; and an anxiety, if reproof was necessary, that it should be communicated secretly, tenderly, and through a medium the least likely to hurt the individual. On one occasion he wrote—"As you have had the goodness to transmit, in behalf of ———, the papers he had to deliver from ———, I am extremely desirous also to take this opportunity of intreating you, as the friend of that young man, who certainly adds considerable talents to the best exertions, to caution him against spoiling all by that *insufferable* forwardness of manners which he has, and which forms such a contrast to the modesty of ———. I myself am quite ready to believe it arises from his want of education, and his non-intercourse with the manners of the world, from the sphere in which he moves; but I know his deportment is judged with much severity by others, and it is impossible to deny that he justly lays himself open to it." The Duke of Kent was an accurate observer of character; prompt to draw out latent abilities, and to give confidence to retiring modesty; but firm to repel presumption, and to repress aspiring forwardness.

While his royal highness, in the exercise of friendly fidelity, aimed at softening every intimation of disapprobation relative to the conduct of those who had the honour of acting with, or for him, he was no less desirous of giving pleasure to those who were admitted into his presence. It was his wish to form an accurate acquaintance with those points on which they had deserved well of their country, or of those subjects on which they had most distinguished themselves, that he might at once enter upon a conversation grateful to their feelings: and such intelligence was not obtained by him for this transient, although gratifying purpose alone; but, with that peculiar retentive faculty of the royal family, which rarely lets slip what they have once heard, he treasured up the information gathered on these occasions, and which he took care should come to him from indubitable sources, as a rule for his estimation of character, and a guide to future intimacy. An instance of this kind

occurs in a letter, embracing another object illustrative of the benevolent disposition of this most excellent prince. He had been prevailed upon to solicit the discharge of a young man, who had rashly enlisted in the military service, almost at the expense of the life of his aged and afflicted parents: and having procured his dismissal from the army, he further undertook, without solicitation, to give it efficacy, with the smallest delay, and at the least possible expense, at a time when the efficiency of the substitutes was previously subjected to trial. He says—"Your esteemed favour of the 26th ult. having given me reason to expect that I should shortly again have the pleasure of hearing from you, I purposely delayed answering *that* until I should receive your second letter. *That* having now come to hand, under date of the 2d instant, I hasten to return you my best thanks for both. The information you have afforded me of the present station of ——— will immediately enable me to communicate the official sanction for his discharge, upon providing the substitutes required by the regulations of the service; and I will take care that Major ——— is informed of my intention, that he should pass the substitutes at Tilbury, and detain them there for trial, by way of giving every facility to his friends to promote his release from the service, at the least possible expense and inconvenience, to him or to them. With respect to ———, if that distinguished officer would not think it too much trouble to ride over to Castle Hill on Wednesday next, between eleven and twelve o'clock, I shall be most happy to see him at that time; and as it is always satisfactory to me when I can meet an officer of merit, upon first seeing him, with a competent knowledge of his services, and of any other points that may furnish interesting topics of conversation with him, I will beg of you to afford me as correct information as you can upon those matters; especially where his services have been distinguished, and whether he has written on any other subjects than that of ———, a copy of which he was so good as to transmit to me through you."—Those who have felt the momentary, yet embarrassed sensation of being introduced to a man of the Duke of Kent's rank, as a perfect stranger—a sensation not altogether unfelt by men accustomed to the best society, conscious of talent, and fortified by self-possession—will appreciate the goodness which could seek to supply the most pleasing topics of conversation, at an interview, in which the manners of this prince would instantly set the individual who approached him at perfect ease. In all points relating to himself, the duke held

flattery in the highest detestation; and was not more cautious, amidst all his dispositions to gratify others, to avoid expressing what he did not truly feel, than to repel whatever might be construed into adulation regarding himself. He carried this correct principle so far, that he seldom trusted a dedication to pass the press, without being first convinced, either by the inspection of some person upon whom he could rely, or by ocular demonstration, that he was not to be held up to the world as the puppet of those sickly panegyrics with which the press too fruitfully teems. He could not suffer a tribute of that kind, even from those friends in whom he most confided, to pass without caution and admonition: and these were not less strongly enforced, although couched in all the courtesy of his own peculiar manner. He dictated, on one occasion,—“Adverting to your dedication, his royal highness feels that confidence, both in the purity of your sentiments and of your style, that he leaves the point in your hands; being well convinced that you would not become the instrument of laying before the public any expression, or opinion, which might be thought to infringe upon that love of truth and openness which the duke likes to be the characteristic features in a dedication to himself.”

Before we quit the subject of that deference to the opinions of others, while he most conscientiously maintained his own, which formed a leading feature in the character of the Duke of Kent, and constituted no small part of that modesty and humility which we have endeavoured to point out in his general deportment, and which is so evident in his correspondence, we cannot refrain from producing one instance that occurred, relative to his military school at Stirling. His royal highness, with that zeal for the real advantage of the troops under his command, which, we will venture to say, amidst all the calumny raised against him, was never surpassed, had instituted a school at Stirling, while a part of his regiment lay there, for the children of the soldiers, on the Lancasterian plan, at his own expense. He had also provided, that during those hours when these children were not under actual instruction, the children of the towns-folk should have all the benefits of the institution gratuitously; and had made specific arrangements, including correspondent encouragements, to those upon whom the labour of tuition devolved, for this purpose. He had caused a gold medal to be struck, and presented to the master of this school, as a mark of regard; with an inscription expressing his royal highness's approbation of his diligence, in the most flattering terms;

and he promoted the military advancement of this individual, as a further reward, by all the means which he possessed, as commander of the regiment. The governor of Stirling Castle at that time (1811) was Colonel M'Leod, an officer no less distinguished for his private excellence, than for his professional ability. To give all possible effect to the benevolent intentions of the Duke of Kent, the colonel and Lady Anabella M'Leod had sent their own children regularly to the school, to take their place among the scholars, and to be promoted by their application alone; to take the duties which might arise from their advancement into monitors; and to wear the little orders of merit, indiscriminately distributed, for good behaviour. The writer of this memoir, at the particular request of the Duke of Kent, visited, during a tour through a part of Scotland, this establishment, in company with a young friend of distinguished talents; and in answer to the report which he consequently felt it his duty to forward to the prince, he received a letter, of which the following is an extract:—"I perused with infinite satisfaction your letter of the 8th instant, giving me so flattering an account of my military school at Stirling; and it gratifies me to hear also that Colonel M'Leod's attention to you was so perfectly correspondent with the general politeness and urbanity of his conduct. I am happy to find that the voice of your friend, Mr. M'All (which, from the talents and acquirements you state him to possess, can be no unworthy license to our proceedings) is so decidedly in our favour: for when I gain the support of such individuals, I feel it is raising such strong barriers against the inroads of prejudice and partiality, as cannot fail of producing a triumphal conquest over every species of opposition."—On the subject of promoting education, on the broad basis which should admit all denominations to an equal participation of its benefits, the Duke of Kent was most zealous and decided. "It remains now only for me to assure you," he said on another occasion, "of the sincere pleasure it has afforded me to learn the success which is likely to attend your benevolent exertions to establish a Lancasterian school at Peckham for 200 boys, which, I have no doubt, your personal visit to the inhabitants, intended for Wednesday next, will most effectually forward." It was thus that his royal highness encouraged personal exertion, and not unfrequently, in this delicate form, suggested it,—himself always setting an example of the diligence and assiduity which he urged upon, and expected from, others. Oh! years that are gone by, never to return! is the remem-

brance of you all that is left? — No! for the impulse then imparted died not with the master-spirit that gave it; but still lives, and will long live, to bless society.

The support which his royal highness gave to the British and Foreign School Society, was not upon a party feeling — was never aimed against those institutions connected with the establishment, which are called national schools. He thought, indeed, that the system of education which extended equal benefits to all denominations, without infringing the rights of private judgment in respect of any, was the only truly national system. He laboured hard and long, to effect an union between these great and benevolent societies — that common funds, and common efforts, might give stronger impulses to the mighty and diffusive powers of education. He asked nothing to be compromised on either side; but, true to his great principle of religious liberty, he maintained as an indispensable condition, that the children should learn the catechisms of their respective creeds; be accessible to, and instructed by, the ministers of their respective persuasions; and on the Lord's day attend their respective places of worship. As this could not be conceded to him, he contented himself with subscribing to both institutions, and with giving the whole force of his personal countenance, and powerful eloquence, to that which adopted his own liberal views, on this most important subject. All purposes of rivalry he distinctly denounced, and sincerely wished the prosperity of both. His correspondence with several distinguished characters, and with the Archbishop of Canterbury especially, upon this subject, has already been laid before the public, in some of the reports of the British and Foreign School Society; and in these, as in all his letters upon every occasion, the same spirit of liberality breathes — the same candour, manliness, and benevolence, are displayed. The Duke of Kent was never, in any sense, a party man — neither in religion nor in politics: he had his preferences — he honestly avowed them; he had adopted them upon conviction, and he conscientiously acted up to them.

He did not withdraw from public life from any motive of indifference to the public service; on the contrary, he never ceased to lament that no opportunity was afforded him, during so many of the latter years of his life, to prove his devotion to his country. None of his family were ever deficient in personal courage; and he had written upon his heart his own motto, "*Aut vincere aut mori*." He had no delight in war; but he had an unbounded devotedness to the land of which he was born a prince. He much wished to

have borne a part in the Peninsular service, in which the power of the tyrant of France first received a shock in Spain. "I hate," he said, "to eat the bread of idleness." Of that bread he never ate; for his habits were of the most active description. He rose at five o'clock, winter and summer—not unfrequently at four. Until four in the afternoon, he was engaged in receiving those who waited upon him by appointment, transacting his military business, and attending to his general correspondence. At four he dined; and by six, during summer, might be seen taking his evening ride: in winter he devoted those hours to domestic intercourse: at half-past ten, he retired to rest. This was his regular plan; occasionally only broken in upon by his public engagements. These never infringed upon his hour of rising; and we have known him, when some question of vital importance has kept the House of Lords sitting late, return thence to Kensington at five in the morning, change his dress, and enter upon the duties of the day, without retiring to repose at all. His remark, therefore, bore a distinct reference to his desire of devoting himself to the service of his country actively; and he added, "I am supported by my country; and I am anxious to dedicate my whole powers to my country." This gratification being denied him, he cherished in retirement the warmest patriotism, which never failed to manifest itself upon every occurrence that gave it scope. Early in the year 1811, the writer of this narrative was waited upon by an individual, who professed to be in possession of most important intelligence, of a secret nature, from Sweden, which he had just left by flight; and against which an expedition was then about to sail, under the command of Sir James Saumarez. He refused to impart it to any one excepting the Duke of Kent, or some one of his Majesty's ministers. None of the latter being personally known to the writer, he immediately brought the matter before his royal highness, apprizing him, at the same time, of the secrecy required. The same day a note was received from the duke, written altogether with his own hand, as follows:—

"January 6th, 1811.

"MY DEAR DOCTOR,

"Not knowing exactly where to find you, and therefore being unable to prevent your having the trouble of coming over *here* this evening, I leave this note with my servant, just to apprise you, that if you will bring Mr. — with you to the palace to-morrow morning, at ten o'clock, I shall be ready to receive you: but I hope that *that* gentleman *can* have no possible

objection to *your* being present at our interview, as you have so kindly undertaken to be his introducer; and I trust that he will come *here* with his mind prepared for that purpose.

"I remain, in the meanwhile, with very sincere
regard and esteem,

"My dear Doctor, yours faithfully,

"Kensington Palace.

"EDWARD."

The interview took place accordingly; and the communications appeared to be of high importance; but the circumstances out of which they arose were so extraordinary, as to render it necessary to weigh well the probabilities of the case, before that stress should be laid upon the information which it undoubtedly merited, if it should prove to be correct. His royal highness wished the writer of this article to commit the substance of the narrative, and the conversation which passed (the whole communication having been made *vivâ voce*), to paper: and at the same time to superadd such reflections as might occur to him upon the character of the evidence, in order to its being laid, when finished, immediately before the Prince Regent. This was done, to the satisfaction of the Duke of Kent; and the information thus obtained was privately imparted to Sir James Saumarez, who subsequently informed his royal highness that the communications were found to be most correct, and the information most useful. How deeply interested the duke felt in this business, is evident from the warmth with which he expressed himself, upon receiving the documents in question:—

"Kensington Palace, 9th Jan. 1811.

"MY DEAR DOCTOR,

"It is impossible for me to find words adequate to express the obligation I feel to you for the zeal and application which you have, to so much purpose, bestowed upon the very delicate commission I took the liberty of engaging you to undertake on Monday; and therefore I will only say, that I shall ever appreciate the important service thus rendered me and my country as I ought, and will take care that it is represented in the same light in that quarter which the communication is eventually destined to reach. The narrative I consider *perfect*; and the remarks thereupon do no less honour to your head than to your heart; and they shall most certainly accompany it.

"I remain ever, with sentiments of the warmest
regard and esteem,

"My dear Doctor, yours faithfully,

"The Rev. Dr. Collyer, &c. &c. &c.

"EDWARD."

The patriotism of the Duke of Kent was no less demonstrated in many instances of self-denial, which he practised from prudential motives, in sometimes suspending his personal aid to benevolent plans, in which his heart was deeply interested; and this species of self-denial, to a mind so constituted as his own, so filled with warm and kind affections, so ready to every good work, was the most severe to which he could possibly have been, in any case, subjected. On this account he laboured to associate with himself, in every common cause, those who might differ from him in politics, and not be disposed to advance with him to the extent of his own liberality of sentiment. He feared a collision, which he knew could only be effected by bigotry; and, conscious that union is strength, he abstained, in some instances, from going the entire length to which his own heart would have prompted him, on the principle of conciliation. He foresaw that hostility on the one hand, and zeal on the other, might produce, as he once said, "a strong political struggle—a thing," he added, "which I abhor; though when the day of difficulty arrives, I trust I shall not be found absent from my post." That post of honour would have been, to advocate and defend every candid and liberal principle. But will not bigots, of every party, call to mind, that alienation and disunion among the advocates of religion and benevolence cannot fail to hasten a crisis so much to be deprecated? Let them be cordially united, so far as they can possibly advance upon common ground, (which may be done without compromising any one principle, or sacrificing in any instance the right and duty of private judgment), and they will not be likely to fall into any political disruption: but if every thing is to be treated as sectarianism, which is not established; if every thing is to be considered as irregular, which is not incorporated; if every thing is to be accounted injurious, which is not prescribed; and if those who labour in the same work, and regard the same end, are to be taught to look upon each other with envious or suspicious eyes, what can arise from so perilous a dissension, but a final struggle for superiority, and a party contention which may attempt to establish rival claims, upon the ruins of all that is grand, beautiful, and benevolent? The spirit of love is the only pledge of peace, and in its universal operation cannot fail to produce and to establish it. This was felt by our illustrious patriot, and it guided all his measures. The fountains of knowledge are too copious to be confined within a single channel; to attempt it, would be to endanger the resisting banks, and cause an inundation that would devastate, but could not fertilize; like

the tide of the Ganges, in that country where they arose; they must find for themselves many mouths whence to distribute their fulness : thus also the benefits conferred by them become more diffusive. The country into which those springs emptied themselves, Egypt, furnishes in her river the elucidation of this position : the fruitfulness of the Delta arises from the ramifications into which the Nile is divided. To positions of this description bigotry may yield an unwilling assent ; but to " this conclusion she must come at last." " Knowledge is power." So said Britain's greatest philosopher ; — so thought Britain's lamented prince. It is new power called into action ; its progress cannot be arrested ; it demands the wisdom and union of all parties to direct it aright. The mighty engine is in motion ; its wheels, and levers, and cylinders, are all in play ; its force is irresistible ; and the arm that shall attempt to plunge amidst its complicated, yet harmonious organization, to stay its operation, must be crushed ; but the machinery will work on unobstructed. Let not this royal example be lost to the world ; let one grand and united effort be made to enlighten and ameliorate society ; let not those who agree in principle, become alienated from each other on account of form ; let a spirit of conciliation prevail, and nothing can resist the mighty impulse which it will impart.

Many of the public movements of the Duke of Kent were regulated by family delicacy, to which all his private affections paid homage. A better son, a kinder brother, a more attached and attentive relative, never existed. The closing scenes of his life shewed, also, what he was as a husband and a father ; one heart too, at least, can testify what he was as a friend. To conduct all his public measures, while any hope of the restoration of the late King's mental faculties remained, so as that his father should not have the mortification of thinking that the restriction which he had seen fit to lay upon his sons, not decidedly to intermeddle with public affairs, had been forgotten or neglected, was the first desire of his royal highness ; and occasioned the delay which occurred in his appearance in the chair, at the head of our general institutions ; and which did not, therefore, take place until the close of the year 1812. All his countenance of the great efforts in the cause of religion and humanity was previously confined to private support, in obedience to that which he conceived to be his father's preference, that publicity should be avoided. The Duke of Kent had never any hesitation as to the propriety of the public steps which he

afterwards took, and then contemplated; for he uniformly and fearlessly acted up to his convictions of what was right, and never embarked in any cause which he had not carefully considered, and which he did not cordially approve;—so much the more valuable, therefore, was his countenance on every occasion: neither did he in the least doubt that he could satisfy his royal father of the wisdom and fitness of any measures which he might himself be induced to adopt; but such explanations he considered as in themselves undesirable, under all the circumstances of the case; and thus decided that it was far better, at that time, to deny himself the gratification of obeying the dictates of his benevolent nature, from motives which, if duly appreciated, could not fail to do him honour, and which, at least, were satisfactory to his own mind. These feelings of delicacy and propriety are best expressed in his own language; when, on a question of no small interest, and in which he took an active and successful part, he recommended that a letter which had been written to him on the subject, and which a respectable society wished to publish, should remain as a private, although approved, communication. “The same motives,” he says, “arising from *my* position with respect to a most revered personage, at present, to the great grief of his family, visited by one of the severest dispensations of Providence, must induce me to request, that those sentiments which you have so ably expressed in a late letter to me, may not appear *in that form* in print, at least *at present*; lest, at some future day, should it please Providence to restore the revered individual above alluded to to health, it might come to his knowledge, and lead to discussions, which, on every account, it would be desirable to avoid.” The filial delicacy, which, under a consciousness of having acted rightly, still endeavoured to avoid giving a parent even the trouble of an explanation, cannot but be felt by every mind of sensibility, and cannot be too highly appreciated. The same delicacy, with regard to every other member of his family, prevailed in his affectionate and well regulated mind, as well in every instance of co-operation with them, as on those occasions when he felt it his duty to stand alone. Two instances of this attention to the opinions and feelings of his illustrious family, now lie before us in one letter; the former part of which relates to the Camberwell and Peckham Bible Society, (the first meeting of that description at which he presided); the latter to the London Society for the conversion of the Jews, on occasion of his laying the first stone of their episcopal chapel. “In reply,” he

says, " to the subject of my attendance at the meeting of the friends to the Auxiliary Bible Society for Peckham and Camberwell, the warm attachment I feel for the cause of liberality and toleration, which it is intended to promote, and the sincere desire I have, upon all occasions, to meet your wishes, when that can be done consistently with my public and private sentiments, decide me at once upon giving a favourable answer to that point: but, at the same time that I do this, I must request of you to guard against any possible misunderstanding of the Duke of Cambridge's disposition towards the object of the meeting, before the day arrives; for inasmuch as it would be truly gratifying to my feelings to co-operate with my brother, in forwarding a cause of so much vital importance to the free exercise of private judgment upon religious matters, it would be in an equal degree vexatious and mortifying to *me* as an *individual*, as well as injurious to the cause itself, to find our judgments openly opposed to each other under such circumstances: I mean to express the high satisfaction it will afford me to support him, or to receive his support, at the meeting, but the danger and difficulty which must infallibly arise, if he comes there with wrong impressions as to the object and extent of the meeting.—Upon the second point named in your letter, I am sure you will rightly estimate my feelings, when I continue still to lay a stress upon possessing a document to prove that it is the will and disposition of the Prince Regent, that one of his brothers should become an avowed patron and supporter of the London Society; which I apprehend can be easily procured under the auspices of Lord Robert Seymour, or Mr. Wilberforce—my motive for this you will easily perceive, as a *verbal* sanction might prove the offspring of unmatured decision, and lead to ultimate condemnation, whilst an authority in writing cannot be disputed, and is not subject to the doubts and hesitations of forgetfulness. If this object be effected, and it be decided that I am to appear the chief actor upon the occasion in question, I shall particularly stipulate for the presence of Lord Dundas at the procession and dinner; for he is the only nobleman, or gentleman, among the president, vice-presidents, and officers, named on the list, whom I have the happiness to know at all intimately; although there are many of them whose characters I must esteem, from public report, and their known active benevolence."—It may be unnecessary to add, that the Duke of Cambridge is joint patron of the Camberwell and Peckham Auxiliary Bible Society, with the Duke of Sussex, and the

late lamented and illustrious subject of this memoir; or that the points in question were satisfactorily proved to his royal highness.

In the succession of public events, and the process of public measures, the tide of popularity will necessarily ebb and flow. It was a great object with the Duke of Kent, in the discharge of those public duties which his conscience dictated, and his station required, to avoid not only all occasions of irritation; but, so far as it was in his power, every possible misapprehension. He was earnestly solicited to visit some of the principal of the manufacturing towns of this empire, at a season when his own popularity was at the height, and the places specifically named knew and loved him, as the friend and patron of education; but when he thought it possible his motives, had he complied, might have been misconceived and misrepresented, he dictated a refusal as frank as it was dignified:—"In respect to the suggestion of his royal highness's visiting Stockport, Manchester, and Liverpool, in the course of the year, he commands me to say, that nothing could be more gratifying to his mind, than to become the instrument of good in any shape to his country; but when he reflects upon the misconstructions that might, and *would* in all probability, arise out of such a visit, he thinks it but an act of prudence to decline adopting the measure."—A sentiment of this description, privately communicated, and sincerely felt, may, and ought to be, considered as a full answer to those unworthy insinuations which have sometimes been thrown out, that the active benevolence and public spirit of the Duke of Kent were prompted solely or principally by a love of popularity, or were dictated by a political party spirit.

The same delicate regard to his family manifested itself in all his private and relative attention to every branch of it. His weekly and unremitting attendance at Windsor upon his illustrious parents, and royal sisters; his respectful duty tendered at Carlton House; and his frequent visits to Blackheath, while the Princess of Wales was residing there; evinced his personal affection, independent of every political consideration. When they were in trouble, he shared their sorrows with unaffected sympathy, and soothed them with unfeigned attachment: and when they were removed by the hand of death, no heart was more deeply penetrated than that of the Duke of Kent. The writer of this memoir can never forget his first interview with him, upon his arrival in England, after the unexpected and melancholy event which

blighted the best hopes of the country, in the sudden removal of the deplored Princess Charlotte.

The extracts from the correspondence of his royal highness, which have already been given, will have shewn, in the various appointments to which they allude, that quality for which he was distinguished in all his habits, public and private—punctuality. All letters, even such as were anonymous, if any place was specified whither a reply might be sent, received immediate notice, and were answered to the full detail of their contents. The consequence was, that the correspondence of the duke was most voluminous; and it is, in many instances, deeply to be regretted, that so much of his time should have been sacrificed to a purpose so temporary, and so far short of its value. His scrupulosity in this respect indicated the same benevolence of disposition which marked him throughout; but society itself suffered by those powers being chained down to the desk, which could have been occupied by higher pursuits, and otherwise would have been devoted to purposes more generally useful and beneficial. His royal highness was intruded upon by persons who could have no possible claim upon his regard, and who often taxed his condescension with frivolous or selfish applications. The evil became the greater, so far as his time was concerned, because he never suffered any letter to go out in his name, which he did not himself dictate or write, for subsequent transcription and his own signature. As all his letters were put into his own hand, without any intermediate examination, they all received his own definitive answer, and in his own language. To meet these contingent claims, in addition to those of his stated engagements, military, public, and private, he was obliged to husband well his time; and every part of the day was so arranged, that it could not brook interruption; for the whole was filled, from the beginning to the close of it. He was, therefore, and necessarily, most punctual in all his appointments. To be a quarter of an hour too late was to risk not seeing him at all, and certainly to abridge the interview to that extent. "I thought I should not have had the pleasure of seeing you to-day," said he, on one occasion, turning to the clock which stood in his closet, and the index of which pointed out that ten minutes had elapsed beyond the stipulated hour. A servant entered, announcing that certain individuals were then in waiting: "I cannot see them to-day," was his reply: "I named nine o'clock, and it is now ten minutes past ten: my appointments are filled up for the day; to-morrow I will see them at one o'clock *precisely*."

about that fine youth, I never could wish to put you to the inconvenience of making a communication to me respecting him, while your health did not admit of your writing. I am extremely gratified in finding that you were able to take him with you; as the trip cannot fail being equally advantageous to his health, and to the improvement of his mind, while he enjoys the advantage of your friendly superintendence. On my own part, I do not see the smallest objection to his having leave to join four or five days later than the 1st of August, if the rules of the Institution admit of the indulgence being extended to him. I will, therefore, immediately write to the governor upon the subject, in the way of a request from me, which I think he cannot well refuse; and the moment I have his answer, I will forward it to you. In the meanwhile, I shall only add, that when he passes this place, on his way to Marlow, I shall be much obliged to you to bring him up to me; which will afford me the more pleasure, as giving me an opportunity of personally thanking you for your most kind and friendly attention to him." In 1814, in the same spirit of kindness, he writes: "I return you, with many thanks, our young friend Edward's letter, which was very highly gratifying to me, as well as your interesting report of his having retained the same pure character he started with. I am truly grieved to hear that you have suffered so severely from indisposition, and are likely to continue to suffer for some time longer; but hope you will not trifle with the complaint, as your life is of too much value to society, to admit of your running any risk by neglecting any complaint in its early stage." With how much more force might this expostulation apply to himself, whose rank gave him such advantages in serving every great and good cause, and whose active benevolence enabled him to employ this superior influence with so much zeal and effect! With what unavailing earnestness were similar cautions urged upon him by those about him! But, solicitous for the life and health of those whom he honoured with his esteem, he trusted but too much to the vigour of his own excellent constitution, and habitually thought more of others than of himself. Nor was it a passing compliment paid in acknowledging a letter; it was a serious, and earnest charge reiterated, and each time in still stronger language. "With sincere concern I learn how seriously your health has been attacked of late—arising, I fear, from too close attention to those duties which you have, with so much zeal and piety, undertaken and persevered in, notwithstanding the advice of your friends, and myself among the

number, to curtail them, from the evident want of sufficient stamina to proceed to so great an extent as you hitherto have done. I hope, therefore, you will make a resolution, on your return from your intended visit to Bristol, to consider your health more than you have of late; and recollect, that it is in fact a *duty*, on your part, to preserve yourself, for the good of that great cause, of which you are so able an advocate. In regard to the wish you express, that I would see Dr. Lettsom and Mr. Pettigrew upon the subject of the interests of the Philosophical Society, if you will appoint them to be with me, at a quarter before eleven, on Tuesday next, at Kensington Palace, I shall be happy to receive them; and, if you can accompany them, I shall be the better pleased, as we can then settle together the points that I should wish to have cleared up, before I decide on taking the chair at a general meeting of the friends of the Guardian Society. At the same time, if it should not be in your power to do so, if you will inform me with whom I am to communicate on subjects relating to this latter society, I will then endeavour to do the best I can, though I fear but very imperfectly, without your assistance. The letter you have requested for your friend, Dr. Bromley, to Major-General M'Quarrie, accompanies this; and I trust it will be the means of securing to that respectable gentleman all the attention which is his just due, during the time he may be detained in New South Wales, after having performed the charge he has undertaken. I have now only to add, that Mr. Pettigrew's letter is herewith returned; and to subscribe myself, with friendship and esteem," &c. &c.

The humanity of the Duke of Kent was conspicuous on every occasion. It was as private as powerful in its exercise; it sprung up in his heart, and was interwoven with his existence; it was so unaffected and so uniform, that it afforded a pledge of the most satisfactory kind to those who knew him, that no cause of suffering could appeal to him in vain. He had the greatest possible horror of the forfeiture of human life, excepting in cases of murder; and was prepared to go all lengths with Sir Samuel Romilly, and those other philanthropists, who laboured, and still labour, for a revision of the criminal code. The writer of this article has, at different periods, had the high satisfaction of rescuing five individuals from death, through the benevolent interposition of the Duke of Kent. In the year 1811, a successful application was made, at his request, by this compassionate prince, to his illustrious brother, his present most gracious Majesty; and the letter which he wrote on that occasion does him so much

honour, that we could not feel ourselves justified in withholding it from the public : —

“ Kensington Palace, 23d Jan. 1811.

“ MY DEAR DOCTOR,

“ The instant I received your letter of Sunday evening, upon the case of the unfortunate ———, now under sentence of death at Newgate, I lost no time in taking that step which I conceived to be most efficacious, to obtain either his pardon, or a commutation of his sentence, viz. that of placing your most interesting relation, and its accompanying enclosure, in the hands of the Earl of Moira, who holds the first place in the prince's confidence, and will, I am sure, most warmly second our wishes of saving this unfortunate young man, by representing his case to my brother in the most favourable light. With such an advocate for our cause, I own I feel sanguine of success; and it will be one of the happiest days of my life, if I am enabled to communicate to you, and your respectable friend, the result of the step I have taken being favourable; as from the moment I first heard of ———'s misfortune, my heart felt warmly interested for him. I am happy in this, as in every opportunity, of repeating the sentiments of friendly regard and sincere esteem, with which I ever am,

“ My dear Doctor,

“ Yours faithfully,

“ Dr. Collyer.

“ EDWARD.”

The application was successful; and his royal highness, sensible that but half the work of mercy was accomplished, in rescuing an interesting and misguided young man from death, who was sentenced to transportation, if he were left a prey to associations which could only have a tendency still more to debase and corrupt him, after having found that it was impracticable to sever him from his unhappy companions during the voyage, gave him a letter to the governor of New South Wales, requesting that he might be separated from the convicts upon his arrival at the place of his destination; and recommending him to the care and favour of that officer, if his subsequent deportment should merit it; of which his exemplary conduct, previous to the rash act which incurred the sentence of death, seemed to afford a pledge. On this occasion he commanded his private secretary to make the following communication :—“ Owing to the melancholy and afflicting domestic circumstances which occupy the time and attention of the Duke of Kent at this time, I am instructed

by his royal highness to acknowledge your letter of yesterday, with the enclosures contained therein (herewith returned); and to transmit to you, in consequence, the accompanying letter to Governor M'Quarrie, for the unfortunate —, which his royal highness sincerely hopes may prove the means of softening the rigour of his fate, and of procuring him, on his arrival in New South Wales, those indulgent considerations, which, his royal highness regrets to say, he sees no possibility of gaining for him on his passage out. I am instructed by the duke to express to you how much he feels obliged by the kind and feeling manner in which you allude to the afflicting situation of the royal family, and to assure you of his best wishes," &c. &c. Unsuccessful as his royal highness must be supposed necessarily to be, in most instances, as the laws now exist, he was unremitting in his applications; and amidst the statements of many such disappointments now lying before us, we select two, as expressing his opinions on this important subject, and the strength of his feelings, whenever he was unhappily unsuccessful:—"I do myself the pleasure of acknowledging your letter of yesterday, with the accompanying case enclosed therein; and as my sentiments entirely coincide with yours upon the just grounds of favourable consideration which are due to the unfortunate convict's awful situation, I have lost no time in forwarding it to Lord Sidmouth, strongly soliciting his lordship's humane attention thereto, under a hope that it might, upon a reference to the judge who tried the criminal, be deemed to merit a commutation of the sentence. More than this I cannot do; although I must confess that the distinction so clearly made out by Dr. Paley, between the species of forgery in question, and that which more immediately strikes at the root of commercial confidence, is deserving of the maturest deliberation, and the strongest exertions, which can be made to save the life of this unfortunate young man." Two days afterwards, the duke commanded his secretary to signify the failure of his application on this subject:—"It is with sincere concern that his royal highness is under the necessity of transmitting to you the accompanying unfavourable communication, received from Lord Sidmouth, on the subject of the unfortunate young man under sentence of death for forgery; but it seems that the harsh forfeiture of our laws must hold its sway upon the case in question." On another occasion he writes, after having entertained some hopes which could not be realized:—"I grieve to have to state to you, that an hour or two after

Lieut. Parker's letter of last evening was despatched to you, I received the accompanying note from Mr. Arabin, containing the result of his inquiries of the recorder in my name; from which you will perceive, with no less unfeigned regret than *that* I experienced when I read the communication, that the door seems totally closed against the possibility of an extension of mercy to the cases of the three unfortunate prisoners under sentence of death in Newgate; and concerning whom, in conformity to your benevolent wishes, I wrote to Lord Sidmouth. You will of course judge *what* it may be best to do, under such circumstances, with regard to preventing these poor wretched men from being buoyed up with false expectations of a commutation of their sentence."

We have accidentally taken up a little manual of devotion, originally composed by the Rev. Benjamin Jenks, and recently edited by the Rev. Charles Simeon. In one of the compositions, entitled the Soldier's Prayer, we find these petitions:—"Though the sword is in my hand, let the peace of God rule in my heart. And though I am a soldier, let me not be a man of blood, delighting in war, but a ready servant of my country, a faithful instrument for our common defence and safety, and a dutiful subject to the powers ordained of God, for the Lord's sake." The Duke of Kent, although a gallant officer, entertained similar sentiments relative to the horrors of war, and the advantages of religious principle in the day of battle. This appears from the following extract of a letter, dictated soon after a battle in which one of his young friends was wounded, and another killed:—"His royal highness most entirely accords with you, that firm and correct principles of religion form no less the counterpart of bravery in the field, than sterling security for quiet serenity of mind on a death bed; and as such, applauds the lessons of wisdom you have offered, for the guide and protection of your young friend.—It was a true source of pleasure to his royal highness to find that Boyd's wound was nothing more serious, more especially as the loss of Lieutenant De Lalabury has given rise to many anxious reflections; both as having been his *protégé*, and from the circumstance of his parents having, with his death, suffered the deprivation of three sons, from the exigencies of the service, in the course of the last two years; and thus in their old age have been left to mourn the loss of those who were looked to with affectionate confidence as the stay and support of *their* declining years, and the no less zealous protectors of two unmarried sisters. With such a knowledge of the *private* calamities which war creates,

his royal highness becomes well prepared to deplore it in a general sense; and earnestly hopes with you, that a time will ere long arrive, when the honour and glory of the country will admit of a cessation from those hostilities, which are now, alas! too frequently the origin of sorrow and grief, as well to the domestic circle, as the patriotic rulers of a brave and united country." With such sentiments and such feelings, on the part of the illustrious subject of these memoirs, we are prepared to rebut the charges of cruelty which have been alleged against him as a disciplinarian. Cruelty never found a lodging so pure, so honourable, and so good, as was the bosom of the Duke of Kent. He was absolutely incapable either of the acts or intentions which slander has imputed to him. He considered discipline as essential to military order; and strict discipline he preferred, because he judged it the mildest in the issue. He shall speak for himself, in a letter which he dictated, in answer to some wishes expressed by his young *protégé*, relative to an appointment, honourable to his courage, but which the duke thought incompatible with his existing duties. "It is his royal highness's wish, that you should acquaint Mr. Boyd, that although he cannot but admire the zeal and ardour which the tenour of his communication to you conveys, yet he must, as his friend and protector, most decidedly negative the plans he therein suggests for the commencement of his professional career: for it is an uniform opinion entertained by his royal highness, that no young man entering into the army should lose the smallest space of time afforded him previous thereto, for the full completion of his studies; and whenever they are finished, and his commission is given him, that he should steadily pursue the tour of duty to which his regiment may call him, let it be ever so arduous or adverse to his private views and feelings; for it is in the army, as in other professions, a strict and steady adherence to the line of duty, which circumstances appear *clearly* to mark out, that opens the surest road to respectability and fame." As an officer, he scrupulously exacted the obedience which he considered essential to the service; but he was not cruel and implacable, as he has been misrepresented. It would have been strange, indeed, if he lost as a soldier, all that humanity which distinguished him as a man. We have before us ample evidence to the contrary. A young officer, in his regiment, had formed some associations by which he was seduced from a sense of duty; and certainly wrote to the duke in a style of insolence, which few persons, not of the rank of his royal highness, would have forgiven; at the same time that he

disobeyed the orders of his superior officers. To have reported him to the commander-in-chief, would have ruined all his military prospects; not to notice his conduct, must have been subversive of military subordination. This good prince could not consent to expose his officers to contempt of authority, and would not visit the transgressions of the offender upon his head. His object was to endeavour to reclaim him from a course which threatened his future welfare; and, although it was necessary to remove him from the regiment, to effect this in a way least injurious to his interests, by commanding him to be placed upon half-pay. His royal highness could not himself appeal to the better feelings of this young man, but he did it through the medium of the friend who had first recommended him to his notice. "It is with real concern," he says, "that I address myself to you to-day; as the object of this letter is to communicate to you the copy of one I have received from Mr. ———, the gentleman I recommended for a commission in ——— at your request, which is of such a nature, that were I to lay it before the commander-in-chief, it would be impossible for him to escape, without being subject to the most ignominious dismissal from the service. My object, therefore, is, through you to induce him to retract and apologize for this gross production, which is subversive of every rule of military subordination, and such as I could not be warranted in passing over, as the colonel of the regiment, but from the hope that this unfortunate young man may be brought to a sense of his error, and atone for it before it is too late." After stating the particulars of misconduct, and the steps which he had taken, the duke adds:—"In short, my whole wish has been to treat him with all possible indulgence and kindness on your account; and the return he has made me has been his writing me this letter, the copy of which I herewith enclose; and which I am sure you will admit, had I treated him knowingly with the grossest injustice, nothing could have justified. I am, however, still willing to save him, if possible, from ignominy, which must ensue, if I once lay the subject before the Duke of York; which I must do, unless he makes a suitable apology, and entreats me to permit him to withdraw the letters; which, in that case, I will most willingly assent to." In another letter on the same subject, he says:—"Convey to him from me, that the moment he is brought to a sense of his relative situation towards his superior officer, I am ready to forgive his conduct towards me." The proper submission was made, and accepted with generous pleasure by his royal highness:

—"I am truly happy to find," said this good prince, "that Mr. ——— has seen the propriety of following my advice, with respect to retracting those further acts of which I could not possibly approve. I now only wait for a few lines from Colonel ———, which will be prepared in a day or two, to enable me to write in a more official shape to the military secretary of the commander-in-chief, so as to induce the Duke of York to remove from ——— the stigma that was placed upon him when retiring to half-pay, and thereby enable him to pursue the active duties of his profession in some other corps." By these firm, yet mild and conciliatory measures, in a case of most aggravating misconduct, did the Duke of Kent save from ruin, and preserve to the service, a high-spirited young officer, who was misled for a time, but thus recovered to his friends and to his country. Yet was this the man who was represented as a martinet, a tyrant, an unfeeling disciplinarian, the scourge of the troops placed under his command! "O shame, where is thy blush?"

The popularity and accessibility of the duke exposed him to constant applications, both literary and pecuniary. His prudence induced him to withhold his patronage from works, the authors of which were not either known or recommended to him; but he had much greater difficulty in refusing his purse than his name. He frequently referred to those upon whose judgment he was pleased to place reliance, in the former case; and the writer of these memoirs had the distinction of being selected, with the Rev. Dr. Rudge; to determine both the propriety of his royal highness's sanction to publications, and to inquire into the truth of those statements of distress which were poured in upon him. On one occasion he dictated the following note:—"The Duke of Kent having received the enclosed solicitation for his patronage of a work, from an individual whom he knows nothing of, I am desired by his royal highness to request that you will take the trouble of ascertaining the nature and merits of the production, and then report candidly whether it is worthy of his royal highness's countenance and support, or not." At another time, in his own name, he wrote:—"You know I look up to you, on all occasions, for an opinion how to act, when addressed by authors, to subscribe to or patronize their works; and, indeed, I do so with the more confidence, as you *now* are so perfectly aware of my own situation as to finances, as well as of the principles by which I would wish to be guided, in returning answers to all such applications; I, therefore, forward to you the accompanying letter and prospectus, requesting your report thereupon, at

your entire leisure;—almost, however, ashamed to trouble you upon a subject which, upon the first view, appears so little worthy of attention.” In one instance, in which a most unnecessary claim upon his purse was about to be made, and was stopped before it came to him, he says with playful good humour:—“I am truly obliged by your care of my finances, which in truth require to be handled a little *tenderly*.” In the same letter he adds a proof of his willingness to sanction any good cause, blended with characteristic delicacy relative to others who ought to be considered in connexion with himself:—“I return you herewith Mr. ———’s paper, with the letter to Earl Galloway, requesting you to assure that gentleman of my readiness to become the patron of his projected institution, provided Sir George Prevost expressed a wish to that effect: but that I conceive, as he sanctioned it, and is to be the president of it, *that* preliminary compliment indispensably due to him.” So far from feeling offended at the recommendation of cases to him really deserving attention, he encouraged such applications from his friends, and met them to the full extent of his ability. In the same communication he says:—“I cannot conclude this letter without acknowledging the kind compliment you pay me, in the last paragraph of yours, and assuring you that it is always a pleasure to me to be prompted to acts of benevolence.” We will produce one other letter, which exhibits those blended qualities of humanity, prudence, family affection, and delicacy, of which we have spoken, as pre-eminently distinguishing the Duke of Kent:—“I have duly received your letter of yesterday, with the accompanying enclosures. In regard to the petition to the Prince Regent, on behalf of ———, I will most readily forward it to Lord Sidmouth; but I must candidly own, that I see not the smallest probability of mercy being extended to the unfortunate man, upon the grounds of the petition, as it sets forth nothing in favour of a mitigation of punishment, except the general plea of a *reported* good character previous to the act of burglary for which he is condemned to suffer. The petition to Judge ——— I return, together with Mr. ———’s letter; for I cannot, of course, with any degree of propriety, as an individual in society, presume to recommend a step which would be making the judge recant his own solemn decisions given in his judicial capacity.—I am obliged by that consideration which has dictated the propriety of declining to ask my attendance at the dinner of the London Society, on the 7th of May; as, independent of the circumstance of its being the birth-day of the Dutchess of York, on which day all the royal family are

in the habit of paying their compliments at Oatlands, I must candidly explain, that the numerous drains upon my purse of late, for subscriptions to public charities, make it necessary for me to study every fair means of economy in regard to such sources of expenditure. With regard to an official application to the Duke of Sussex to fill the chair, I should much fear the same obstacle, which would at all events have prevented my attendance, will equally preclude his; but if it should not, I cannot help expressing a hope, that it will be so managed as to make the business as little expensive to him as possible: for, with a generous heart and disposition, his finances, even more than my own, require prudence in their management. I shall be glad, however, if you will allow me to be nominated an *annual* subscriber of ten guineas to the society in question, which I hope will shew me a friend to the important object which it embraces. I shall be very happy to meet Lord Dundas on the 17th inst.; and after the Easter holidays, I will appoint a day for receiving the Rev. Mr. Osgood, whose testimonials I herewith return." The prudence which the Duke of Kent exercised as to literary and pecuniary matters, extended to his patronage of institutions; but it was the prudence of principle, and not of cowardice. This is clearly evinced in a letter which he wrote relative to the Guardian Society, for the prevention of prostitution, by removing its unhappy agents from the streets, and restoring the penitent to their friends and to society, of which he was one of the patrons, and at the close of which he notices an illiberal attack that had been made upon him in a newspaper, for his occasional attendance at other places of worship than the church of England, in support of those general charities to which he gave his powerful patronage:—"I have duly received your favour of the 15th; and in returning the several enclosures it contained, beg to express my thanks for the communication it contains with regard to the proceedings of Wednesday last; when, although concerned to find, that my brother the Duke of Sussex was unable to supply my place, I was truly happy to learn that the business of the day went off so well: at the same time, forgive me, if in candour I add, that sincerely well as I wish the undertaking, I do not think that it is the part of a military man to preside at a meeting of that description; for such is the world, that he cannot escape, amongst some, the accusation of hypocrisy, however pure his intentions may be. I therefore anxiously hope, that in future the Duke of Sussex may be looked up to as the head of the institution; and that with him will be united some

distinguished civil characters, who will give full as much weight and consequence, in the way of protection to the society, as myself, without being exposed to the same observation. From the conversation you and I had together on the subject, you are aware that I am a friend to the two points of *prevention* and *provision*, but not so to that of *punishment*, to which the magistrates themselves are fully competent, if they would only make proper use of the means in their hands.—I was delighted to see Lieutenant Somerville's letter written in such plain, manly, unsophisticated language; and I beg, when you answer it, that you will assure him of the continuance of my good wishes.—I have further to thank you for the perusal of the interesting letter from your friend at Bristol, and for the weekly paper; on both of which I shall only observe, that so long as I do my duty conscientiously towards the charitable institutions to which I belong, and fulfil those of that system of worship to which I was brought up, I shall ever treat with the contempt they merit, all such attacks as I am told those of *The* ——— have been, upon it."

The private benevolence of the Duke of Kent was most extensive; and when his circumstances compelled him to retrench his accustomed distributions, he felt most deeply the embarrassments of his situation. No personal self-denial could be so painful to him, as the necessity imposed upon him of refusing those claims which hourly came before him. How deeply he felt this privation of the exercise of benevolence, may be understood from the simple and pathetic language in which he adverted to those applications:—"My dear Doctor, I herewith enclose to you an anonymous letter I received by the mail of this day, signed P. W.; also a letter from two unfortunate females, signing themselves ———; and I will thank you to convey answers to both; (for the anonymous one, you will perceive, points out where the reply is to be addressed;) expressing in that language, of which no one is more completely master than yourself, the sympathy I must feel in both tales of distress—and yet my total inability to relieve either, on account of my present situation." Again:—"I herewith enclose to you two petitions received this day, both of which appear deserving of attention; and yet, as you are well aware, it is not in my power, with all my good will, to answer them as I could wish: pray, therefore, have the goodness to see the two individuals from whom they come; and if you find them deserving, *for my sake* endeavour to collect some little trifle amongst your benevolent friends to assist them; which I

should think would not be difficult, as very little, it appears, will suffice." His royal highness did not forget to afford his own contribution on these occasions. He had now, after having acted long upon a system of retrenchment at home, left his native country, to follow it up more effectually abroad. So soon as the return of peace enabled him, he retired to the Continent, and consigned to a committee his whole income, reserving to himself only £7000. per annum. Of this small sum, one of that committee, through whom his pecuniary concerns principally passed, (J. Hume, Esq. M. P.) states, that not less than £1000. a year was devoted to private benevolence. We are happy in this opportunity of repelling insinuations against their royal highnesses the Dukes of Kent and Sussex, that their personal contributions did not keep pace with their professed attachment to the public charities with which their names were associated; and we are able to speak from personal knowledge. The great number of these, connected with the circumstances of these illustrious personages, did not allow of those princely grants which are expected from persons of their distinguished rank; and they refused to have their names inserted in the lists of charity for sums which they did not actually give, for the purpose of exciting the liberality of others. Those donations which they have made, have sometimes subjected them to some personal inconvenience; and we well remember an instance, in which the Duke of Kent put down his name at a public meeting for £100., and it was not convenient to his royal highness to pay that sum until *twelve months* had elapsed; at the close of which, that the charity might be no loser by the delay, he wrote his draft, instead of *pounds*, for one hundred *guineas*. Because they could not always give according to their rank, because they would not suffer a fictitious sum to be inserted in the list, and because they would not withhold what they could with propriety bestow upon a charity, both these illustrious personages have repeatedly commissioned a common friend to contribute something for them; and while their names have not appeared, £2., £5., £10., have been privately added, by their desire, to the collections made on such occasions. An evidence of this fact lies before us, in a document which will shew the *private* benevolence of the Duke of Kent; in which, we will venture to assert, on personal knowledge, he is followed by the Duke of Sussex. The Duke of Kent writes:—"I herewith enclose a letter I have had from Mr. ———; and, before I answer it, would wish you to give me your opinion, as to the amount of subscription this poor man may expect from me; and of

which, at this time, he appears to stand in need, in order to prosecute his work. I am the more induced to apply to *you* on this subject, as I happen to have no recollection of the sum named in his prospectus for a copy.—I avail myself also of this opportunity to inquire after your health; and to request that, in your next, you will mention the amount of the debt I owe you for your advances, upon different charitable occasions, for me, in order that I may be enabled to repay it.”

We cannot find a fitter opportunity to notice a most infamous report, which deserves refutation only on account of the extent of its circulation, that Dr. Collyer sustained a considerable loss by the loan of money to the Duke of Kent. No such loan ever took place; the only money ever advanced by him for his royal highness being for charitable institutions, and which was instantly repaid. Not only did this most unfounded report obtain general circulation, but it was carried to the duke abroad, and treated by his royal highness with the contempt it merited. But upon his return to England from Brussels, he thought proper to apprise the party concerned that it had reached his ear, which he did in the most delicate way, by sending over to him his private and confidential secretary; at the same time stating his conviction, that it never had his sanction, and thus giving him an opportunity of contradicting it upon the highest authority. This was of course thankfully and immediately done; and acknowledged as promptly by the Duke of Kent, in the following terms:

“ Kensington Palace, May 23, 1819.

“ MY DEAR DOCTOR,

“ I had the pleasure of receiving by the post of last evening your esteemed favour of yesterday’s date. I trust you do me the justice to believe, that I never gave the shadow of credit to the report mentioned to you by Captain Parker, and relative to which your letter is so perfectly satisfactory; but I was desirous of possessing a document under your hand, that I could shew to any one that might again name the subject to me; conceiving *that* to be no less due to you than to myself. I am, therefore, extremely obliged for the perfect manner in which you have met my wishes; and remain, with the same friendly regard and sincere esteem as before,

“ My dear Doctor, yours faithfully,

“ The Rev. Dr. Collyer, &c. &c. &c.

“ EDWARD.”

. It is with extreme concern that, from the unanticipated accumulation of materials beyond the limits left for this memoir, we find ourselves compelled to postpone its few concluding pages to our next Number.

The Influence of Literary Institutions on Literature, Morals, and Manners; with Hints for the Regulation of their Lectures, Public Discussions, and Conversations. An Introductory Discourse, delivered in the Room of the Commissioners of Land Tax, in Aldermanbury, on Thursday, Oct. 5, 1820, at the First Meeting of the London Literary Society. By James Baldwin Brown, Esq. of the Inner Temple, Barrister at Law, and one of the Managers of the Society.*

[Printed at the request of the Society.]

MR. PRESIDENT, LADIES, AND GENTLEMEN,

IN acceding to the request of my brother managers, that I would deliver an address to you, on the first meeting of our new Society, I fear that I have rather consulted my own convenience than its interests. Yet, for having done so, I have no doubt but that I shall receive your pardon; since, paradoxical as the assertion may appear,—I can assure you that this conduct originated in no selfish motive. Unavoidably called by the duties of my profession to long and repeated absences from the metropolis, and occupied when at home by some laborious engagements, the extent of whose demands upon my leisure may, in some measure, be estimated by many of you,—I would most thankfully have shrunk from every prominent situation amongst you, and mingled with the auditors before me, instead of standing in the place which I now occupy, though but too little competent to fulfil its duties. In the infancy of every institution, talents, however, may be put in active requisition, and even forced into the front and foreground of its proceedings, which, in the progressive developement of its latent energies, will gradually retire into their appropriate shade. Such, from circumstances tedious and needless to particularize, has been the case with the very humble abilities, and shreds and remnants of my time, which it is but a poor compliment to devote to your service, though it is the best expression that I am able to give to wishes for the prosperity of this institution, which would but be in the commencement of their operation, where the utmost exertion of all my faculties needs must terminate.

Ill would it become me to attempt to follow in the path of men eminent for their talents, and illustrious in the reputation which the display of those talents has won for them, in the

* This room was very obligingly lent to the Society on this occasion, their own premises in the same house not being ready.

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very able and extensive view which, on occasions somewhat similar to the present, they have taken of the progress of science and of literature; of its inseparable connexion with commercial prosperity; and its sure indication of the rise and fall of empires and of states. Roscoe; Butler; Brande; these are names too intimately associated in your minds with all that is calculated to delight and inform them: you are; I doubt not, too familiarly acquainted with the eloquent and appropriate addresses which they delivered at the foundation and opening of the London and the Liverpool Institutions for the Promotion of Science and the Arts, to require, at my hands, more than the passing, but inadequate expression of my admiration and respect for their talents and their characters.

At the mention of the first of these celebrated names, the advantages of personal acquaintance, the remembrance of unmerited kindnesses, augments my esteem for his talents and his worth; while it deepens the commiseration, which—in common, I am persuaded, with every lover of genius, and every friend to virtue,—I cannot but feel for his misfortunes. I will not,—I dare not attempt his eulogy, whilst the plaudits are yet ringing in my ears, so deservedly bestowed upon a brief yet most eloquent one, incidentally, but feelingly pronounced, in the theatre of that institution which owes its existence to his exertions; its stability to his counsels; its first attraction to his eloquence; by the admired author of the *Pleasures of Hope*; the judicious, the classical, and most elegant lecturer on Ancient and Modern Poetry, whom I am proud to call my friend. *Diu virit, diu vivat*—long has he lived, long may he live, was the impressive close of this tribute from a genius of a very first order, to a mind of a kindred mould: and as I sat by the side of the veteran of literature, the man who has grown grey in the furtherance of every work of benevolence, every patriotic purpose, and saw the tear trembling in his eye at this honest expression of a stranger's praise; I could not but think, that in the midst of the vexations, and losses, and crosses of his life, this must have been one of the proudest moments of his existence. His fellow-townsmen did honour to their discernment and their gratitude, by the warmth with which this unexpected burst of admiration was received; but by how much would that honour have been increased, had they liberally come forward with a subscription from their superfluous wealth, to redeem from the hammer of the auctioneer,—to rescue from dispersion to the four winds of heaven, the invaluable collection of books and manuscripts which his taste

had formed in the days of his prosperity; and which, now that adversity had come unexpectedly upon him, would have soothed his sorrows to repose, or deprived them of half their sting, when he recollected that the source of one of the greatest and purest of his earthly enjoyments, was the testimony of his townsmen's approbation; the reward of his unwearied and successful services to promote the prosperity and improvement of Liverpool, now fast effacing the stigma which her deep embarkation in the horrid traffic in human blood had cast upon her, by the number and beauty of her public edifices, consecrated to the pursuits of science and the liberal arts, or to the relief of suffering humanity; and effacing it chiefly through the stimulus imparted and kept in action by the mercantile biographer of the merchant-restorers of the arts—the progenitors of nobles and of kings. Nor would this liberality have gone, as in no case will it go, without its reward; for now that the opportunity of profiting from it is passed by, it is no longer a secret that Mr. Roscoe always intended to bequeath a great part, if not the whole of his library, collected at the expense of some thousand pounds, to the Athenæum, a literary institution at Liverpool, which owes chiefly to him its establishment and success. To that institution he has, as I have been informed, already sent the few books which the delicacy of private friendship selected from the mass, as those on which their former possessor would set the highest value; but which, when presented to him, he could not contemplate with pleasure, reminding him, as they must, of the hundreds and thousands of their companions, from whom they were separated for ever.

Placed by his merit and industry at the head of one branch of the profession to which I have the honour to belong, Mr. Butler, by the varied attainments of his mind, and the classical productions of his pen, has given a practical refutation of the absurd opinion, that the pursuits of what is commonly called polite literature are inconsistent with the attainment and display of profound legal learning. With what contempt, mingled with pity, must such a man, at once the ablest commentator on the most abstruse part of the Institutes of Coke, and the most elegant biographer of the amiable Fenelon, look down upon the Vandal boast of one of the present leaders of the English bar,—a man more distinguished for plodding than for genius, for the strength of his lungs than the force of his eloquence, that for many years past he has never opened any other than a law-book. Such men may become good hard *fagging* special pleaders, and me-

chanical lawyers; but neither as gentlemen or scholars, as advocates or judges, will they ever rank with the Hales, the Blackstones, the Mansfields, the Kameses of former times; nor with the Erskines, the Bayleys, the Romillys, the Currans, the Horners, or the Broughams of our own. They *may* for a while fill their bags with briefs, and their pockets with fees, but then—

Why then “ they’ll share the common lot,
To die, be buried, and forgot.”

But not so with the name of Charles Butler; that shall live when the thousands of conveyances which he has drawn and settled shall have mouldered into dust. A conscientious adherent to the faith of his fathers,—a faith whose errors we may deplore, but whose professors we are neither warranted in persecuting nor proscribing—he is entitled to the praise of great candour, temper, and research, as a controversialist; and has the still higher merit of having on many occasions distinguished himself as the able, intrepid, and zealous advocate of those sacred and inalienable rights of conscience, with which no power, no prerogative, no statute, no law of mortal mould has a right to interfere.

On Mr. Brande what higher eulogium can be pronounced, than that he seems to be steadily and successfully treading in the steps of his predecessor and his friend; to whom chemical science is perhaps under deeper obligations than to any individual philosopher of this, or of any other age. With the Bacons, the Boyles, the Newtons of our country; her lights in science, the guides of her experimental philosophy, the gratitude of the present age will associate the name of Davy, as, if he proceeds as he has commenced his career, the age to come will connect that of Brande.

But besides the folly of the attempt to imitate men like these, without the advantages either of their talents, their age, or their experience, the narrow scale of this institution, compared with those which called these qualifications into exercise, induces me, as a course safer to myself and more likely to be advantageous to you, to confine my observations to points more directly bearing upon the immediate objects of our association.

To the most casual observer of passing events, moderately as he may be read in the history of those which *are past*, it must be evident that the ages in which we have lived have been, and that the one in which we are now living still is, marked by features differing materially from those of their predecessors.

Ask you the cause of these changes? I hesitate not for a moment to ascribe them to the increased facility which, of late years, has been given to the diffusion of knowledge amongst every class of society. Look we to the golden age of our English literature—such at least I must esteem it to have been—the last half of the seventeenth century, and amidst much of which an Englishman justly may be proud, there is much, very much, which an Englishman and a Christian must alike deplore. All, or nearly all, the productions of the master geniuses of those times, whether in poetry or prose, are either calculated exclusively for the perusal of the learned, or for the amusement and instruction of those who have been well educated, and have not a slight acquaintance at least with the literature of modern times. The brilliant but far-fetched flashes of wit; the laboured irony; the surfeit of classical allusion and illustration; the long-continued chain of metaphysical argument; the studied niceties of composition; these were the beauties, or supposed beauties, of the writers of this period, which placed their works far above the comprehension of the vulgar, for whom they disdained to write; and even of the middling classes of society, whom they held in little higher estimation. If proofs are wanted of this fact, let us refer to the *Hudibras* of Butler, a poem written avowedly to ridicule and to bring into disrepute popular opinions, which, however erroneous, had such force, and were so widely diffused, as to have overturned the throne, and annihilated for a while the established religion of the country; substituting in their stead a republican government, and a faith like Joseph's coat, of divers colours, and like it too, because its fringes at the least were dipped in blood; in which, could many of the visionaries of that period have had their will, the whole robe would have been completely dyed. The antidote to such a poison would, one should suppose, have been of easy and universal application; the satire of such a poem so poignant, yet so plain, that every one could comprehend and apply it. Yet what is the fact? After a century and a half of progressive improvement, there is not, perhaps, the man alive who could comprehend without a commentator one half the point of this, at once the most witty, and the most variously learned production of our country. The court; the professed wits; the learned men of the age might enjoy, or pretend to enjoy, works like this; but to minds of humbler mould, to men of less erudition, little was left but the ribaldry of the stage, whose outrages upon all morality, and decency, and decorum, were

indeed too plain to be misunderstood; too barefaced to be tolerated, but in an age which the frequent repetition of such disgraceful scenes had corrupted and depraved. One honourable name should, indeed, be excepted from this sweeping censure; that of Joseph Addison. But even his admirable lessons of morality and religion were not conveyed in a style or manner calculated to instruct, or to enlighten the great body of the people. To bend to this express object the noblest powers of the human mind; to descend from the height of intellectual greatness, to teach to the illiterate and the poor, and even to children and to babes, the first rudiments of learning; these were the nobler achievements reserved for the generations of which we form a part. Amidst much of the trash of the circulating library,—of the daily teeming licentiousness of the press, the assertion is not too bold, that one of the great characteristics of our modern literature is the consecration of the stores of learning,—not to a pompous display, or personal vanity; but to purposes of general utility, and the combination of amusement with improvement. To our times exclusively belongs the glorious praise of having extended the views of philanthropy beyond the limits of a city, to which a century since they were generally confined, to the whole mass of our population; and not of ours only, but of every region visited by the beams of the rising, or the last ray of the setting sun. To them we owe the noble project, fast hastening to its completion, of translating the oracles of God into every,—even the most barbarous and difficult, language of the globe: to them the devotion of wise and holy men to the proclamation of its truths to pagan sages, to gross idolaters, and to savage hordes—of more varied countries, of more differing tongues, than were the multitudes assembled,—than were the languages in which they were miraculously addressed, by the apostles on the day of Pentecost: to them, again, the establishment in every village of our own country,—in many a benighted spot of Europe, of Asia, of Africa, of America, of sabbath and day schools for the instruction of children and adults; so that, in a great portion of the world, to be without knowledge is now without excuse.

Nor is it on the character of our literature, nor on the extension of our Christian and social philanthropy alone, that this mighty change has passed; for, in spite of the rapid increase of crimes, the result, I would fain believe, of commercial depression and a consequent want of employment, its regenerating influence has affected our morals; and our

manners have altered, and are altering fast. In the days to which I have referred you, the wits and scholars who had gained a reputation and influence in the literary circles, occasionally met together, it is true, in their clubs and their coffee-houses; but it was rather to form their cabals; to serve their parties; to foment their jealousies; than to communicate that instruction which the one was too self-sufficient to receive from the other. It was here that Dryden, seated in his elbow-chair by the fire-side, first denounced to his little *coterie* of flatterers and of minor wits those anathemas on Shadwell and Shirley, which, clothed in the charms of his strong and vigorous poetry, have come down to our times, and will go down to the remotest ages, a monument at once of his talents, his spleen, his disappointment, and his wrongs. It was here that Pope assembled his party around him to denounce the fancied treachery of Addison; and that Addison, in return, pointed out to *his* adherents the vanity, the jealousy, and the littleness of Pope. It was here, in fact, that most of those dissensions originated, or from a spark were fanned into a flame, which the muck-worm industry of D'Israeli has rescued for a while from that oblivion in which they ought to have slumbered; and to which, it may safely be predicted, that in a few short years they will return. Nor was this the *worst* feature in these assemblies. It was not *always* that they presented "the feast of reason, and the flow of soul;" for if wine occasionally excited rational wit, its fumes but too often evaporated in the grossest obscenity. Such was the case when the dissipated Rochester, in a mad frolic, turned the nobleman into the mountebank; and Sedley Dorset, and some other "choice spirits" of the age, so grossly outraged all decorum in their revels, that they were very properly indicted for a nuisance, and taught on the floor of the King's Bench, by a heavy fine and imprisonment, that,—acknowledged as were their talents, their attainments, and their rank,—their indulgence in habits of inebriation had reduced them to the level of grosser minds; and proved, in their case as in others, the truth of the old adage, that "want of decency is want of sense." Among the tavern wits, (and the professed authors of those days were all such,) to whom he was introduced in the outset of his chequered career, the unfortunate Savage imbibed his propensities to drunkenness: and in their society his temporary patron, Steele, formed and indulged that turn for dissipation and extravagance, which often rendered him guilty of meanness, and always kept him poor. From some such scene, the

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hapless author of "the Wanderer" rushed in all the fury of liquor to dip his hands in blood, owing his forfeited life to the clemency of his sovereign, which, horrible to say, the unnatural cruelty of his mother vainly strove to divert, that she might add to her dreadful load of guilt the all but inexpiable crime of becoming the murderer of her child. It is needless to add, that from whatever instruction was to be gathered at the dinner-table of a tavern, or communicated over the bottle, females were entirely excluded; and that to their improvement little or no attention was, at this time, paid. Could they patch, and paint, and flirt a fan; played they at ombre and picquet; were they perpetually blazing in their hoops, their feathers, and their fardingales, at the theatre and in the ball-room; did they but lend an attentive and delighted ear to the gross adulation and pretty flirtations of their admirers and their beaux, who never addressed them but as goddesses, or compared their eyes to any object inferior to meridian suns or brilliant stars,—whilst their whole forms were so bewitching and so ethereal, that Cupid was constantly mistaking them for his mother, or despoiled by them of his bows, his arrows, his quivers, and his heart;—had they but these, they possessed all the accomplishments that could be required for leaders in the world of fashion and of wit. Some few bold and daring spirits broke, it is true, the barrier drawn around them, by the pride, the selfishness, or the craft of man; and strove, but too successfully, to rival him in the fashionable literature of the age. Hence, to their disgrace be it spoken, we have female authors of that period, who composed for the stage some of the most licentious pieces that ever were produced upon its boards, to contaminate the public morals, and to teach their sex to be whatever they should not be; to love whatever they should not love; to do precisely that which they should leave undone. But who, on the other hand, can select from the little band of its female literati a solitary name untainted by the vices of its owner, or the impurities of her pen? Who can point us to one authoress of the seventeenth century, whose writings had a general tendency to the correction of its depraved morals, or the instruction of its rising generation? They had *no* Mores, they had *no* Barbaulds, they had *no* Hamiltons, *no* Edgeworths, *no* Taylors, *no* Bruntons, when Centlivre, Behn, or Corinna wrote.

But even on this unpromising soil the good seed was scattered, which after many days brought forth much fruit. It was at this period that the Royal Society was founded,

setting to our country, if I mistake not, the first example of an association of her learned men for the purposes of mutual edification, and the diffusal of general information. Its views, however, were, and still are, limited to objects of a purely scientific nature, which, important as they may be in themselves or their results, are not of general interest to the great mass of the community; and though others gradually succeeded, more extended in their objects, and more popular in their form, I have neither inclination nor time to trace their history or their succession. The first of these societies had existed at the least for a century, ere the very useful plan of communicating instruction through the medium of public lectures was brought into any thing like a general use; though of late years it has been advantageously extended to every department of science, and every branch of polite literature. A much longer period had elapsed before associations were formed for the purpose of discussing questions likely to convey instruction and amusement to their members, and the auditors admitted at their meetings, which were soon thrown open to both sexes. For a while they answered the purposes of their institution; but rising into notice about the period of the French Revolution, they but too readily became the dangerous organ of spreading widely abroad its pestilential doctrines. The title of kings to reign; the majesty of the people; the rights of man, were discussed and decided by beardless orators, and by auditors of all sorts and sizes, who purchased at once the right and the ability to determine these weighty points for sixpence or a shilling, on the week day; whilst hoary atheists, and sprigs of infidelity, disposed of the Bible, the Devil, a future state, the power and the prerogatives, if not the very being of a God, with as little difficulty, and at the same cheap rate, on the evening of those days set apart, by his express authority, for the peculiar service of the Most High. When the fomenters of anarchy in the state; when the enemies of that faith, on which alike rests the security of civil society here, and the hopes of individual happiness hereafter, proceeded from words to deeds, the corrective and protective hand of the legislature was interposed, to put the societies, in which their principles were first promulgated, under a restriction, which, whilst it guarded against their abuse, in nowise diminished their real utility. Speedily, however, did that restriction reduce their numbers and their attractions; until, within a few years after the bill for their regulation had passed into a law, they had retired into privacy, or dwindled into utter insignificance.

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When the danger had passed by, and those who sought to wreck the constitution of their country and the best interests of the world, were wrecked themselves in the storm which they had raised, debating societies, under the classical name of Forums—though never sure was classical term more grossly misapplied—revived; but not in their former strength, and little purified by the ordeal they had passed through. Evil men arose, and evil times returned again; they became once more the fruitful hotbeds of sedition and of impiety, and again were they suppressed by a legislative authority, whose restraints are not yet removed. Others, meanwhile, of a more respectable class arose; and profiting by the errors, or, more correctly speaking, the abuses of their predecessors, very prudently excluded from their discussions, as we do from ours, political and theological topics; and thus avoided every question that could lead to a violation of the law, or had a tendency to disturb the peace of society. One of the most respectable, and for a long time the most flourishing of these institutions, set, I believe, the commendable example of combining the advantages of lecturing with those of free discussion and more familiar conversation. For five years I took a very active part in its proceedings, and at once derived pleasure and profit from its meetings. Its friends (and none were warmer or more sanguine than myself) were delighting themselves with its prosperity, far exceeding their expectations, yet promising much of further success, and more extended usefulness: princes (alas! that one of them is no more!) were its nursing fathers; nobles and senators were among its members, and occasionally attended at its meetings; in the number of its officers and lecturers were men of acknowledged talent, ranking high in the literary world; its funds were increasing; a library was forming; the first volume of its transactions was already in the press; when a schism unfortunately arose;—I say not how occasioned, for I believe there were faults on both sides;—its royal patrons resigned their offices; and those to whom it was chiefly indebted for its establishment, and for rendering it what it was, withdrew in a body, unwilling to witness what it would be. It is now, if I am not greatly misinformed, (for I have had no knowledge of its proceedings for these four years past,) no longer in existence; and the Philosophical Society of London is numbered with the things that have been, but that are passed away. We rise not, however, on its ruins; I rejoice not at its misfortunes: yet let us endeavour to learn wisdom from its errors, that we also may avoid its fate.

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Particular allusion is made to this society because, in its objects and regulations, it more nearly approximated to our own than any other with which I am acquainted; and I am therefore desirous, from my experience in its concerns, to suggest a few cautionary observations to your serious consideration. Mutual improvement, let it never be forgotten, is the great end of our association; not the gratification of personal vanity, still less the ebullitions of personal pique. Keep we this steadily in view, as the undeviating rule of our conduct, and our existence, our respectability, our utility, is secure; but if we depart from it, in proportion to the frequency and the extent of those departures will these,—the objects, I trust, of all our wishes, be immediately endangered, and eventually destroyed.

The means of attaining our ends are those of Lectures, Debates, and Conversations. On the first of these I shall trouble you with very few remarks; and those which I do venture to throw out, will rather be confined to the discussions to which some of those lectures will be submitted, than to the lectures themselves. In *these* let me entreat you; in judging, too, of the merit of a lecture not discussed, let me recommend you always to attend to matter in preference to manner. Criticise not the language of the lecturer; weigh not in nice balances his sentences, his words, his actions, and his voice—while there is aught in the substance of his address that can afford you instruction, or even contribute to your rational amusement. Remember that those who may succeed me in this place are not *paid* for contributing to your gratification; but that they voluntarily consecrate to your service a portion of the talents with which they may be endowed, and of that leisure on which they, in all probability, have far more important and pressing demands than you have upon yours. The very circumstances, therefore, of their appearance before you, ought to bespeak in their favour all your indulgence, and not to array against them the severity of your criticism, or the acuteness of your wit. The submission of their lectures to your remarks is also, be it remembered, entirely an act of their choice, not a requisition of your laws. They will do this in all the candour of honourable and ingenuous minds, that their opinions may be subjected to the test of free, fair, and full inquiry; that their errors may be corrected, and their views enlarged; not that their motives may be questioned, their manner ridiculed, or their feelings wounded by splenetic criticisms, aimed not at the matter but the man. Mistake

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me not, however, in supposing that I suspect any of you of a disposition to indulge this bitter spirit. Strangers as most of you are to me, I hope—I yet confidently expect of you better,—much better things. Such things yet have been, and therefore may be again; and I take shame to myself, that though never doomed to feel their sting, I did, in my earlier and inexperienced days, and I fear too upon more occasions than one, pursue the uncharitable and unwarrantable course which my maturer judgment induces me unequivocally to condemn. Experience reads her lessons in vain, if they induce us not to correct our faults; and they will have but a thorny path to tread through life, who never profit by any experience than their own.

The subject of Debates is, I confess, one which I approach with reluctance and hesitation, fully conscious at once of the difficulty and the delicacy of the task which I have imposed upon myself, of endeavouring to separate their use from their abuse. Perhaps, indeed, somewhat of nervous irritability; perhaps a slight degree of painful association, mingles with the dislike which I entertain for regular debates and professed debaters. If this is the case, it originated in a circumstance which, with your permission, I will narrate, as an introduction to my remarks. Whilst engaged in the preparatory studies of my profession, I happened, in a mixed company, chiefly of strangers, to attract the particular attention of a little insignificant looking being—though that, you will say, and I readily admit, he could not help—who seemed on the best possible terms with himself. Having previously learnt that I was educating for the bar, he very abruptly expressed his astonishment that I did not frequent the forums, then at the height of their renovated fame. To this appeal, my reply in substance was, that I feared it would do any thing but forward my professional views, to have it reported of me, that I had been a speaker at shilling debating societies, which, in order to fill their rooms, had recourse to such contemptible expedients as the announcing, week after week, on their placards, stuck upon every wall, that the celebrated young orator, and Miss Dolly Bull, were expected to take a part in the debate. Imagine if you can, I pray you, my surprise—picture to yourselves, if possible, my utter dismay—when the little gentleman, raising himself erect from a very low bow, exclaimed, in a most theatrical tone, “Not so contemptible, sir, as you may imagine; for the young orator has the honour to stand before you.” From my youth upwards, I have, I believe, been much more

expert at getting into difficulties, than dexterous at getting out of them; and after stammering a sort of apology for my ignorance, I should, to use a favourite expression of the French, have been covered with confusion,—for the attention of the whole company was directed to us—but for the kind interference of the ladies, always ready to succour the unfortunate, who diverted the conversation to some other subject. Curiosity afterwards led me to inquire a little into the history and attainments of this modern Demosthenes; and I learnt that he was the son of an honest and industrious tradesman, who, spurning at the counter and the counting-house, felt a spirit of ambition stirring within him, which prompted him

—— “ in spite
Of nature and his stars to write;”

may, what was still worse, with every disadvantage of figure, voice, address, and education, persuaded him that he was born to be an orator; and, incompatible as are the two pursuits, to give to the drama another Shakespeare, and to the bar a mighty advocate, who should combine in himself all the varied excellencies of an Erskine, a Curran, a Garrow, and a Gibbs. He accordingly re-murdered Alfred, already twice slain in the huge epics of Blackmore and Pye; wrote many a tragedy, tragi-comedy, comedy, opera, and farce; which never found their way beyond the desk of the manager; and actually printed a squib or two on the passing events of the day, which few people read, and no one could understand. The end of this young man's public career, like that of poor Elkanah Settle, reduced to hiss in his own dragon, accorded better with his abilities than his pretensions; for the last I heard of him was as one of the leaders and marshallers of what is commonly called the O. P. row. His melancholy fate,—for he died, I believe, the martyr of extravagant expectations and overweening self-love,—will read to you a more impressive lesson on the evils of debating societies, not placed under proper regulation, than any theoretical admonitions that I could give. His brain seemed, indeed, to be turned by the injudicious applauses of a mixed multitude, whose judgment of eloquence most generally is, that he who speaks loudest,—he who has most gesticulation, with the least gracefulness, speaks the best; and he had not sense enough to distinguish between those who made him their laughing-stock, and those who used him as a convenient tool. His example, and I could add others, though not so striking, yet very pertinent, will, I hope,

induce every one who hears me to refrain, with the greatest care, from cultivating that style of speaking, or rather of spouting, which an ingenious friend of mine once facetiously characterized as full of nothing but clap-traps; and to beware of the first approaches of that vain-glorious disposition, which prompts us rather to seek applause, than to produce conviction. Nothing that I have said, nothing that I shall say, must, however, be construed into a condemnation of the practice of public speaking, or even of such a preparation for it as shall not unduly interfere with other, and, to most of us, more important pursuits. In days like these, when the magic breath of eloquence fans the flame that burns, and that will burn for ever, on the consecrated altar of charity; when persuasion, when exhortation, when excitation are needed, in all their resistless force, to stir up men to perseverance and increased exertion in those works of benevolence — those labours of love, whose motto, as is their end, might well be the choral song of the angels, “Glory to God in the highest, on earth peace, good will to men;” whoever possesses the talent, should cultivate it; and every one that has cultivated, should employ it. For its formation, for its cultivation, for its improvement, no better schools could be presented than societies like this. Here the young man who has already chosen a profession for which a readiness at public speaking is an essential requisite, and the charms of eloquence the surest earnest of ultimate success, may overcome his trepidation, acquire confidence, and gain experience; so that the field of early exertion, which avowedly formed a Curran for the Irish, may form some future Erskine for the English bar. Here, too, those who are not likely to move in so public a sphere, may attain that habit of delivering their sentiments upon all occasions with ease and perspicuity; that genuine and native eloquence which is the offspring of feeling — not the foster child of art; and which, in utility and solid reputation, will leave far, very far behind it, the preposterous flights of a more modern, but most vitiated school; a school imported, I rejoice to say, and not indigenous in our isle, though it has met with too favourable a reception there. The wreath of eloquence self-planted on its brow is, nevertheless, but a garland of gaudy yet fading flowers, gathered indiscriminately, and without judgment, from the hot-house, the garden, and the hedge: as you gaze on it, it is withering; ere you can have formed an estimate of its beauties and defects, it has withered quite away. From the disciples of this school there is danger, from those of the other

there will be none, of exciting a dissatisfaction with their present lot, a panting after distinction without counting the cost or the hazard of attaining it, which has already crowded to excess the ranks of every profession, in which hard indeed is not only the race for fame, but, without some independent fortune, the very struggle for a competent existence.

Our Conversations call neither for explanation nor caution. They will, we flatter ourselves, be useful in preparing the less experienced and more timid of our members for the formidable task, to a young speaker, of opening, or taking a part in our formal and regular debates; which, though (perhaps inadvertently,) described by this name in our laws, will always, I trust, preserve the character, as on a revision of our regulations, it may be desirable that they should assume the epithet of discussions. In these more social parties every member will, of course, have the right and the opportunity of delivering his sentiments, without throwing them into the form of a set speech; and by a single hint, or short sentence; a doubt thrown out; a query proposed, may contribute as essentially to the amusement and instruction of the evening, as he who takes the most prominent part in the conversation, which will always be commenced by some gentleman who stands pledged to your managers to take that office upon himself.

The presence of ladies, to grace the first meeting of our infant Society, will not permit me to pass over in silence, or even with an incidental allusion, the pleasure and the advantages which we may hope to derive from their attendance. Deeply deploring as I do, in common with many better and wiser men, the imprudent and useless agitation of the absurd question of the equality of the sexes; and deploring it, because I am convinced that it is not capable of receiving either a negative or an affirmative solution in the shape in which it is generally propounded; believe me, my fair auditors, I rejoice, and always shall rejoice, to see you here: yet bear with me, whilst I add,—and not the less sincerely, in that the laws of our institution alike forbid your assuming the chair of the president; standing at the desk of the lecturer; or deranging the sweet tone of your voices, and the happy expression of your countenances, in the sharp recriminations and stormy contests of the debate. In my view of the subject, and I am satisfied that it is not my view alone, these are not precisely the scenes for which you were formed, nor exactly those which are calculated to exhibit to the best advantage the peculiar excellencies of the female

character. They are, in my estimation at least, too public for your retiring virtues; though I am aware that this is rather an old-fashioned opinion, and rumours have reached my ears of its having grown out of date and practice, even amongst some of your own sex. "A word to the wise," says the old adage, "is enough;" and I pass from this subject, very briefly to glance at the advantages which we hope to derive from your presence among us. That presence will, we trust, be a most effectual check on any thing like violence in our debates, whilst it gives animation and energy to our speakers: it will, we doubt not, also infuse into our lectures an elegance of language, in which, when addressed to mere students, the elementary precepts of science are not always clothed. Thus will it operate beneficially on us, and we flatter ourselves that it will not be without its utility to you. We may perhaps be enabled, occasionally, to add to your stock of knowledge, and to direct the inquiries of your active minds into proper channels. If we do so, the benefits conferred will descend in double blessings upon our own heads; for it is impossible to exalt the female character, it is impossible to add to the stores of useful knowledge in the female mind, without largely augmenting that dearest and most abundant source of earthly felicity, on which,—in the hours of his leisure; at times when the hand is weary, the head confused with labour, and the whole heart is sick; in the day of his adversity; the decline of life; and, in fact, at every moment of his extremity and his need, man may the most largely and most securely draw for all the comfort, the consolation, and the repose which this world can give, and which the hand of God alone can take away*.

To you, my brother managers, in conclusion, I would turn, to remind you,—and in so doing I would deeply impress it upon myself,—that on you, on me, as far as my talents and leisure will permit, much of responsibility, and, at the commencement of our proceedings, much of labour and exertion, needs must rest. Let us set ourselves, therefore, cheerfully and resolutely to the task; and as the liberality and the confidence of our constituents have endowed us with ample discretionary powers, let us beware how we abuse them. On us it depends, in an especial manner, to keep this society respectable, by taking care that no person of an equivocal

* This section is printed as it was written for delivery, circumstances having arisen at the meeting which induced the omission of the greater part of it, and the substitution of other remarks of a less general nature.

character; no one likely to disturb without a cause the harmony of its proceedings, shall find admittance here. Exert we, therefore, all our circumspection upon this point, that we never may have occasion to resort to the ungracious proceeding of expulsion; though the constitution of our society has—most wisely, my experience induces me to say,—lodged this last resource in the hands of us, its executive, rather than in the body at large.

I have your permission to submit to the present meeting a matter of regulation, which, had not my unavoidable absence from town at the formation of our laws, prevented my directing your attention to it earlier, would not, I flatter myself, have now stood in need of correction. Of that permission I gladly avail myself, in calling your attention, Gentlemen, members of this Society, to that section of your laws which enacts, "That the opinion of the meeting shall be always taken by show of hands at the end of a debate, as to the subject of discussion." This regulation has, I fear, been inadvertently adopted without consideration; and I am now authorized to inform you, that in the unanimous opinion of your managers, upon maturer deliberation, it is one better honoured in the breach than the observance. If you require me to state the reasons for this conclusion, they are briefly these. This course is so precisely that of debating societies of the very lowest description, and it has been productive there of such tumultuous and disgraceful scenes, that were it but to avoid the very appearance of evil, no respectable institution ever should follow, as none with which I am acquainted ever has followed their example. They have suffered, and are still suffering, enough,—however unjustly,—in the public estimation, from having, and having inevitably, other features common to all societies whose object is the discussion of questions of any kind. Where ladies form a part of the audience, this course is also doubly objectionable: in all cases it tends to substitute an acrimonious strife for victory for a cool investigation of truth; and is, moreover, utterly without a use to recommend it. Under these circumstances, unwilling to assume to ourselves a dispensing power, which changed the line of succession to the crown of these realms, and lost the Stuart family a throne; we can only most earnestly recommend you never to call for the execution of this law, as, until you do, we shall, with your permission, suffer it to lie dormant, in the hope that ere long it will be repealed.

It only remains now, Mr. President, Ladies, and Gentle-

men, that I should thank you most cordially for the flattering attention with which you have honoured the delivery of this imperfect address; and that I should solicit you to excuse its numerous faults, and to give me credit for the sincerity of the wish, that I had been able to present you with something more worthy your acceptance, and the occasion which has called me before you. Such as it has been, it is the cheerful and free-will offering of one who ardently wishes the most brilliant success to an Institution, which has, he trusts, this night commenced, in much weakness, a career in which at every meeting it will gather strength. Before the next he will be separated from you more than 200 miles; but, as he returns in the evening from the fatigues of the court, he will most earnestly wish that he could recruit himself with the rational entertainment which he doubts not that you will then enjoy. For your permanent prosperity; for your ultimate success, his wish would be that of the patriotic Venetian for his country, *Esto perpetua* — may it flourish for ever: — but remembering that perpetuity belongs not to empires or to states; that it is not a characteristic of aught that bears the frail and perishable impress of mortality, he would rather say, may this Society flourish and increase so long as it answers the purposes of its institution; and forms a link in the great chain of religious, moral, and intellectual improvement, which is fast renovating, and, with the blessing of the Most High, shall renovate the world.

Journal of a Tour into the Interior of Sumatra, by Sir Thomas Stamford Raffles, Knt., F.R.S., F.A.S., Lieutenant-Governor of Bencoolen, &c. &c. &c.

At Sea, 10th September, 1818.

ON my arrival at Padang, I found that, notwithstanding the previous instructions I had given, no arrangement whatever had been made in facilitating the proposed journey into the interior. Here, as in a former instance at Manna, when I proposed proceeding to Passumah, the chief authority had taken upon himself, on the advice of the good folks of the place, to consider such an excursion as altogether impracticable; and to conclude that, on my arrival, I should myself be of the same opinion. I had, therefore, to summon the most intelligent European and native inhabitants, and to inform them of my determination. At first, all was difficulty and impossibility: besides physical obstructions, the whole

of the interior was represented to be under the sway of Twanku Patamaa, a remorseless fanatic, who would undoubtedly cut me off without mercy or consideration: but when they found me positive, these difficulties and impossibilities gradually vanished; distances were estimated, and a route projected. Letters were immediately sent off to the different chiefs in the interior, informing them of my approach; and in three days every thing was ready for the journey.

Our first object was to send forward the baggage and provisions. This party, which consisted of about 200 coolies, or porters, each man carrying his separate load, 50 military, as an escort, and all our personal servants, left Padang on the afternoon of the 14th July, by beat of drum; forming a most ridiculous cavalcade, the interest of which was much heightened by the appearance of my friend, Dr. Horsfield, who was borne along upon the shoulders of four of the party, in order that, in preceding us, he might gain time for botanizing.

Thursday the 16th, at day-light, was fixed for our departure; but the rain, during the whole of the night, had been violent and incessant, and continued to fall so heavily, that no one could move out of the house till after ten o'clock: the clouds then broke, and the native chiefs, who were to accompany us, arrived: one and all declared the impossibility of our proceeding on that day; such had been the quantity and violence of the rain, that the river of Padang had overflowed its banks; the bazar, or native town, was three feet under water; all communication with the country was cut off. But, as the weather cleared up by noon, and every thing had been arranged for departing, we were not inclined to be disappointed. At half-past twelve, therefore, we left the residency, under a salute from the fort, accompanied by the native chief of the place, two princes of Manaakabow, the principal native merchants, and about 300 followers.

For the first part of the road we proceeded on horseback, but were soon obliged to dismount. We had scarcely passed the bazar of Padang, when we had to swim our horses across a rapid stream; and, in the course of three hours, we had successively to cross at least twenty streams of the same kind. Over some we were carried in small canoes, over others we were borne on men's backs, and through some we boldly waded, for it was not possible to think of remaining free from wet: at length we struck across the country to the northward, over a fine plain of rice fields, which, fortunately

for us, were not in a state of cultivation. We had hardly got over our difficulties in crossing the numerous rivulets, when a heavy shower drenched us completely; and as there was every prospect of a wet night, we thought it best to look out for shelter; and accordingly, at half-past four, put up in the village of Campong Bara, where we remained housed for the night. We at first expected to have reached Limon Manis, a small village at the foot of the mountains; but the rain coming on, we were content to satisfy ourselves with having got thus far, and accomplished the great object of breaking ground. Although we had been four hours on the road, we did not estimate our distance from Padang, in a direct line, at more than six miles. The country through which we had passed was populous, and generally well cultivated; many herds of cattle and buffaloes straying near the road; an appearance of plenty and content throughout; the villages seeming to occupy a considerable extent, and to include orchards and plantations of various kinds. I notice these appearances, because they are not to be found within the same distance of Bencoolen.

Just before reaching this village, I received an express from Dr. Horsfield, which, on account of its encouraging tenor, I shall transcribe:—

“ My dear Sir,

“ Your servants, Corvington and Siamee, have just arrived at Gedong Beo, with a report that one of the coolies was carried away by the stream, in attempting to cross the river: we have had continued rain for twenty-four hours, by which the rivers are all greatly swelled. Corvington thinks it impossible that Lady Raffles can pursue the route: as for myself, I came in just before the rain. I must inform you that there are many difficult passages; I should not, however, despair of your progress, as far as relates to yourself; but as for Lady Raffles, I almost doubt whether in favourable weather she could come on, as in many places a lady cannot be carried: if it rains, doubtless communication is stopped. The road passes through the bed of a stream which rapidly swells after rains; and if the rains continue, the natives are positively of opinion that the progress forwards or backwards is impeded. I do not wish to discourage you in the attempt, but it is my duty to inform you of what your servants have communicated to me, with a request to make it known to you as early as possible.

“ Yours, &c.

THOS. HORSFIELD.”

"P.S. The further route towards Tegà Blas is reckoned worse than that hitherto passed by far; and large packages, as tables, &c. cannot be transported."

Wednesday night.—This letter was poor comfort, considering that it continued to rain during the whole of the night.

Friday 17th.—As the sun rose the clouds dispersed; and fully determined to overcome every obstacle, we started from Campong Bara at seven. At half-past eight we reached Limon Manis: about two miles from thence, entered the forests; and, at half-past eleven, overtook Dr. Horsfield, and the advanced party, at the Gedong Beo, or toll post of Ayer Maluntang, where we halted for the night. The first miracle wrought was the re-appearance of the cooley who was reported to have been lost. This poor fellow had truly enough been carried away by the flood; but having had the good sense to lay hold of the branch of a tree which overhung the river, he afterwards regained the rocks. Our route from Campong Bara to Limon Manis, and for about a mile beyond it, lay over a rich plain of rice fields, alternately rising above each other, till we brought the top of the Padang hill on a line with the horizon; the soil extremely rich, and the country intersected by numerous streams; every indication of an extensive and industrious population; sheds, or *warongs*, as they are termed in Java, erected for the accommodation of travellers at convenient distances; and, here and there, the vestige of a road once passable for wheel carriages. The environs of Limon Manis present many beautiful and commanding situations for the residence of Europeans; and should Padang come permanently under the English flag, they would doubtless be immediately resorted to. The village itself is elevated above the sea about 400 feet. This is called the Pau country, in which an interesting ceremony is understood to attend the annual inundation of the rice fields, by opening the embankments of the principal river. Limon Manis is a long straggling village, or rather plantation, on the romantic banks of a rapid river, which discharges itself into the sea at Ujung Karang, and up the stream of which our further course lay. Here, as well as in several villages we had passed, we observed a considerable quantity of coffee growing under the shade of the large fruit trees, and contiguous to the houses. Our arrival was welcomed by the beating of the great drum, or *tabu*, which has a place in every large village. This drum is peculiar; it is formed of

the trunk of a large tree, at least twenty feet long, hollowed out, and suspended on a wooden frame, lying horizontally under an attap shed. One end only is covered with parchment.

As the nature of our road, after entering the forest, has already been described in Dr. H.'s letter, it will be only necessary to observe, that the violence of the current having abated, we found the route passable. The ascent was very moderate, but many passages along the sides of slippery rocks were very unsafe. We had frequently to wade across the stream, and continually to leap, like a flock of goats, from rock to rock. The native traders secure their loads in a peculiar manner, by lashing them fast to a small frame or stand, which is placed on the shoulder, and kept steady by being held with one hand while the leap is made.

The bed of the river afforded a fine opportunity for collecting specimens of minerals: those we observed were principally of volcanic origin. Dr. Horsfield noticed several plants entirely new to him. Our course from Limon Manis was about E. N. E., and our estimated distance from Campong Bara, 16 miles. The barometer at the toll post where we slept, was $28^{\circ} 55'$: the thermometer in the morning 72° ; at three P. M., 75° ; in the evening, at 69° ; our estimated height above the level of the sea, 1,500 feet.

I shall not speak of the nature of the accommodation we found at this and the other toll posts, further than by observing, that they generally consist of one or more large sheds for the accommodation of native traders and travellers, who pay a small sum for the night. Sometimes we had a small division of the shed to ourselves; at others, we had not even this accommodation. When it rained, our whole party, consisting of not less than 300, was sometimes collected under one shed alone.

Saturday, 18th.—Having accomplished our journey thus far with less difficulty than we were at first prepared for, we set out this morning at half-past seven, in high spirits; but before we came to our resting place at night, they were pretty well exhausted; for, in consequence of some misapprehension in the party that preceded us, we had to walk nearly twice the distance we had calculated on, and this over the most fatiguing road, with little or nothing to eat or drink. From the place where we had slept, our course continued up the bed of the river; but the ascent was much steeper, and the road more difficult than on the preceding day. Rocks piled on rocks in sublime confusion, roaring

cataracts, and slippery precipices, were now to be surmounted. Nothing could be more romantic and wild than the course we had to pass; and ere we had reached the small station of Palo Chepada, about noon, we were completely wearied out. At this place we had directed that a small hut should be erected, where we might pass the night; but, to our mortification, we found that the party who had received these orders had proceeded further on, and left us to follow them to a more convenient resting place, said to be distant about five hours' walk. It was too late to remedy the evil; for even had we been able to keep out the rain, which now began to fall, we could not have remained:—not only our bedding and clothes, but the cook, with all our eatables and drinkables, had also gone a-head. We were therefore compelled to follow; and after resting about an hour, we again set out. From this place we quitted the bed of the river, and ascended an extremely steep mountain, (Gunung Kingia,) the summit of which we reached with great difficulty at twenty minutes past four. Here the thermometer was 63°; the weather close and rainy; estimated height by the barometer 5,200 feet; vegetation stunted, and the trees covered with moss. From the summit, our descent to the eastward was more gradual, but for the first hour principally through a very narrow channel of about two feet wide, and sometimes four or five feet deep, apparently cut as a pathway, but more calculated for a water course, which, in fact, it had become, the water being in most places more than ankle deep. We continued descending till dark, when it was with danger we could grope our way for a few yards. The night was extremely dark. We were in the centre of a deep forest, through which the twinkling of a star could not be seen: on each side of us were steep precipices, of several hundred feet. We had no one with us who knew the road; it was not possible to distinguish it either by sight or touch; and in this miserable plight, without any thing to eat or drink, (for we thought with Sancho, that this was the worst part of the affair,) and not knowing how far we had to go,—about seven it began to rain pretty heavily. We then fired two or three guns, in the hope that the party a-head would hear us, and sent off the boldest of our followers in search of a light. During the next hour we were continually tantalized by the appearance of lights, which receded soon after they had approached, and proved to be only the evanescent glare of the fire-fly. At last a steady light was seen at some distance, through the depth of the forest; a distant halloo

answered our call, and we were soon relieved from our anxiety. With this assistance we reached our destination at half past eight; but many of our party did not arrive till midnight; and several, giving way to despair, passed the night in the forest.

Between the toll post we had left and Palo Chepada, we suddenly came down upon a small valley, about a mile in length, clear of forest, and covered with grass alone; along which, a beautiful stream meandered on a fine bed of pebbles. This was represented to us to have been, but a few years since, the bed of a lake, one of the banks of which gave way during an earthquake. Every appearance corroborated the story. Our abode for the night was on a detached hill, Bâkit Batu, at the verge of the forest, the Gedong Beo, or toll post, a wretched shed, wherein people of all ranks were indiscriminately accommodated; but in which we found as substantial comfort as we could have desired in a palace. Our distance, during this day of fatigue, we estimated at not less than 20 miles; but we all agreed that we could have walked double that distance on level ground and good road with less labour.

From an opening in the forest, about five P. M., we had our first view of Gunung Berapi, the western peak emitting a volume of smoke, and bearing N. by W. The estimated height of Bâkit Batu, by barometer, is 3,500 feet. The thermometer, at daylight, 65. The toll post here is under Gauting Cheré, one of the Tega Blas Cotas, and seems to be regulated on the same principle as that of Ayer Maluntang, under Limon Manis: each traveller pays a certain sum, according to the goods he carries; if cloths, iron, or gold, a wang; if sirie, or other inferior articles, a satali, or half wang. They are well adapted for the general object intended, and afford evidence of the extent of the traffic carried on. We met several parties of traders crossing the country towards Padang.

19th.—As we had now entered the limits of the Tega Blas country, our further progress depended upon the good will of the chiefs, who are here entirely independent of the European authority. It was intimated to us, that we should arrive at Solo Selaya, the intended termination of our present day's journey, by eleven or twelve o'clock; and as we had scarcely recovered from the last day's fatigue, we resolved to breakfast before we moved. While partaking of this meal, several of the chiefs of the Tega Blas country were announced, and a party, who stated themselves to be the representatives of

two-thirds of that country, was introduced. After the usual compliments, they proceeded to the business of their visit; and being informed of my wish to proceed without delay, very quietly stated that they had already taken the subject into consideration, that they had been discussing it since daylight, and had at last come to the resolution, that as they were only two-thirds of the chiefs, and the other third had not arrived, they would come to no decision at all; but proposed, as an accommodation, that I should remain where I was for three days; after which, a final decision should be immediately passed. This proposition I, of course, treated very lightly, and in few words intimated my determination to proceed as soon as breakfast should be over. While the chiefs were deliberating upon what answer they should make, the arrival of the remaining third was announced; and the conference broke up, in order that a general consultation might be held. As soon as breakfast was over, I went out to see what was going on. The chiefs, after sitting down in a circle, and debating for about an hour, rose, and the parties dispersed, in order that the newly arrived chiefs might think on the subject by themselves, and advise with their followers. They accordingly adjourned to an opposite hill, on which several hundred people had collected. Here they continued in conference till ten o'clock; when, finding there was no chance of a speedy termination, I ordered my party to be in readiness to move. We were no sooner in motion, than the chiefs again assembled in council, and it was requested that I would wait ten minutes longer. Wanting patience to do this, and determined at once to break through this tedious delay, to which it was to be feared we should become subjected in passing the boundary of every petty state, I walked into the midst of the circle, and demanded that they should say in one word what was required; on which the most respectable man among them answered, *Sa tali sa paw*; that is to say, twenty dollars. The money was immediately tendered; we shook hands; the utmost cordiality and good understanding instantly prevailed; and we were permitted to proceed without further hesitation.

It was now between ten and eleven o'clock. Our course on the descent lay partly over several cleared hills, cultivated with coffee, indigo, &c. In about an hour after starting, the scene opened, and we had the gratifying view of the Tegà Blas country; an extensive and highly cultivated plain, bounded to the south by the noble mountain of Talang.

After descending the hills and reaching the plain, our

course lay entirely along the narrow-ridges or embankments raised between the rice fields, until we reached the market-place, distinguished by several large waringin or banyan trees. Here we halted, and partook of several kinds of fruits that were presented to us. In our way from Bâkit Batu to this place, our party had been strengthened, until it amounted to some thousands; the people of the country being collected at the different eminences near which we passed. They welcomed us, as they joined the throng, by the most discordant howls and cheers that can well be conceived. Arrived at the market, they formed an extensive circle several deep, the front row squatting: nearly the whole were armed with spears; and among them were some women. One old woman made herself very conspicuous by her attentions; and when a little alarm was shown by Lady R., on account of the violence of the howling and cheering, she was the first to assure us no harm was meant—it was only the way of the hill people, who took this mode to show their delight, and how happy they were to see us. On the whole, I cannot well conceive any thing more savage than the manners of this noisy party, from the time the chiefs joined us until we left the market-place. It was evident that they wished to give us an hospitable reception; and this, like charity, must cover a multitude of sins. I will only add, that before they suffered us to proceed beyond the market-place, a new consultation was held, which lasted more than half an hour, when another *douceur* became necessary. We then prosecuted our journey to the towns of Solo Selaya, which were considered as the first in rank of the Tegà Blas Cotas, and about four o'clock reached our destination. Here, after being kept for about half an hour in the bali, or town-hall, we were accommodated in a very commodious planked house, which appeared to be the residence of one of the principal chiefs.

Finding ourselves among a set of people who exhibited in their manners so much of the savage, we determined to keep our party close together; and, whenever any general movement was made, to call in the aid of the drum and fife, which fortunately we had brought with us. This imperfect music, most wretchedly performed, seemed to have a great effect upon the people.

I have now once more led you across the Barison, or chain of mountains, which had hitherto so effectually opposed the approach of Europeans to the rich and populous countries in the intetior. In a former letter I attempted to express the

delight with which I first viewed the fertile valley of Passumah, after spending three days in the forests. Here I was certainly prepared to find a country still more fertile and populous; and I was not disappointed. The whole of the plain, or valley, (I hardly know which to call it,) occupied by the Tega Blas Cotas, or *Thirteen Confederate Towns*, is one sheet of cultivation; in breadth it may be about two, and in length twenty miles, thickly studded with towns and villages, some of them running in a connected line several miles. This was the case with the town of Solo Selaya, where we put up. The town of Selaya joins that of Solo, whence the chiefs are usually denominated of Solo Selaya. A third town, called Kota Bara, is again only separated from these by a river. The whole are shaded by extensive groves of cocoa nut trees.

On the slope of the hills, the principal cultivation consists of coffee, indigo, maize, sugar-cane, and the oil-giving plants; on the plain below, almost exclusively rice. The sawas, or rice fields, are here managed exactly on the principle of the mountain sawas in Java, and the soil and produce seem equally good. A fine breed of small cattle, which seems peculiar, abounds here, and throughout the Manangeabow country; and oxen appear to be generally used in agriculture in preference to buffaloes: they are usually about three feet four inches high, beautifully made, and mostly of a light fawn-colour, with black eyes and backs, and are sold at from three to four dollars a-head. They are, without exception, the most beautiful little animals of the kind I ever beheld; we did not see one in bad condition. Horses, of which there were plenty, are not much used: for a mare and foal the price was four dollars.

On entering the country, we were struck by the costume of the people, which is now any thing but Malay, the whole being clad according to the custom of the *Orung Pietis*, or *Padris*; that is to say, in white or blue, with turbans, and allowing their beards to grow, in conformity with the ordinances of Twanka Pasouraa, the religious reformer, to whom I have formerly alluded. Unaccustomed to wear turbans, and by nature deficient in beard, these poor people make but a sorry appearance in their new costume. Their turbans look like so many dish clouts and jack towels rolled round their heads; and the few stray hairs which many of them have twisted into a beard, only serve to give the countenance a bad expression. The women, who also are clad in white or blue cloth, do not appear to the best

advantage in this new costume: many of them conceal their heads under a kind of hood, through which an opening is made sufficient to expose their eyes and nose alone: but we observed some general customs in their dress, which are not perhaps attributable to the recent reformation. Women invariably wear their hair parted over the forehead, and combed smooth down the sides; and children and young girls were frequently seen with their hair plaited down the back, in the manner of the Chinese. All the women have the lobe of the ear distended to an enormous extent, in order to receive an immense ear-ring, or rather wheel, which it more resembles. This is usually about two inches in diameter, and differently ornamented. Some are of wood, ornamented with silver; others of copper, &c. The people in general are by no means good looking; neither in stature nor countenance do they equal the Passumahs; and they are decidedly a less ingenuous people; their manners, if any thing, more rude and uncultivated; but, their agriculture, their comforts, and their condition, certainly superior.

Monday, 20th. — This day was spent at Solo Selaya. About noon I was informed that all the chiefs of the adjoining districts were assembled, and desired a conference. In number they were some hundreds, and therefore I requested that they would select ten or twenty with whom I could personally confer. After about an hour's disputing; and when I found by their clamour that they were likely to disperse in disorder, I was compelled to say I would confer with the whole of them if they wished it. They accordingly assembled in the vicinity of the bali, or town-hall; and having formed a circle, in which a place was reserved for me, I took my seat with all the state that circumstances admitted. The object of my visit was then inquired into; and this business being terminated, a general shout announced the conclusion of the conference. Each of the principal chiefs was presented with a piece of British broad cloth, and three volleys of musquetry were fired, the drums and fife playing God save the king, and escorting me home in the most ridiculous state that can be conceived. The remainder of the day was passed in examining the town and making inquiries.

These towns I found had little to do with commerce: the inhabitants are almost exclusively devoted to agriculture; and to this cause the native merchants who were with me attributed the want of civilization among them. "The people of those towns," said they, "which lie on the road to the gold mines, and where they understand how to trade, are of very

different manners: these people, though considering themselves as of most importance, have always been noted for their rude and obstinate behaviour." This account, I had subsequently reason to believe, was pretty correct. The Tega Blas country has always been famed for its produce in gold; indeed, to Europeans it has been known as a gold country alone. To find it also in a high degree agricultural, was more than I expected. Hitherto the country, through which we passed, was exclusively volcanic; the rocks, for the most part, basaltic: a hot spring, 108 of Fahrenheit, close to the town, and two burning mountains in sight; no evidences of primitive formation; no indications whatever of metals. We had, therefore, to look for the gold mines beyond the immediate confines of the Tega Blas country; and we soon ascertained the principal mines to be situated, some at two and three, and others as far as ten and twelve days' journey distant, in a south-easterly direction. The principal mines are those of Sungy Pagu and Sungy Abu, which are marked on the map as lying at the back of Gunung Talang. On the extent and value of these mines I shall have occasion hereafter to make some observations. For the present, I will confine myself more particularly to that part of the Tega Blas country through which we passed.

On entering the town of Selaya, we passed through the burial ground, distinguished by a very large waringin tree, and several tombs built of wood, here termed *jiré*: these are peculiar, sometimes little more than a shed, but frequently a raised flooring and seats, placed one above another at each end, like the stern of a vessel: several of these were observed outside the town, and in the middle of the rice fields: these, we were informed, had been raised to the memory of persons who had died at a distance; they now served as shelter for the children while watching the birds as the rice ripened, and as places of amusement for the younger branches of the family. The waringin, or banyan trees, reminded me very much of Java: they are here even larger than any I ever observed in that country: nothing in the vegetable creation can well exceed the peaceful grandeur of these trees. The houses are, for the most part, extensive and well built; in length seldom less than sixty feet: the interior, one long hall, with several small chambers in the rear opening into it. In the front of each house are generally two *kombongs*, or granaries; on the same principle as those in Java, but much larger, and more substantial. They were not less than thirty feet high, and capable of holding an immense quantity;

many of them very highly ornamented, with various flowers and figures carved on the beams, and some of them coloured. This taste for ornament is not confined to the lombongs; the wood work of most of the houses is carved, and coloured with red, white, and black. The ridge poles of the houses, lombongs, &c. have a peculiarity of appearance in being extremely concave, the ends or points of the crescent being very sharp: in the larger houses they give the appearance of two roofs, one crescent being, as it were, within another. The whole of the buildings are constructed in the most substantial manner, but entirely of wood and matting. In the evening, I was much amused by the return of the cattle from pasture. To every house several head of cattle appeared to be attached: these came in, as the sun declined, of their own accord, and were severally secured by the children and women; the cattle being quite as docile as those in Europe; in which they form a striking contrast to those on the coast, which are for the most part too wild to be approached with safety.

Being anxious to refresh myself in the river, which passed at the back of the town, I inquired for a convenient place to bathe. My intention was no sooner intimated, than the women of the village flocked around me, and insisted on accompanying me to the place: but however great their curiosity, my modesty did not allow me to gratify it; and I was content to disappoint myself as well as them. It is now, however, time to proceed on the journey, lest I tire you on the way.

Tuesday the 21st.—At day light the drum was beat, and every thing in readiness for our departure, when a serious difficulty was started. In the distribution of the presents of the day before, it was stated that one piece of cloth had been stolen; and the chiefs of Solo had, in consequence, received one piece less than those of Selaya. This was represented as likely to become the occasion of a feud between the two people after my departure. I would willingly have given another piece of cloth; but I found the whole statement to be an imposition; for when I offered to do so, a new demur arose: the chiefs of Solo came in a body, saying that I had slept two nights in Selaya, and not one in Solo; that I had, therefore, done more honour to the former; that the two towns had always maintained an equality, which was now lost, unless I would consent to stay also two nights at Solo. This I represented to be impossible; the chiefs of both towns had received me at the boundary, and it was left

to them to conduct me whither they pleased; they took me to Selaya; the drum was now beating, and I must be off; but I promised to visit Solo on my return. Nothing, however, would pacify them; and we had well nigh come to an open rupture. At last I gave the piece of cloth to the chiefs of Solo; and a written certificate, that the important point should be regularly discussed after my return to Padang, where the chiefs were invited to proceed, should any bad blood remain. At length, with the greatest difficulty, we got clear out of the town, and bent our course across the plain towards the Lake of Sincara, which we expected to reach in the course of the day. During this day's journey, which lay through one of the most highly cultivated countries I ever passed, we were subjected to several gross impositions. On first leaving Solo Selaya, we had to find our way without guides; but we had not proceeded many miles, when, on being at a loss which way to turn, several men voluntarily offered their services as guides, provided we would pay them beforehand: we at first refused, but at length were forced to give way; and they no sooner got the money, than they took an early opportunity to decamp. To our surprise, however, we soon fell in with the chiefs of the towns we had left; they had travelled by a shorter route, and now presented themselves as guides. They did not, however, allow us to proceed more than a mile at a time, without stopping to consult; and the whole country being raised as we advanced, it was impossible to oppose their will. In this manner they detained us at least six or seven times in the course of two hours; nor would they allow us to go on until we paid them a certain sum by way of *customs*, for the liberty of passing through the country: all hands seemed determined to get something by us. At length, about half-past nine, we reached the termination of that part of the plain under the Tegà Blas chiefs, who, after making their last demand, insisted on our waiting half an hour to see them exhibit in a tournament, to which we were obliged to submit, notwithstanding the excessive heat of the sun, from which we had no shelter. At ten o'clock we obtained a view of the lake; and about eleven reached Kasi: at twelve, we arrived at Sendangbakir, a populous town on the banks of the lake, where we remained for the night. Both here and at Kasi we were received with comparative politeness and attention; the people seemed to have some respect for authority; and it was evident they had enjoyed the advantage of more general intercourse with strangers.

We were, in the first instance, conducted to the large waringin tree, under the shade of which the chiefs and people assembled to receive us, and where cocoa-nuts and fruit were presented to us. At Kasi the most particular attention was paid, owing probably to its being the native town of one of the principal merchants, who accompanied us, and who seemed to possess much influence here.

The town of Sendangbakir is situated about a mile from the banks of the lake, on a fine stream; the buildings, &c. much in the same style as in Solo Selaya; but not so substantial or numerous, many of them having been burnt during a late civil war: but the most interesting object before us was the lake, across which our course lay to Maccangkabou. Of this an account will be given in the next day's journey.

Of the country through which we had passed I shall only observe, that our course this day lay through rich corn fields, and frequently on the slope of a low range of hills on the western side of the plain. The fertility of the plain fully equalled any part of Java, and especially about Kasi and in the vicinity of the lake, where the rice fields evinced an uncommon luxuriance: they were here in full cultivation. The plain gradually narrowed as we approached the lake, and between the rice fields, under the Tegà Blas country and those of Kasi, we passed an uncultivated tract: but even this had been cleared, and was covered with a short sod, affording excellent pasture for cattle, of which there were great abundance: many parts reminded us of the beautiful district of Seraya, the pride of Java.

We estimated our journey to-day at twelve miles. Lady Raffles had the advantage of being carried a considerable part of the way in a chair; but, in passing through the rice fields in cultivation, the embankments which formed the foot-path (for the rice was chiefly in ear) prevented this accommodation.

We calculated the height of Sendangbakir above the level of the sea at 1100 feet; that of Solo Selaya we also ascertained, by the barometer, to be about 1200 feet; so that the plain gradually descends from Gunung Talang (its southern boundary) to the lake. Of the population of the Tegà Blas country I shall hereafter have occasion to speak; here, therefore, it may be only necessary to notice, that from the best information I could obtain on the spot, we found, on a loose estimate, that it could not fall far short of 80,000 souls.

The dawn of Wednesday found us on the banks of the

lake, shipping our baggage, and embarking for Simawang; we should have started the preceding night, but the boats had not arrived. Even now we had but one at our command; and in this we proceeded, leaving the heaviest part of the baggage and the escort to follow by land, should no other boat be procurable in the course of the day. This beautiful sheet of water, called the Danau, or Lake of Sincara, is about fourteen miles long, and at its broadest part seven miles across; surrounded by mountains and hills, except towards the Tegà Blas country, where a plain of its own width gradually sinks into its bosom. Proceeding northward, we had on our left the high mountains that form the barisan, or boundary of the coast districts, in height from 5 to 7000 feet; at the foot of which, on the margin of the lake, for two or three miles deep, were rice fields, plantations, and villages; rising successively above each other: on the sides of the mountains themselves, nearly to the summit of the first ridge, the forest had been cleared, and cultivation carried. The opposite side, as well as the northern part of the lake, is confined by a succession of low hills, which, in their constitution, are found to be essentially different from the high volcanic ridges we had passed over, being primitive, and abounding in metals. Among these the most conspicuous, and lying nearly north, was the Gunung Besi, or Hill of Iron, which from time immemorial has been the principal source whence these districts are supplied with that metal. Behind these, a little to the westward, rises the Merapi, a grand volcanic mountain, emitting smoke from its western peak, and towering in the clouds to the height of at least 10,000 feet above the lake itself. Further west, connecting its base with that of the Merapi, is the Gunung Sincalang, another insulated mountain, in height about 8000 feet. To the eastward of Merapi; and nearly over Simawang as we approached it, we obtained a glimpse of the stupendous mountain of Kasumba, the estimated height of which is not less than 15,000 feet. To the southward, the view was bounded by Gunung Talang, lying at the extremity of the Tegà Blas country, at the back of which was observed a ridge still higher than itself. On the banks of the lake are situated seven principal towns, with their numerous dependent villages and hamlets; being shaded by trees, they become so many groves, whose dark foliage forms a pleasing contrast with the light tint of the rice plantations, in the middle of which they are situated. The beach is a bright sand; and cultivation commences imme-

diately upon it. At each of the towns a weekly market is held, to which the traders from the neighbourhood and adjacent countries repair by water. The canals are numerous; and each town has one or two large boats, capable of carrying six tons and 100 men: it was in one of these that we embarked. These large boats are well built, and at a distance, when filled with people, have very much the appearance of the large war-boats of the South Sea Islands. At a short distance from Sendangbakir, and where the lake was said to be by no means deep, we found bottom with a deep sea-lead at 68 fathoms; but, subsequently, more in the centre, we found no bottom at 180 fathoms. The shores are easy of access, and no rocks or shoals exist to obstruct the navigation. The lake abounds in fish; and the inhabitants procure lime by burning a small muscle shell found on its banks.

As we approached, Simawang, a very peculiar hill, with three rugged peaks, was pointed out to us as lying immediately at the back of Pageruyong, the capital of the Manangkabow country. This hill, Gunung Bongso, will be hereafter noticed.

We had embarked at a quarter past eight: it was now half-past one, when we landed at the foot of the hill on which Simawang is situated, and at the source of the Kuaatau, or Indrogiri River. We had a very hot and fatiguing walk for above an hour in ascending the hill; but were amply repaid by the friendly and cordial reception we met with at the summit, where the head of the village, a venerable old man, quietly conducted us into his dwelling, and made every preparation for our comfort, without subjecting us to any of the ridiculous ceremonies and delays to which we had in former instances been exposed. This dwelling was about 100 feet long, and from 30 to 40 in depth; built in a very substantial manner, and supported along the centre by three wooden pillars, fit for the masts of a ship: indeed, from its peculiar construction (the gable ends being raised in tiers like the stern of a vessel) it had very much this appearance. The floor was raised about ten feet from the ground, the lower part being enclosed and appropriated to cattle, &c.: a principal entrance is in about the centre, and there is a second door at one end. The interior consists of one large hall, with three fire-places at equal distance from each other on the front side; and at the back several small chambers, in which we perceived the spinning-wheels and furniture belonging to the women. This may serve for a general description of all the houses in this part

of the country: and I have described them thus minutely, because they differ so essentially from those on the coast, and from what Mr. Marsden has described as the usual dwellings of the Sumatrans. Notwithstanding the room in which we were now placed was so commodious, we suffered more from the heat here than elsewhere, on account of the greater number of people admitted, and the quantity of fires. That end of the hall which rose in tiers, like the stern of a ship, was set apart for Lady R. and me, and separated from the rest by mats. The total number accommodated at one time in this caravansera, did not fall short of one hundred and fifty persons.

Thursday, 23d July.—The town of Simawang occupies the summit of the hill, elevated above the banks of the lake about 500 feet, and commands a most beautiful prospect. Notwithstanding this elevation, there are hills in the vicinity of greater height, which give it the advantage of several streams; these are directed into numerous channels, and fertilize the country in the immediate vicinity, which is for the most part cut into terraces, and cultivated with rice. The river Inbiling, or Ula Kuantau, as it is here called, but which is the source of the Indrogiri River, is seen to issue from the lake at the foot of the hill, dashing with great rapidity over the rocks which wind along the valley. The lake itself, serene and placid, insensible of the loss it sustains, is always the same. No sooner, however, are its waters withdrawn from its bosom, than they are made subservient to the purposes of man; and, fifty yards from the source of the river, we observed a well constructed water-wheel, by means of which the adjacent fields were irrigated. These wheels, which are composed principally of bamboo, are well adapted to their object: they are in general use in the Manangkabow country, and may be considered as an improvement in agriculture, to which even the Javans have not advanced, notwithstanding their long connexion with the Chinese. As neither Europeans nor Chinese have hitherto penetrated the Manangkabow country, and the natives themselves, for many centuries at least, have had little or no intercourse with foreigners, these wheels may be considered of native invention. I had formerly occasion to notice one on the Manna River; and in the Meuse country, I am told, they are common. I do not recollect to have seen any thing of the kind in Java. On those slopes of the hills which cannot conveniently be cut into terraces, or where streams of water cannot be carried, sugar cane is the principal article, and the

cultivation of it is considerable. Very neatly constructed mills for expressing the juice are in general use. They consist of perpendicular cylinders, the upper ends of which are formed into screws or grooves, which fit into each other; so that the cylinders, which at the bottom are fixed into a stand, and turned by an ox, revolve different ways: the expressed juice is received into a reservoir below.

It was near Simawang that we first found felspar, granite, quartz, and other minerals of primitive formation; they were here mixed with a variety of volcanic productions in the greatest confusion, strongly indicating that this part of the country had, at some distant period, been subjected to a violent convulsion.

But to proceed on our journey. We were now in a country abounding with metals: iron ore of various kinds lay in our path, and it was not long before we were to be in the vicinity of the gold mines. We left Simawang at a quarter before seven, and reached Suruasa, the second city of the Manangkabow country, and in the immediate vicinity of Pageruyong, about one o'clock; the road nearly the whole way lying over a range of primitive hills,—the distance about twelve miles. After descending the hill of Simawang, we crossed the river by a romantic bridge, which swung in a very nervous manner as we passed it one by one. We soon came to a country entirely primitive, or rather composed of the *debris* of primitive matter. We passed over several hills said to contain gold, and saw extensive excavations where the miners had been at work: these, however, cannot be considered as regular mines, and they are not reckoned very valuable. The excavations afforded us a fine opportunity of noticing the direction of the strata, and other appearances interesting to the geologist. About eleven o'clock, we had our first view of Pageruyong. Shortly after this, the path which had hitherto been narrow, and sometimes steep and broken, widened, and it became evident that we were approaching some place of importance; but, alas! little was left for our curiosity, but the wreck of what had once been great and populous. The waringin trees, that shaded the potan, and added solemnity to the grave, were yet standing in all their majesty. The fruit trees, and particularly the cocoa-nut, marked the distant boundaries of this once extensive city; but the rank grass had usurped the halls of the palace, and scarce was the thatch of the cottage to be seen. Three times had the city been committed to the flames. Well might I say, in the language of the Brata Yudha—"Sad and

melancholy was her waringin tree, like unto the sorrow of a wife whose husband is afar."

On our arrival at Suruasa, we were conducted to the best dwelling which the place now afforded, the palace; a small planked house, of about thirty feet long, beautifully situated on the banks of the Golden River (Soongey Amas). Here we were introduced to the *Tuan Gadis*, or Virgin Queen, who administered the government of the country, and by whom we were received with much kindness. The extensive population, and high state of culture, by which we were surrounded, seemed to confirm the opinion I had always formed, and even publicly maintained, as you may see in my History of Java, that the Malayan empire was not of recent origin; and that at its zenith it was of comparative rank, if not the rival and cotemporary of the Javan. The Malays have always excited considerable speculation, from the circumstance of their being evidently in a retrograde state; but where were we to look for their history? In their literary compositions they seldom go further back than the introduction of Mahometanism, except to give an account of Noah's ark, or some romantic tale, from which little or nothing can be collected. It was my good fortune in Java to discover the vestiges of a former high state of literature and the arts, in poems, in the ruins of temples, in sculptured images, in ancient inscriptions; nothing of this kind was supposed to exist among the Malays. Java, therefore, was considered the cradle of the arts and sciences, as far as they had been introduced into the Archipelago; the Malays were even stated to have derived their origin from Java. All this, and much more to the disadvantage of the Malays, you may see in the 41st number of the Edinburgh Review. You may, therefore, imagine with what interest I now surveyed a country which, at least as far as the eye could reach, equalled Java in scenery and cultivation; and it was with real satisfaction that I stumbled by the merest accident upon nothing less than an inscription in the real Kawi character, engraved on a stone exactly after the manner of those found in Java. Immediately opposite to our house was a mosque, a small square building. In front of this mosque, placed on its edge, and serving as a stepping stone to this modern place of Mahomedan worship, was this relic of Hindoo dominion. I soon traced the characters to be the same as those we had discovered in Java. All hands were immediately collected. In about an hour we succeeded in laying the stone flat upon the ground, and the operation of transcribing was commenced without delay. A second

inscription, in similar characters, was afterwards found near the site of the former *kudaur*, or palace: this was on a stone of irregular figure, and partly buried in the ground: we had only time to transcribe two lines of it.

On Friday, the 24th July, we left Suruasa at seven, and arrived at Pageruyong a quarter before nine; the estimated distance between the two cities being not more than two miles; the road lay over low hills, in which we observed numerous petrifications: whole forests would appear, in a remote age, to have been buried by some violent convulsion. Passing along the sides of the hills, our attention was repeatedly attracted by numerous stumps and even trunks of trees, in a state of petrification; these were mostly protruded from a considerable depth under ground. In quitting Suruasa, we noticed several small tanks, and passed over the site of many an extensive building now no more. The only vestige of any thing like sculpture, beyond the inscription already noticed, was in four cut stones, which evidently had formerly served for the entrance to the city.

In approaching Pageruyong, we had an excellent view of the situation of this once celebrated city. It is built, as I before noticed, at the foot, and partly on the slope, of a steep and rugged hill, called Gunung Bongso, so remarkable for its appearance, and the three peaks which it exhibits. Below the town, under a precipice of from 50 to 100 feet, in some parts nearly perpendicular, winds the beautiful stream of Selo, which in its course passes Suruasa, where it takes the name of the Golden River, and finally falls into the river of Indrogiri. In front of the city rises the mountain Berapi, the summit of which may be about twenty miles distant. It is on the slopes of this mountain that the principal population is settled, the whole of its side, for about fifteen miles from Pageruyong, in every direction, being covered with villages and rice fields. The entrance to the city, which is now distinguished only by a few venerable trees, and the traces of what once was a highway, is nearly three-quarters of a mile before we reached the Bali and site of the former palace. Little here is left, except the noble waringin trees; and these, in several instances, bear marks of having suffered from the action of fire. The large flat stone, however, on which the sultan used to sit on days of public ceremony, was pointed out to us; and on removing the weeds partially, we could trace the royal burial ground. In this we did not discover any inscription of ancient character; but our examination of the ground was made very partially

and hastily: we were struck by the sculpture of later days, with the memorials of the dead raised in the Mahometan times: these were on a small scale, but very beautifully executed. Arrangements had been made for our accommodation in a small house, recently erected on the banks of the river to which we descended. Here we remained for some time; but as our plan was to return to Suruasa in the afternoon, I left the party, and wandered for an hour or two. This city had shared the same fate with that of Suruasa: thrice had it been committed to the flames by a remorseless fanatic, and twice had it again risen to some splendour: from the last shock it had not yet recovered. The prince, no longer able to make a stand, had fled to a distant retreat; and a few peasants now cultivated the spot where the mansion of the prince had stood. From the heights of the town the view stretched to the north and west, as far as the summit of the mountain Berapi and the hills adjacent: the whole country, as far as the eye could distinctly trace, was one continued scene of cultivation, interspersed with numerous towns and villages, shaded by the cocoa-nut and fruit trees. I may safely say, that this view equalled any thing I ever saw in Java; the scenery is more majestic and grand, population equally dense, and cultivation equally rich. Here then, for the first time, was I able to trace the source of that power, the origin of that nation, so extensively scattered over the Eastern Archipelago.

But, before I quit this (to a Malay) classic ground, I must mention a most interesting discovery. At Suruasa I had found two inscriptions: here I looked for them in vain; but most unexpectedly stumbled on something no less interesting, a Hindoo image, chastely and beautifully carved, corresponding with those discovered in Java, and evidently the work of similar artists, and the object of similar worship: the image was mutilated, but still in sufficient preservation to decide thus much. The estimated height of Pageruyong above the level of the sea, is 1800 feet. In Mr. Marsden's map, Pageruyong is placed at about 82 miles north-east of Padang, and 66 from the coast. By our observations, we found it to be not more than 50 miles from Padang, and 45 from the coast; the latitude being 14° south, and longitude 28 miles east of Padang.

We returned to Suruasa about three P. M.; and in the evening I visited an extensive excavation, where gold had been procured in considerable quantities. The next day,

Saturday the 25th, we left Suruasa at half-past six; and reached Simawang, on our return towards Padang, at half-past eleven. Here we remained till Sunday evening, when, to be prepared for an early departure next morning, we descended to the lake, and bivouacked on its banks. While collecting specimens of minerals on this spot, I discovered another inscription in the Kawi character. This stone was lying among the rocks, over which the waters of the lake fall into the Inbillig River.

Monday.—The baggage had been embarked over night: we rose at four, and by daylight were nearly half across the lake; four boats conveying the whole of the party. At about half-past seven we landed at Paningakan, where the party was formally drawn out.

Besides the pass into the Tegà Blas country by which we had come from Padang, there are three other principal passes leading to the Manangkabow country, viz. at Kasi, Sendangbakir, and Paningakan. That at Sendangbakir, called the Sieminate (the same term that is used in Java to express entrance to the palace), appeared to be the most frequented, but the road was reported to lie along the beds of several rivers: that of Kasi had nothing particular to recommend it: but the pass of Paningakan, though the longest, was said to be most practicable for cattle, and to run principally on dry ground. I therefore determined to proceed by this last, in the hope of tracing something like a road that might admit of improvement. We accordingly quitted Paningakan, on our return, across the Barisan, about eight o'clock; and reached the Gedong Papan, or Planked house (a toll post), about noon. Contrary to our expectation, our course thus far lay almost entirely along the bed of a rapid stream. Lady R. being fatigued, we slept at this place for the night; but several of the party went on to the next halting place. The ascent hitherto had been gradual, and the scenery very romantic: the distance from the lake estimated at six miles, in a south-west direction. In a mineralogical point of view, this ascent from the lake was by far the most interesting we had met with. We here found abundance of granite, marble, great varieties of lime-stone, beautiful masses of calcareous spar, and a variety of subjects, with which we enriched our collection.

Tuesday, 28th July.—Left the Gedong Papan at six, and ascended the mountains; our course being near the banks of a rapid stream, which we frequently crossed during the

morning's journey. At half-past nine, reached another toll post, where we overtook the advanced party, and obtained some refreshment. Set out again at eleven, and continued ascending till three P. M., when we reached the summit of the highest ridge. The thermometer was here 66° , in the water 63° ; height above the level of the sea, 4500 feet. We now descended till six P. M., when just as the day was closing we reached the toll post of Sambang, after a most fatiguing day's journey: the road execrable, in some parts wet and muddy, and exceedingly difficult to pass: estimated distance from the Gedong Papan, not less than twenty miles.

Wednesday, 29th.—Started from Sambang at seven A.M., and ascended the mountain of Sambang until near ten, when we had the satisfaction to find that the remainder of our journey was a descent down to the sea side. The road, however, proved even worse than yesterday; the descent being very rapid, and the only firm hold for our feet being the roots of trees, which intersected the path in every direction, and from which the earth had been washed away. In many places the path was knee deep in mud; and we could only pass by stepping from root to root, and this for some distance. This was even more fatiguing than the leaping from rock to rock had been; and our shoes being soaked through, our feet became so tender, that moving on became really painful. The people on this road carry their load in a very different manner to that described on the road to the Tega Blas country. Here the load is lashed to a kind of frame or cradle, and elevated to a considerable distance above the head, the lower part of the frame being fastened round the head and shoulders of the bearers. It was proposed that Lady Raffles should be carried in this manner, but she could not be reconciled to the attempt. Salt, rice, &c. in loads of about fifty and sixty pounds, are carried thus. At length, about two P. M., we once more got a view of the sea, from a place called Lireng, where the forest was in some degree cleared, and a small shed erected. From this spot the country gradually opened; and we descended by a tolerably good road, passable for horses, through a country which had once been cleared, and was still partially under cultivation. At five P. M. obtained a view of Padang Hill, bearing south by west, distant about ten miles. In half an hour more arrived at Pinang, a comfortable hut, where we remained for the night: here we received fresh supplies from Padang, and found our horses, which had been sent on to meet us. Our distance this day we estimated at about

sixteen miles. We were now out of the forest, and nearly at the bottom of the hills, on the sea side.

Thursday, 30th. — Started at day-light, and proceeded, partly on horseback and partly on foot, towards the sea for about six miles; the latter part through a fine plain of rice fields, and along the banks of a rapid stream. Pursuing our journey to Padang, through Kota tingha, and along the sea shore, we had to pass the mouths of two rivers, which, in consequence of the rain that had fallen during the night, were not fordable; we were, therefore, soon wet through. Near Ujung Carang, however, the gentlemen from Padang had assembled to receive us; and a buggy being provided, we soon reached Padang, without further difficulty; having thus completed our journey in fourteen days, during which we had traversed in a straight line about 140, and by the course we were compelled to pursue, not less than 250 miles, over one of the worst roads that perhaps was ever passed by man.

What may be the eventual results of this journey it is impossible to say. In natural history it has afforded us a very interesting insight into the mineral kingdom; we have traced the junction of the volcanic with the primitive series, and, by the evidences afforded in our collections, are enabled to estimate the mineral resources of the country. In the vegetable kingdom we discovered forty-one plants, which appeared to Dr. Horsfield entirely new, and certainly are not contained in the Flora of Java. The different elevations above the sea were ascertained, some by barometrical, others by trigometrical observations; the latitudes and longitudes fixed partly by observation, partly by dead reckoning. By crossing the range of mountains at different passes, we clearly ascertained that there are three ridges, the central being the highest. The discovery of an extensive population, and highly agricultural country, cannot fail also to be interesting. On a moderate calculation, the population within a range of fifty miles round Pageruyong cannot be less than a million; by the returns I received on the spot, the number seems greater. Throughout the whole of our journey I did not observe a single Ladang. That migratory kind of cultivation so accurately described by Mr. Marsden, and so universal near the southern coast, had long been superseded here by the conversion of the land into regular sawahs, and the establishment of a fixed property in the soil. Manufactures also are here more advanced. Manangkabow has always been famous for its kris blades: iron has been worked from

time immemorial. An extensive manufactory of coarse pottery, near the banks of the lake, supplies both Padang and Bencoolen with that article. Politically, the greatest results might ensue. At no very distant date, the sovereignty of Manangkabow was acknowledged over the whole of Sumatra, and its influence extended to many of the neighbouring islands; the respect still paid by all ranks to its princes amounts almost to veneration. By upholding their authority, a central government may be easily re-established; and the numerous petty states, now disunited and barbarous, may be connected under one general system of government. The rivers that fall into the Eastern Archipelago may again become the high roads to and from the central capital, and Sumatra may again rise into great political importance.

TO THE EDITOR OF THE INVESTIGATOR.

SIR,—The underwritten letter was addressed by the Rev. Joseph Fownes, formerly a dissenting minister in Shrewsbury, to a gentleman unknown. Mr. Fownes is justly celebrated as the author of "An Inquiry into the Principles of Toleration," &c., a third edition of which was published by Dr. Kippis, in 1790, with some account of the writer. The letter is esteemed an interesting document, particularly as it substantiates several facts connected with the Independent and Presbyterian denominations of a public nature; and being copied from the original MS., I shall be glad to see it in the INVESTIGATOR.

Shrewsbury.

I am, &c.

J. B. W.

Shrewsbury, Aug. 6, 1783.

DEAR SIR,—I now sit down, according to my promise, to answer your letter to me of the 30th of the last month.

I am obliged to you for the expressions of regard contained in it: I think myself honoured by the opinion of your friends concerning my capacity to be serviceable to them in an affair which they have so much at heart; and I can assure you, Sir, that did I find it as much in my power to undertake giving them the assistance which they hope from me as they imagine it to be, I should do it with readiness; but I apprehend it is not, and I will give you my reasons.

Were all which you think requisite only to state the

original proper distinction between the Presbyterians and the Independents, I should make no difficulty of appearing to give the best information concerning it of which I am capable. It is a point to which my attention was early directed; and I have for many years, at different times, by consulting history, treatises on church government, and other tracts connected with the subject, acquired, perhaps, a moderate acquaintance with it. But this difference between the two denominations, you know, has long since, in a great measure, ceased to exist. In the great matter of controversy which once divided them, I mean the right of every religious society to regulate every thing relative either to worship or discipline within itself, and without any authoritative control from other societies, the whole body of Presbyterians in practice, and I suppose in principle also, is entirely agreed with the Independents; and, I imagine, with such of the Methodists too as have separated themselves either from the Dissenters or the establishment. Upon this head, therefore, there seems to be no room for an opposition between you and your adversaries; and if there should be any, you have several gentlemen near you who are equally well qualified to speak to it with myself; though, I apprehend, it will be difficult for any to go further (when they speak of either denomination as a *body*, or beyond such societies as they are acquainted with) than to deliver their opinion or belief. Another thing which you judge it will be necessary to prove, is, that our dissenting ministers are usually chosen by a written invitation subscribed by most, or many, of the contributors. I believe this to be the general practice, but not the invariable one: Mr. Stapp, Mr. Barnes, Mr. Simson, Mr. Harrison, Mr. Smith, and Mr. Houghton, had all of them written invitations prepared, and I doubt not but they were delivered to them; but I could not be a legal witness to this. While I resided in Worcestershire, and since my residence in Shropshire, I have known many choices of ministers, which, I believe, were conducted in the same manner; but I can by no means *depose* this in court. I am myself an exception to this rule; the only invitations which were ever given to me, not having been given me in writing, but by deputations of the principal members from the congregation, to assure me of their choice of me for a minister, and to desire my acceptance of their invitation; and I am not without suspicion that, upon strict inquiry, other instances of the like nature might be produced. The other point which you desire me to take into consideration, and let you know if I am fully persuaded

of it, is—the different set of opinions by which the different sects are plainly marked.—I am persuaded there is now a considerable difference. The Independents, the lowest of them, are generally supposed to adhere to the Calvinistic system, or to the Westminster confession; and, I believe, some of the highest among them go beyond it. But I cannot affirm this of them of my own knowledge. I have not, nor ever had since I entered into the ministry, any personal acquaintance with more than a very few of their preachers: I never had any connexion with their friends, and am a stranger, any further than by general, though very credible information of [to] the principles by which the management of their academies is conducted. That many of those who are of the Presbyterian denomination now differ widely in sentiment from the Independents, will not, I believe, be disputed; but this has, by no means, been constantly the case: at the time of the Revolution, the sentiments of both denominations in most doctrinal points approached very near to each other. The Trinity, original sin, justification by imputed righteousness, and the natural impotence of man to do any thing of himself effectual to salvation, were the common tenets of both parties. At the time of the Salters' Hall debates, the doctrine of the Trinity was in general maintained, both by subscribers and nonsubscribers; and a little before, and about the time when I began the ministry, a very large majority of the senior ministers of my acquaintance, and of their congregations too, were strongly attached, at least in the main, to the old system. Since that time there has, indeed, been a very great deviation from it among the Presbyterian Dissenters; but this has been in very different degrees, and, I am inclined to think, not so universal as to be a sufficient foundation for making it a badge by which the two bodies are to be discriminated from each other. In your county, and in some others, I believe indeed it will hold good; but I doubt whether it will generally: so far from it, that I think, in several of our congregations that were once styled Presbyterian, they have now ministers which may be called Independents, and some of them possibly bred up at Independent academies; but this has been because they adhere to the doctrine formerly espoused by the Dissenters in general, and not, as far as I know, because they were desirous to change their denomination. In short, that the Presbyterians and Independents have always been different sects is certain; and that there is a manifest distinction between them at this day is, in one

sense, undoubted: but how to state this distinction, by descending into particulars, so that it shall be obvious to persons so little acquainted with us, as those who chiefly compose our courts of justice generally are, is not to me quite so clear. The difference of sentiment is indeed an obvious one; but I have already intimated my doubts, and given my reasons for them, whether it will be admitted as a characteristic one, since it is comparatively of later date, is perhaps far from universal, and has no necessary dependence on the primitive source of their division. To those of your brethren to whom you refer this matter, it may not be so doubtful; and as they may have more acquaintance with the Independents of this day, they may be able to give a more decisive testimony relating to them. You will see by what I have said, that I can speak of the present generation of them as a body only by information from others, which, I presume, would not in this case be considered as any evidence at all.

But though I am doubtful how far placing the distinction upon different sets of opinion may be sufficient for your purpose, (and the independence of churches is now universally allowed as no longer to be a criterion,) I think these no reasons why you should be discouraged. For how will your antagonists prove themselves to be the old Presbyterians? Only by shewing that they preach the same doctrine. Admit this to be proved: what will it avail them? It only shews that the Independents and the Presbyterians once generally adopted the same opinion; but it can never be made appear, by their preaching the doctrines which were once common to both parties, that they belong to the one more than the other, nor that they are not still to be deemed Independents rather than Presbyterians. Before this point can be settled, a further detail will be necessary; and, perhaps, there may be circumstances which may help to decide the matter. I have been informed, the Independents admit none to communion, without requiring them to give an account of their experiences before some of the congregation—among the Presbyterians, I believe, this is no rule, or at least no general one. It is, if I am rightly informed, the custom with many of the Independents, especially in some counties, to admit of lay preachers, that is, preachers who have had no regular learned education at all—among the Presbyterians this has been, I apprehend, constantly disapproved. It was formerly a principle of the Independents, that ministers were not to be ordained till chosen to some congregation—the

Presbyterians thought ordination might precede an election to a particular charge*. If I apprehend the principles of the Independents rightly, the appointment of deacons in their churches is esteemed a matter of universal obligation—among the Presbyterians it is now considered rather as discretionary. How far any of these distinctions may be of use in your dispute, you are the best judge; but in reality I can scarcely think that this point, whatever may be given out, will come at all into question. If the other side should make it a part of their plea, you will undoubtedly be obliged to answer it; but I think you will scarce bring it on yourselves, or that much stress can be laid on it. The votes of the new subscribers, and the conformity of Mr. Chadwick's election to the trust deed, are the points on which it appears to me and to others here, the issue of the whole affair must rest; and as these are allowed or disallowed, the event, I suppose, will be. You will easily collect from the whole, that I entertain no thoughts of being with you at Stafford; but I beg my compliments to the gentlemen who have expressed a desire to see me there, and am, with my best wishes to you,

Dear Sir,
Your affectionate friend and servant,
JOSEPH FOWNES.

REVIEW.

Observations on Penal Jurisprudence, and the Reformation of Criminals. With an Appendix; containing the latest Reports of the State Prisons or Penitentiaries of Philadelphia, New-York, and Massachusetts; and other Documents. By William Roscoe, Esq. 8vo. Lond. 1819. Cadell. pp. 327.

It is impossible, in the days and the country in which we live, to shut our eyes against the alarming progress of crime; and in endeavouring to trace that progress to its source, it is as impossible to avoid suspecting that there is something radically wrong in the system adopted for repressing it. To shew in what that system is deficient and erroneous, and to point out a remedy for its defects, is the benevolent object of the work before us; written by a man who brings to its

* NEAL'S *History of Puritans*, vol. ii. p. 188 and 508, quarto edition.

discussion: the weight of a deservedly high reputation, as a literary character and a philanthropist, with the additional advantage of much useful knowledge, derived from his preparation for a profession, whose practice, unfortunately, perhaps, for himself and for others, he has long since abandoned.

The first chapter of his work treats of "the motive and end of punishments;" in which he ably and successfully combats the too generally received opinion, that its very end and essence is vengeance; or, as our law writers have it, the establishment of the terrors of its vindictive sanction. Yet there is a sense in which this representation is correct, provided sufficient care is taken to separate the offender from the offence; to direct all our indignant and vindictive feeling against the latter "as a disease, to be by every exertion eradicated;" whilst humanity and sound policy alike teach us to consider the other "as a fellow-creature to be, if possible, preserved." Considering the constitution of our nature, and making a still greater allowance for the habits in which we have been cradled,—the associations which have grown with our growth, and strengthened with our strength, we feel the full difficulty of establishing such a separative process, which yet needs must be established, and firmly too, ere we can hope for any material improvement in our criminal code. All punishments, at least of an earthly nature, must have good for their ultimate object; and if that object be revenge, who so infatuated, who so wedded to the prejudices of his system, as to contend that this is good? We marvel not that such a notion should have prevailed in the earlier stages of society; for it formed the basis of the first rude legislation of every state, whose sovereign but most imperfect remedy for every crime was the law of retaliation. But we do wonder that such a system should now be upheld by the learned, the sensible, and, in many instances, we can truly, though sorrowing, add, the humane, of our own enlightened times. Much more consistent with every just notion upon the subject do we conceive our author's representation of the nature and end of punishment to be.

"The essence of *crime*," he observes, "is, that it introduces a certain degree of pain, or evil, into the world. The immediate effect of *punishment* is to introduce another degree of pain, or evil, often much greater than the first. Simply to punish, is therefore only to add to the miseries of the human race. If no beneficial alteration be effected, either in the disposition of the person

punished, or on society at large, the punishment is a mere act of retribution or revenge. *Punishment*, strictly speaking, is therefore only allowable as a medium of reformation, to reclaim the offender, and secure society from further injury; and the degree of it must depend, not altogether on the nature of the offence, but on the necessity of employing such a medium. To one person it may be requisite to exhibit it in all its rigours, before a sufficient security can be obtained from the hardened disposition of the criminal for his future good conduct; whilst to another, a much less degree of severity may be sufficient. Instead, therefore, of connecting the ideas of *crime* and *punishment*, we ought rather to place together the ideas of *crime* and *reformation*; considering *punishment* as only *one of the modes* for effecting such reformation, the extent of which must always be proportioned to the necessity of the case." [p. 10.]

These are sound and correct views of the proper object of all human punishment, which is, as we contend, the prevention of crime, by the reformation of offenders. Nor is it merely from a consideration of the principles of human nature, or from the lessons drawn from the past history of civil society, but from actual observation and experience, that we give our full and cordial assent to the assertion of Mr. Roscoe, that where this end is not kept in view,

"The first impulse of the mind upon the infliction of pain by way of punishment, is not contrition, but resentment; a hardening of heart, not only against those who inflict it, but against the rest of the world; and too often, it is to be feared, a resolution to balance the account, as soon as possible, by a repetition of the *same*, or the commission of a greater offence." [p. 11.]

Again and again has it been our painful lot to witness the verification of this proposition, in seeing offenders removed from the bar after sentence has been pronounced upon them, cursing and swearing at their prosecutors, or the judge or magistrate who has condemned them, and threatening the direst vengeance when the period of their punishment shall have expired. We speak greatly within compass when we assert, that within the last four years more than a hundred instances of this practice have fallen within our own cognizance, frequently in the case of very young, though very hardened, offenders. It is, indeed, little more than a twelve-month ago, that at the quarter sessions for the county of Lancaster, held in the very town where Mr. Roscoe lives, a young ruffian, who had just been sentenced to seven years' transportation for a very serious offence, and by no means the first for which he had been tried and convicted, stooping down in the bar, took off his heavy shoe, and directed its

iron heel, with his full strength, at the counsel who had conducted the prosecution against him, and after his conviction, as was his duty, had informed the court of the extent and inefficiency of his former punishments. Providentially, however, for the individual against whom his vengeance was directed, he had sat down at the very minute that the blow was aimed; and the shoe, passing over his head, was caught by a person standing near him. The prisoner was immediately seized by the gaoler and his assistants, and taken from the bar: but when he was brought back, and directed to be kept in solitary confinement, and fed on bread and water, until he was removed to the county gaol, he declared, with horrid imprecations, that if he had a pistol, he would shoot the chairman by whom this sentence was pronounced. During the transaction, it was stated by one of the counsel who had been present, that at those very sessions, in the neighbouring county of Chester, a similar outrage had been committed upon the presiding magistrate, who very narrowly escaped a blow which would most probably have caused his death.

From these plain matters of fact, illustrating and enforcing the position just laid down by our author, we proceed to his second chapter, "on punishments by way of example." Viewed in this light, he seems inclined to think punishment has but little effect; and asks those who support the principle which he opposes—

"If punishment will not deter the offender himself, upon whom it is inflicted, from a repetition of his offence, how can the example of such punishment be expected to deter others from a similar crime?" [pp. 15, 16.]

But here we must beg leave to differ altogether from a writer, for whose general principles we entertain the profoundest respect; and to remind him, that there will, in all probability, be a very material difference in the habits and character of the person punished, and of those upon whom his punishment is expected to operate as an example. In nine instances out of ten, the individual who undergoes any severe sentence of the law does not suffer it for a first deviation from the path of rectitude. Generally speaking, he has long since acquired the hardihood of vice; and accustomed to contemplate the pain and inconvenience which follow on his crime as a thing which may chance to overtake him, he grows familiar by anticipation with suffering and disgrace. Not so, however, with the crowd who witness his punishment—upon many of

whom, unhackneyed in the ways of vice, unhardened in iniquity by the example and encouragement of abandoned associates, the scenes they then witness may, and very probably will, operate in the first hour of slight temptation, to deter them from committing a crime, by the terror of its consequences. Example has a powerful and natural operation on human nature; and whilst we successfully employ it to train up our children in the path of virtue, and to warn them of the effects of vice, we know not on what principle all efficacy shall be denied to it, in preventing the commission of crime by the dread of the punishment that will follow its detection. We will readily concede that all excessive severity in punishment is open to the objection which our author advances, and that but little benefit is to be expected from it in the way of example; but then this is because it inspires feelings of a tendency the very reverse of those which it ought to be the object of all punishment to produce. The disgust excited by the frequent spectacle of men hanging upon gibbets, for offences which every man's common sense must tell him are not worthy of death, will, in the very nature of things, supersede and destroy the salutary terror which the exhibition was meant to excite. Yet it by no means follows that all punishment is inefficacious, as far as example is concerned; but merely that undue severity in its administration obviously defeats the end for which it was resorted to. That end we hold, with Dr. Paley, to be twofold—amendment and example; though whilst we admit, with him, that in the “first of these (—as far, we would interpose, as the system pursued in our own country is concerned—), the reformation of criminals, little has ever been effected,” we are no partakers in his fears that little is practicable. Firm, on the contrary, is our persuasion, that if other measures than have yet been resorted to are fairly tried, the day is not far distant when, in England, the reformation of offenders, which Mr. Roscoe and many other philanthropists of the present day would make but too exclusively the end of punishment, may be successfully combined with that fear, which all sound legislators would wish to excite in the minds of others by the example made of the offender. “*Ut pœna ad paucos, metus ad omnes, perveniat*,” is a short sentence of Cicero, that cannot, in our estimation, be too often repeated, or too highly commended, as containing a correct definition of the legitimate end of all human punishment.

The next chapter is upon a most interesting and important topic, “the prevention of crimes;” and it commences with a

sentence which, we are convinced, will have the cordial approbation of all our readers, that —

“ Undoubtedly, the best preservative against the commission of crimes is a *correct sense of moral duty*, so strongly enforced by the precepts of Christianity.” [p. 21.]

That the want of this in the great mass of our teeming population is the root of all the evil we complain of, in the rapid and alarming extension of crime, cannot possibly be doubted; nor can any friend to the best interests of his country hesitate a moment on the primary importance of endeavouring, by every possible means, to supply this deficiency. Yet much, it must be admitted, has been done within these few years, and more is still doing, to effectuate so desirable an object, though small is the visible progress made towards its attainment. Still, however, we must persevere in the use of the means put into our hands; and sedulously attend to every hint that may be suggested for their extension, assured that in due time “ we shall reap, if we faint not.” To one important point, which ought specially to be attended to in our attempts to give the blessings of education to the children of the poor, Mr. Roscoe has directed the notice of his readers; and we think it well worthy the serious consideration of all who are engaged in so laudable a pursuit, or, indeed, who are in any way concerned in the education of youth. We are by no means advocates for the entire expulsion of all manual chastisement from our schools, because we think there are cases in which, as a *dernier* attempt, it must needs be resorted to; but we do think, with our author, that a system of correctional discipline, founded upon the powerful stimulants of honour and of shame, might successfully be substituted for much of the flagellant severity of some of the most celebrated of our pedagogues.

“ Stripes and severity,” as our author truly remarks, “ may produce expressions of anguish, but it is anguish of the body, not of the mind; yet it is from the latter alone, as well in the world as in the school, that any effectual benefit is obtained.” [p. 24.]

Those who have visited some of the best regulated of the schools established on the system of the ingenious, but unfortunate Joseph Lancaster, will, we are persuaded, bear witness with us to the good effects of the discipline here recommended, in the reasonable persuasion, that habits firmly rooted in the school, will not be forgotten on the more active theatre of life.

It must, however, be obvious to the most casual observer of the state of society at this most eventful crisis, that there are other, and if minor, yet very influential causes of the increase of crimes amongst us. The first of these pointed out in the work before us, is the shocking habit of intoxication, by drams of pernicious liquors, which prevails to a most alarming extent, not only in our metropolises; but in most other parts of the three kingdoms. On this point, the report of the committee of the House of Commons, appointed to inquire into the state of the police of London, has thrown considerable light. In one particular part of that extensive and over-populated city, (the neighbourhood of Fleet Market); it appears that the Sabbath morning, from four to eight, exhibits but one continued and disgusting scene of riot and disorder. Two or three hundred loose people of both sexes are usually engaged in these tumultuary proceedings, whilst their excitement to mischief is perpetually kept up by plentiful supplies of ardent spirit from the gin shops, which are opened at a very early hour, for their accommodation, and the neighbourhood's inconceivable annoyance. Of these moral pest-houses, the direst bane to the welfare and tranquillity of this great city, which abounds with them in every direction, one kept by a man of the name of Thompson is, in this quarter, in the greatest repute; and thither it has been calculated that a thousand customers resort before the commencement of divine service on a Sunday morning. And yet the fellow who thus fattens on the vices and demoralization of the people; who furnishes them with the most powerful incentive to their crimes, is forsooth a Reformer; a flaming orator at common-halls, and wardmotes, and vestry meetings, where he always takes what is called the popular side of every question, and is the loudest and most boisterous of his brother demagogues, in declaiming against the vices of the times. But the picture admits of yet darker shades; for it cannot be dissembled that all these shops are kept open under the sanction of a license obtained from the regular magistracy of the country; and thus the poison which is dealt out but at too cheap a rate to its wretched inhabitants, is a source of considerable revenue to its government, who are thus the real authors of the mischief. Some of the witnesses examined before the committee were asked how that mischief could be remedied? to which one of the most intelligent of them very sensibly replied, that so long as spirituous liquors are to be had by the general population of the country, so long the evils complained of must continue;

"and in this conclusion," says Mr. Roscoe, and we most cordially join him in his assertion, "every considerate and impartial reader must agree." To the prevention of this alarming evil it becomes, therefore, the duty of the legislature immediately to attend; and by the imposition of a very heavy duty on so pernicious an article, and a material diminution in the number of shops at which it is to be obtained, they have in their own hands the means, if not of preventing, at least of considerably reducing its mischievous effects.

Another fruitful source of crimes pointed out by our author, and which the common sense of every man must have long since pointed out to him, if he has thought at all upon the matter, is gaming; and it is lamentable to think that this most destructive practice has the express sanction and example of the government of the country. True it is, indeed, that E. O. tables are denounced by act of parliament, and that all playing for gain, at games of chance, is prohibited by our legislature, and occasionally punished in our courts; but then, as is well observed by an intelligent and active magistrate of the county of Middlesex, "it is an anomalous proceeding by law to declare gambling infamous, to hunt out petty gamblers in their recesses, and cast them into prison; and by law also to set up the giant gambling of the state lottery, and to encourage persons to resort to it by the most captivating devices which ingenuity, uncontrolled by moral rectitude, can invent." We are well persuaded of the truth of this gentleman's observation, confirmed as it is by the very high authority of the late Sir Nathaniel Conant, long at the head of the police of London, that state lotteries are amongst the immediate causes of thefts and other offences against the public peace. Difficult it must be for the poor to resist the tempting bait of twenty thousand pounds, to be obtained by what they are taught to consider a very trifling venture; and when their golden dreams have vanished into air, and a blank is all they get for their hard-earned money, as difficult, we can easily conceive it to be, for them to refrain from dishonest modes of making up their serious loss; and thus they are led to cheat others of what they have been cheated, by the very government which ought to have protected them against such fraudulent means of stripping them of their little all. Viewing the subject then in this light, as Christians, as patriots, most deeply must we lament the late failure of some of our enlightened legislators to abolish for ever this most objectionable method of adding a paltry sum to the revenue of the country, at the expense of the public

morals, and the ruin of thousands of the lower classes of the community. As another great temptation to gambling, and to every species of disorder, the fairs held annually within ten miles of the metropolis, require regulation by legislative interference, which, we think, would be most wisely exercised in their absolute suppression, making an adequate compensation to the lords of manors and others, whose vested rights would be affected by such a measure.

The next evil complained of—the extent of female prostitution—is also a most grievous one, calling aloud for a remedy, and yet most difficult to be remedied. That it has an obvious tendency to encourage crimes more directly injurious to society than those of incontinence, every day's experience of the intimate connexion existing between these unfortunate females and the male criminals, more particularly the youthful ones, surely must convince us. By the natural reaction of vicious habits, we had almost said by a species of moral retribution, the seduced, in their turn, become the seducers; and infatuated young men are led into the commission of crimes, to support the expenses of connexions with these unhappy women, originally led astray by some of the baser of the other sex. That much more might be done by an active and vigilant police than is done to clear the streets, at least of our cities and larger towns, of this intolerable nuisance, we are firmly persuaded: but still this relief would be but partial; and partial in the present, and perhaps in every practicable state of society short of the millenian one, all remedies applied to this evil needs must be. The most efficacious, however, that has yet been, or to all human appearance that can be devised, is the foundation, in the vicinity of all populous places, of houses of refuge for these most pitiable outcasts of the human race. To such an object surely a part of the national wealth would not be ill applied.

To the last topic of this most interesting head of inquiry we turn with feelings of no ordinary regret; for who can contemplate without emotion the present “dreadful state of our infant population, and the alarming increase of juvenile delinquency?” This is a matter which comes home to our bosoms with peculiar force, because it has been our misfortune to witness, in but too many instances, the truth of this general complaint. Again and again have we seen boys and girls, whose heads would hardly reach to the railings of the bar at which they stood, arraigned for the second, third, and fourth times, for felonies, which they have committed with all the hardihood and dexterity of older, though we

fear we should not be justified in saying, of more hardened offenders. The recollection is yet strong in our minds, of one of these youthful incorrigibles, after having been severely whipped and discharged for some trifling felony, being brought into the bar the very next day, to plead to an indictment for another pilfering theft, committed on the very evening that he had regained his liberty. Yet this little urchin had creditable parents, who had long used their best endeavours to keep him in the paths of honest industry, but had used them in vain. We are perfectly aware that this latter circumstance does not so frequently occur as one of a very different, and still more lamentable description, though it is far from the only case of the kind that has fallen beneath our own observation. Too often these unfortunate children are but instruments in the hands of their abandoned and profligate parents; and we have the opportunity of knowing, that at this present period, one of the bridewells in the north of England contains four children of one family, the eldest not above thirteen years of age, who have all of them been more than once, some four or five times, tried and convicted of felonies, to which they have been prompted by their own mother, who lodges in her cellar a gang of those youthful depredators, whom she regularly turns out every morning to get their living by theft, she herself receiving and disposing of its produce.

Mr. Roscoe seems to contend, as we conceive, upon very false principles, that children like these are not proper objects of punishment; though we readily admit, with him, that they certainly are not such, if the idea of punishment be separated from that of reformation. In the instance to which we have referred, and in others to which we could refer, this has not been the case; but the juvenile offenders have been sentenced to an imprisonment in the house of correction, which has separated them for a considerable time from the dangerous example and converse of their parents, and companions in vice. Here, too, they are kept to work, and taught some useful employment, which, in all probability, they would have never learned at home. Such a course of discipline is also equally desirable in the other class of cases, where the natural depravity, or evil associations of the child, puts it out of the power, however much it may be the wish, of the parent to check him in a career of profligacy which, if pursued, will terminate at the gallows. The magistrates of the extensive district with which we are best acquainted have for some time seen the propriety of

providing places of confinement for these young delinquents separated from all communication with older offenders; and in some of their gaols this object is now happily accomplished, and employment has been found for them. We believe, too, that in most other parts of the country those who are intrusted with the administration of executive justice are awakening, though late, to the alarming progress of an evil which was long since prognosticated by the benevolent and discriminating foresight of a Howard, and which can now only be arrested in its rapid strides towards the ruin of the morals of the poor, by a recourse to the very measures which he recommended, with all the energy of truth, and the confidence of extensive and practical knowledge. Happy would it have been for society, had his warning voice been attended to on other points of equal importance, but to which we have turned a deaf ear, until it is all but too late to retrace the steps that have madly persevered in the path of error.

Prevention of crime is an object so much more earnestly to be sought than its cure, that we have bestowed upon this part of our author's work a portion of attention which must needs contract our remarks on the remainder of its interesting pages. On the next subject discussed, "the punishment of death," our sentiments, the result of long and anxious deliberation, are not precisely those of Mr. Roscoe. He, in common with many other writers of some note in the present day, denies the right of any human legislator, (and some of them would even seem to question that of a divine one,) to take away the life of any man, whatever be the enormity of the crime he has committed,—though he should have poisoned a whole family, or, if it were possible for him to do it, have reduced an entire village, with its peaceful inhabitants, to ashes. Now this is a doctrine which we cannot easily admit; and we hope on some future occasion to have an opportunity of stating why we cannot. At the same time we think, with our author, that a more effectual punishment than that of death could readily be devised even for murderers, and other offenders of the most atrocious kind. To place such persons in a situation which, whilst it effectually guarded society from a repetition of their crimes, would afford to themselves opportunity of repentance and amendment, and to others a continued and ever present, rather than a momentary, though sanguinary, example; this is the course which, upon every principle of humanity and sound policy, we should wish to be fairly tried, even in those cases in which, to our apprehension, there cannot be a doubt but that the severer sentence now

put in execution is fully justified by the express authority of God. Our objection goes, it will be understood, to the expediency of capital punishment; but, in the case of murder, at the least, in lieu of questioning, unequivocally supports the right of human legislators to resort to it, as they may also, we contend, in some other instances, as the *ultimum supplicium*, when all other remedies have been fairly tried and have failed, in the prevention of a crime pregnant with alarming evils to society. Yet nothing that we have here said—nothing, we trust, that we shall ever say—will give a sanction to the black catalogue of crimes, to be expiated but by death, by which our statute book is dyed with blood. These are not much short of two hundred, made up of offences of all sorts, differing from each other in enormity, in the injury they do to individuals or to the public, the facility with which they can be committed, and in every circumstance that can constitute a difference and a shade in crime, as much as black differs from white; light from darkness; or the meridian splendour of the sun, from the faint glimmer of a rushlight. Yet killing or deposing the king, and clipping a shilling; burning a dwelling-house and its inhabitants, and burning a hay-stack; cutting a throat, and cutting the mound of a fish-pond; maiming a man with intent to kill him, and maiming a cow; breaking into a house at midnight, and breaking down a tree; robbing a poor defenceless woman on the highway of all that she has, and brutally ravishing her person to boot, and obstructing a revenue officer in the seizure of a keg of brandy; these, and fifty others as unamalgamating, are offences, it would seem, of equal enormity in the eye of the law, and all meriting and calling for the same fearful punishment of death. We could extend our observations on this preposterous equalization of offences—this horrible system of offering an irresistible inducement for the commission of the deadliest crimes, to prevent the detection of comparatively the most venial; but we cannot bring ourselves to think so ill of human nature, as to suppose that an exposition of the folly and injustice of adhering to such a sanguinary and inconsistent code, formed as it has been of the shreds and patches of a hasty and *circumstantial* legislation, can be needful. Nor would any one dare to defend such a code in these days, if the greater part of its enactments were not known to be mere dead letters on our statute books; inefficient bugbears, at which the merest freshman in thieving ceases to be alarmed. It has now been for many years, and still is a capital felony, punishable with

death in the first instance, to steal in a dwelling-house to the amount of forty shillings: for a long while after its enactment, this law was frequently put into execution; and much blood was vainly, and most unjustly spilt, before it was discovered that this most disproportionate severity, if it had any effect, increased, rather than diminished the crime. Yet our legislators were either too proud, or too blindly wedded to the boasted wisdom of our ancestors—the bane of every useful improvement—to trace back their steps; and the statute remained unaltered and unrepealed, though many of the most enlightened of their members—alas! that the voice of the most able and persevering of them in this course of humanity is now silent in the grave!—have again and again loudly, and as we should have thought irresistibly, called upon them to blot out, at least this stain from the criminal jurisprudence of their country. But whilst the legislative power slumbered, the executive spoke a language that could not be mistaken; for out of 1872 persons who, in the seven years antecedent to 1810, had been condemned to death for this offence at Newgate, only one solitary individual has suffered the dreadful penalty of the law. This single fact speaks volumes in condemnation of the system against which we are contending; and the returns of other circuits, and the experience of later years, would but give additional strength to its monitory voice. Oh that at length, though late, it might be heard and attended to!

There are still those, however, (we hope and believe they are but few, though they have some confessedly great names upon their side,) who, with all these facts staring them in the face, from a sort of hypochondriacal dread of innovation, strenuously maintain the existing order of things; and they do it upon this principle, that whilst, as one of the ablest of their abettors (Dr. Paley) states, “the law of England, by the number of statutes creating capital offences, sweeps into the net every crime which, under any possible circumstances, may merit the punishment of death,” by the expedient of singling out for execution “a small proportion of each class, the general character or the particular aggravations of whose crimes render them fit examples of public justice, few actually suffer death, whilst the dread and danger of it hang over the crimes of many.” Facts, however, instead of supporting, directly contradict this reasoning; for we will venture to assert, that of the two hundred crimes thus dexterously caught in this sweeping drag-net, there have not been, for the last twenty years, more than twenty for which a single

individual has suffered the penalty of the law, to which in that period some thousands have been formally condemned. With respect, also, to the great majority of those offences, we pronounce, with as little hesitation; our decided conviction, that under no conceivable circumstance can they either call for, or justify the death of the offender; however the particular features of his case, or the known desperation of his character, might warrant his long, and even his perpetual imprisonment, or his banishment for ever from the shores of his country. Surely, if these considerations, and others which might be urged, but that they will naturally present themselves to every mind, were duly weighed, we should no longer be called upon to witness the worse than farcical—the degrading and disgusting exhibition presented at every assize—of judges solemnly pronouncing the awful sentence of death upon some ten or twenty of their fellow-creatures, who, at the very time it is pronouncing, know as well as they, and the surrounding multitude as well as either, is never meant to be carried into execution; but that it is intended to be commuted for transportation, or even, in many cases, but imprisonment for a single year. What possible effect, in the name of common sense, can such a wanton trifling with the most dreadful punishment of the law produce upon any mind, but that of weakening, and even destroying, the terror its denunciation was meant to produce? Nor ends the evil here; for every one conversant with the proceedings of our courts of justice must know, that the excessive disproportion which, in by far the majority of cases, most obviously exists between crimes and their punishment by death, has induced prosecutors, witnesses, jurymen, and judges, to trifle with the sacred obligations of an oath, in order to evade a capital conviction, by finding the value of an article, intrinsically worth perhaps five times as much, a shilling or a farthing beneath the statutable price of blood. It is disgraceful, in fact, to the administration of justice—though humanity would plead for, and almost sanctify the deed—to see, as we have often seen with deep regret, a judge, now haggling and tampering with the prosecutor, and now with the jury, to induce them, against the conviction of their consciences and of his own, and contrary to the duty imposed upon both of them by their oath, to put *as low a value as possible* upon an article stolen, to save the life of the thief, or rather to free him from the inconvenience and disgrace of being nominally condemned to die.

We could easily add to these arguments; but, perhaps, by

so doing we should only weaken their effect: we pass on, therefore, to Mr. Roscoe's next chapter, "on punishments of inferior degree;" of which he admits, and we think most correctly, that

"Where all other attempts to reform a criminal have failed, transportation" (on which however, as now practised, we may hereafter have occasion to animadvert) "is the most humane and effectual." [p. 53.]

It has a natural tendency to dissolve the connexions, and to weaken the temptation, to whose evil effects a criminal is here exposed; whilst, by an alteration in the circumstances in which he is placed, and which in his own country often formed but too effectual a bar to his gaining an honest livelihood,

"That activity or ingenuity which was so dangerously employed at home" may, as Mr. Roscoe observes, "in a foreign country, enable him to become one of the most ingenious artists or successful traders of the place.

"An instance of this," he tells us in a note, "occurs in the case of a person, who being convicted of a capital offence was pardoned, on condition of being transported to New South Wales; where, by his regularity and industry, he has established himself in a beneficial business, and lately transmitted to the author of this tract a sum of one hundred and twenty pounds; which was divided by his directions amongst his children, who remained in this country." [p. 54.]

We wish that we were enabled to add to this account, that the remittance had been useful; but, unless we are confounding two circumstances which agree in all their particulars, except that we did not hear Mr. Roscoe's name mentioned in the transaction, nor the precise sum received, the family of this man have all trodden but too closely in his steps previous to his reformation; and at a late Liverpool sessions, one of the daughters, who shared the money sent over by her father, was convicted as an utterer of base coin, and is now in prison in execution of her sentence. The evil of a bad example often continues to operate after the individual who set it has seen, and turned him from the error of his ways: the prevention of crime ought, therefore, to be a more primary object with legislators than the reformation of offenders.

As entirely do we concur with our author in condemning the practice, so prevalent with our magistrates, of whipping trifling offenders, and then discharging them. Seldom, we

believe, does it occur that these people do not soon pay another visit to the gaol whence they have been liberated; for if their crime was the effect of want, the whip will not supply their necessities; whilst the stigma which the having undergone its lash leaves upon their characters, will remove them further than ever from the chance of obtaining an honest livelihood. If, on the other hand, their dispositions are bad, this punishment is more likely to harden them in iniquity, than to soften them to repentance. Yet our condemnation of this measure must be qualified by its justification, as a preferable course to that of committing youthful offenders, on their first conviction, to prisons so little qualified for their reception, for any useful purposes, as the majority of ours at this time are. When they shall be put upon a better footing; when due provision shall be made for the separation and classification of offenders; when confinement in them shall be uniformly connected with views of reformation; when all this shall be done, the practice we are complaining of, yet, under existing circumstances, cannot unequivocally condemn; will, we doubt not, be discontinued. Then too, imprisonment may be looked to as a salutary punishment, useful to the offender himself in the correction of his habits, and offering something like a rational hope of security to the public against a repetition of his offences. But until this mode of incarceration is made something more than safe custody, by forming or encouraging habits of industry, rather than confirming in idleness, we must join Mr. Roscoe in characterizing simple imprisonment as a proceeding

“ *In which there is not a pretext of any advantage to the prosecutor by compensation, or to the prisoner by his amendment; the only motive that can be discovered, is the gratification of a barbarous and disgraceful spirit of revenge; which, as society continues to improve, and better principles are established, cannot fail to meet with the odium it deserves.*” [p. 63.]

In discussing the improvements in criminal law which have at various times been proposed, besides insisting on the great point to which we have just alluded, and to which we shall hereafter have occasion to recur, our author very successfully combats the two leading positions of Beccaria, Bentham, and other theoretical reformers of criminal jurisprudence—the proportionment of punishment to offences, and the invariable infliction of those punishments when incurred. The ideal perfection at which Bentham and others have so vainly laboured to arrive, in the establishment of an

unerring and invariable apportionment of an equitable and specific punishment for every species of offence, is too chimerical, on the very face of it, to need any trouble on our part to expose its absurdity. Is the punishment to be pecuniary? What a rich man would not feel, would be a poor man's ruin, even if it were regulated by a correctly estimated *per centage* on their income. Is it to be corporeal? A tender frame would sink under the stroke, which would be all but unheeded by a hardier constitution. Are shame and disgrace to be its essence? That from which the man of rank, of education, and of feeling, could never again rear his head, would be borne with the most perfect complacency and indifference by men of blunted sensibility, or moving in stations of life where the point of honour is but little regarded. As ridiculous and unjust would it be never to vary the punishment, where the nature of the crime and the extent of the injury were precisely the same; for this would be establishing a systematic punishment for the offence, without any reference whatever to the circumstances under which it was committed, which generally operate either in alleviation, or aggravation of the guilt of the offender. The irreclaimable thief by profession, and the youthful offender, for the first time led astray by some powerful temptation, would thus be placed upon a level; and the consideration now uniformly, and most properly given to former good character, and the plea of a first offence, would then be done away with.

"When we speak of punishing crimes," observes our author with great justice, "we are in danger of being misled by a figure of speech. In fact, we do not punish *the crime*, but the *individual who commits the crime*; and whatever end the punishment is intended to answer, it must bear a relation to the nature, disposition, and circumstances of such individual.—The same punishment applied to different persons may produce not only a different, but an opposite effect, and *that* which may be necessary to reform one, may only serve to harden another. To apply the same punishment to all, is, therefore, a kind of *empiricism* in legislation, which pretends by a *certain specific* to cure a *certain crime*, without any reference to the state of the party on whom the nostrum is to be tried." [p. 75, 6.]

"One only rule of punishment," he elsewhere observes, "can be relied on, viz. *that which is necessary to effect the reformation of the offender*. Till this is accomplished, the punishment ought not to be relaxed; as soon as this is effected, punishment is no longer necessary." [p. 71.]

But even this rule is, we think, liable to much abuse, if it be not properly guarded. The error into which Mr. Bentham

and many other writers have fallen, is that of maintaining that example is the more important end of punishment than reformation; whilst Mr. Roscoe, and several other benevolent and enlightened philanthropists of the present day, have run into the opposite extreme, of considering example as scarcely worthy a moment's consideration in comparison with reformation. Now, in our view of the subject, they are of equal importance, and ought never to be separated: care ought, therefore, to be taken in all cases, that the sentence originally pronounced should be an adequate punishment for the offence, under its attendant circumstances, and no relaxation whatever should take place in its infliction, until such a portion of it has been undergone as should teach not only the offender, but the public at large, that such crimes are not either to be committed with impunity, or to be atoned for by an instantaneous repentance, wrought by the fear, rather than the endurance of pain. We doubt not but *such* repentance is often wrought; and if Mr. Roscoe's view of its effects upon the destiny of the subject of it be correct, no punishment whatever should then be inflicted, because, as far as human judgment can pronounce, the reformation of the offender is complete, and punishment is no longer necessary. Discard example from the system, and we admit that this reasoning is correct; but we should be disposed to put but little faith in the genuineness of that repentance which did not suggest to the penitent the justice and propriety of his undergoing some pain, as an expiation to the offended laws of his country, and to deter others, by his example, from the commission of a similar outrage. We will add but one remark to this part of the subject; namely, that though, for the reasons just stated, we are on the whole decidedly opposed to the establishment of an invariable standard of punishment applicable to all offences of the same class, we can yet easily conceive, in the event of that of death ever being abolished, or even of the superior efficacy of another in its place being tried, that there are certain enormous offences with regard to which the certainty of a definite punishment should be invariably and strictly adhered to. Thus, if a cool deliberate murder were ever punished with aught short of death, we conceive it could be but by a perpetual imprisonment; it being impossible to give society any other security against a man, whose passions could lead him to the commission of so diabolical an act; whilst he himself could have no reason to complain of so necessary a restraint upon his power to do evil, since it would only be in the exercise

of a greater mercy than he showed to his fellow-creature that his life was spared. To put a stop also, if possible, to other crimes peculiarly injurious to, and alarmingly prevalent in society, it might be advisable to resort to this inflexibility of punishment, though its duration need not probably be carried to the same extent.

From the analysis of Mr. Roscoe's interesting volume, which we have thus far given, our readers are no doubt prepared to find him a zealous advocate for the penitentiary system; nor will the sentiments which we have thrown out in our review induce them, we are persuaded, to suspect us of any hostility to so humane a plan; on the contrary, it has our warmest support, and heartiest wishes for its success. The first chapter of his treatise, which our author devotes to this part of his subject, is entitled, "Origin and Present State of the Penitentiaries in America," on which he has given us some authentic and interesting, but, as far as the efficacy of the measure is concerned, we are sorry to add, not very satisfactory information. It was in the year 1790 that the first of these promising institutions was established at Philadelphia; and the success which attended its operations was so flattering, that this good example was soon followed in New York, and in many other provinces of the United States. For a while every thing bore the most gratifying appearance; and the report of the inspectors of the parent institution, a year after its establishment, represented the prison as already converted from a scene of debauchery, idleness, profanity,—an epitome of human wretchedness, a seminary of crimes destructive to society, into a school of reformation, and a place of public labour. For two years, at least, the same happy results seem to have been obtained; and within that period, of one hundred criminals, who had been recommended to and pardoned by the governor, four only had returned to the prison charged with other crimes. The other institutions formed upon the same plan seem also for some time to have answered the purposes of their destination; and strong hopes were therefore naturally entertained, that the milder system of laws which, except in cases of treason and murder, had abolished capital punishment, substituting in its stead imprisonment for life, would realize the most sanguine expectations of its humane supporters. It was a part of the same system to punish all crimes above the degree of petty larceny with imprisonment for the first offence, for a term not exceeding fourteen years; and for the second, for life; while petty larcenies were

visited with an imprisonment for a term not exceeding a year, or, on a repetition of the offence, not exceeding three; and all persons convicted of any offence might also be subjected to hard labour, or solitude, or both, at the discretion of the court: of course, too, (for this is necessary to the very existence of a penitentiary), provision was made for shortening the duration of the confinement of such prisoners as conducted themselves well, and evinced symptoms of reformation. It was this most important and difficult part of their duty that required more than ordinary care in the inspectors; and it is mainly to a negligent discharge of it that we attribute the melancholy alteration in the state of those prisons, which it is now our painful duty very briefly to detail. The state prison for Massachusetts had been established for about twelve years, when, in 1817, it became necessary to institute a legislative inquiry into its condition, which the commissioners were directed to contrast with others of a similar nature, in different parts of the United States.

"Thus authorized," says Mr. Roscoe, "*the commissioners inspected, by one or more of the board, the several penitentiaries or state prisons of Connecticut, New York, New Jersey, Pennsylvania, and Maryland;*" and have since made their Report respecting the same; which, as it contains matter highly interesting to other countries, as well as to the United States, is given at length in the Appendix to the present volume. From this Report, it will be seen with regret, by those who have supposed that the American establishments have been attended with *uniform success*, that this has not been the case; and that considerable difficulties have occurred, and are yet to be surmounted, before the object they have in view can be accomplished." [p. 95.]

The penitentiary at Philadelphia now afforded a striking and very gloomy contrast to its former usefulness and prudent regulation. The number of convicts was greatly increased, but neither had the prison itself, nor the yard in which its convicts were employed, been enlarged; in consequence of which, the very crowded state of the penitentiary became an evil of considerable magnitude; so much so, indeed, that from twenty to forty people were lodged in a room of 18 feet square.

"So many are thus crowded together in a small space," reported the commissioners, "that the institution already begins to assume the character of an European prison, and a seminary for every vice—in which the unfortunate being who commits a first offence, and knows none of the arts of methodized villany, can scarcely avoid

the contamination which leads to extreme depravity." "Such," it is added, "is the actual state of the Pennsylvania Penitentiary." [pp. 96, 7.]

And that state, we reluctantly add, proves but too completely that it is utterly disqualified for the production of any one of the good effects which were sanguinely, yet not unreasonably, expected from its establishment. Nor can we expect, that whilst the parent institution had thus retrograded in usefulness, those formed in imitation of it should have advanced in improvement. On the contrary, that at New York had not only confessedly failed in its chief object, but had subjected the treasury to an expense too oppressive to be continued. The sources of these alarming evils are alleged to be the neglect of providing in season the necessary accommodation for the due separation of convicts; the crowded state of the prison; and a relaxation in the steady and strict discipline introduced and maintained for a short period after its establishment. The same remarks which apply to the penitentiaries of New York and Pennsylvania, apply also, in different, though not in less discouraging degrees, to similar institutions in other parts of the United States; but ere any conclusion is drawn from this consideration against the general principles on which they were established, and were for a while most effective in answering the ends of their establishment, we would recommend our readers attentively to consider the particular circumstances of mismanagement which Mr. Roscoe points out, as the cause of those evils, which cannot be charged upon the system, when properly put into operation.

These are, a relaxation in the kind and gratuitous care which, in the origin of these well-meant institutions, was afforded by the benevolent individuals who interested themselves in their formation; in consequence of which, very many convicts returned to prison for new crimes, who had been hastily and incautiously pardoned, and discharged as reformed characters: thus the state prison at New York contained one individual committed there for the fifth time—a lamentable abuse of all the legitimate ends of a penitentiary system. In our views of that system we agree with Mr. Roscoe, that nothing can possibly have a worse effect than the admission within its walls, or at least to the slightest association with its other convicts, of a criminal convicted of a second offence, who has once been discharged as reclaimed. This rule of exclusion has been rigidly acted upon in the Magdalen hospital, and Female Penitentiary of

London, with the happiest effect; and we are firmly persuaded, that to the wide and inconsistent departure from so obvious a principle of reform in America, is mainly to be attributed an evil, of whose pressure its legislators now so reasonably complain. Commitment to a penitentiary should always be treated as a boon to a criminal for his good; as affording him the means, if he has the inclination, of retrieving his character; and of lessening, by his industry and good conduct, the period of confinement which his crime has merited. But having once enjoyed these advantages, and abused them, they never should be permitted him again; since, by such a course, as our author very justly remarks,—

“The establishment confesses its own inutility, and is no longer a school of reform, but a receptacle and shelter for acknowledged guilt.” [p. 99.]

To remedy a mischief whose inconvenience they could not but sensibly feel, the Massachusetts commissioners recommend a remedy of but partial, if, indeed, it would not prove of mischievous operation; namely, that—

“When a convict should be sentenced a second time to a state prison, there should be added to the term of his sentence five years’ detention and employment at hard labour; on a third sentence, ten years; and when convicted a fourth time, to be imprisoned for life.” [p. 100.]

In a country like America, without foreign possessions, this course would be well, and perhaps the only one that could be successfully adopted, provided these second and other commitments were either to a separate prison, or to a part of the penitentiary in which the subjects of them would be effectually debarred from all intercourse with convicts, upon whom its discipline was being tried for the first time, and who could not but be injured by the example of a second “*locus penitentiae*” being constantly before their eyes. In Great Britain, where either the first or second offence is of sufficient magnitude, transportation for life would, in such cases, be the fittest and only proper punishment; whilst lesser terms of years might easily be applied to lesser offences, provided the second were of sufficient magnitude to justify, or the frequent repetition of petty offences should call for, a sentence of deportation. Where this is not the case, a longer imprisonment than was at first ineffectually tried under the penitentiary discipline should be endured in our common gaols, with less indulgence, and more hardship than was

experienced before, though under a better regulation than now prevails in the majority of them. Nor should these sentences ever be mitigated; whilst a like course of procedure should be strictly adopted towards those who had committed, a second time, any petty offence for which they had previously undergone the penitentiary discipline, without its having produced such an effect upon them, as to warrant a diminution in the period of their confinement. The dangerous effects of an opposite course has, in America, induced many to contend for the abolition of the right of pardoning, and for a strict execution of the sentence pronounced, in every case. But this would be tearing up by the roots the tree they have planted with so much trouble, but watered with too little care; for "a penitentiary," as Mr. Roscoe justly observes, "where penitence is of no avail, is a solecism," and would be worse, we would add, in many respects, than the system it is intended to supersede: and supersedable we believe that system to be, provided the hints here thrown out, and of which those that originate with our author will be found sufficiently exemplified and explained in his interesting work, are properly attended to.

On the penitentiary system on the continent of Europe and in England, the subject of the two next chapters of our author's work, we shall say but little here, because we hope to take it up at some future period, in a different form. Since the time that Howard closed his singularly honourable career of benevolence, little information has been obtained relative to the condition of the continental prisons; but the aspect of that little—we record it with mingled emotions of pleasure and of shame—is such as to evince the continued superiority of their discipline to ours. In the years 1814 and 1815, the Honourable Grey Bennet, the great promoter of the inquiries which have recently been instituted into this important branch of our national police, visited the prisons of Paris, and found that in France, the greatest pains seemed every where to be taken, to keep the prisoners in a state of active and useful labour, and that those efforts were eminently successful, though the establishments in which they were carried on wanted that attention to the separation of criminals, and to cleanliness, which is of the utmost importance to the health and improvement of prisoners, and to the success of the penitentiary system. Towards the more complete establishment of that system, we are happy to find that an ordinance has been issued by the French king, for the erection of a place of confinement for offenders under the age of twenty, to be kept

to hard labour, under the direction of gratuitous inspectors, who are to have the power of shortening the period of their imprisonment, on the appearance of repentance and amendment in their conduct.

The last chapter of the work before us contains some very valuable hints on a most important subject, "the discipline of a penitentiary." For the most part, they are but an extension of the directions given many years since by Mr. Howard, though in one point they differ materially from the regulated prudence which marked all his calculations of the benefit to be derived from the plans he proposed. A more extensive practical knowledge of the subject on which he wrote, than ever was possessed, perhaps, by any other individual, or than ever will be possessed again, led him to discourage the idea of these establishments ever being able to maintain themselves. Every country of Europe, in which they have long been tried with the greatest attention to economy; every state of America has verified the truth of this prediction: why, then, should the delusive hope be held out, that in England, and in England alone, they will prove to be unfounded? If this should be the case, we shall rejoice at the circumstance as much as Mr. Roscoe or any one else can do; but, in the meanwhile, we must deprecate the holding out any such problematical inducement for the adoption of a measure which, if it effects an eighth part of what is promised, is well worth the trial. With this, or nearly with this solitary exception, we cheerfully express our cordial approbation of this writer's plan of penitentiary discipline, though we have not room to particularize any of its judicious recommendations; and earnestly commend it, together with the whole of the able treatise of which it forms a part, to the attentive perusal of our readers.

Aonian Hours; a Poem, in two Cantos, and other Poems. By J. H. Wiffen. Second Edition, 8vo. pp. 167. London, 1820. Longman.

Julia Apinula; with the Captive of Stamboul and other Poems. By J. H. Wiffen. 12mo. pp. 249. London, 1820. Warren.

It would not be an uninteresting task in a writer of the present day to take a comprehensive view of English poetry, with a view to elucidate the influence which the manners, the incidents, and the political character of the times have had

upon the compositions of our poets, from the rise of the art amongst us, to the elaborate perfection which it has now attained, from long cultivation and the polish of modern society. An essay of this nature would be alike instructive to the philosopher and the man of literature; to all, in short, who love to trace the connexion subsisting between physical and intellectual liberty; between barbarism and dulness; between civilization and the productions of wisdom and of wit. That the poetical faculty has been strongly coloured by the passing events of changing ages, must be evident to all who are read in the pages of history, and in the records of this delightful art. Frequently, indeed, the temper and disposition of the poet had a part in giving to his compositions this coincidence of spirit; but through this casual vein, the deeper tinge of national influence predominantly shines. Revolutions of government and religion; foreign conquests; civil wars; popular ebullitions; the reigning fashions and opinions of a community, have ever shewn themselves in the tone of its poetry, and accelerated or retarded its improvement. In the delicate tenderness of Tibullus; the polished satire of Horace; and the artful perfection and quiet majesty of Virgil, we see a reflection of the courtly period, when the extraordinary convulsions of the kingdoms of the earth subsided into tranquillity, security, and a mildness of manners bordering upon that servility, which shortly after distinguishes the court of the Cæsars. In the stormy, and often distorted grandeur of Dante, we see vividly the prevalence of those turbulent factions which agitated, as with a simultaneous movement, the Italian cities: his pages are tinctured with melancholy; and the pathetic voice of lament is poured forth—often abruptly, always pathetically—against the gloomy genius of civil discord. On the full revival of literature in Italy from the barbarism of the dark ages, ere the principle of chivalry was yet extinct in the manners and the sentiments of that fanciful nation, the elegant and romantic Tasso touches the strings of his lyre; and we are presented with Christian knights, barons, damsels, enchantresses, magicians, and all the imagery of the age of adventure and heroic enthusiasm. In the Runic leaves of our own Chaucer, how clearly do we trace the dawning of national freedom, the overthrow of feudal institutions, and that exposition and contempt of the corruptions of the clergy which afterwards ripened into so extraordinary a revolution; in those of Surrey and of Sackville, the gloom and uncertainty of a tyrannical reign; in the chivalrous genius of Spenser, and the Euphuistic gallantry of other writers of the Elizabethan age, the burst of a generous

national enthusiasm, just escaped from the fetters of mental tyranny, combined with the fantastic pedantry which distinguished that, and the reign of James. From this latter epoch to the civil wars, a period when the agitation of men's minds, and the quickening of political speculation excited the thirst of intense emotion, Shakespeare embodied the talent, the satire, the convulsed passions, the wit, and the energy of the age in his fictions; and the drama became the picture of the feeling and tendencies of the nation. In the poets of the restoration, the polemical controversies and religious institutions of the times, subtle, acute, abstruse, are all imaged in the argumentative and sarcastic compositions of Dryden and Butler; nor did there want, unfortunately, that licentious intermixture which indicated the general corruption of manners from years of anarchy, rapine, and unrestrained abandonment. The poetry of Rome did not decline with a greater rapidity, when the genius of Augustus forged those golden fetters, which under the last Cæsars were exchanged for bonds of iron and of brass, than, in an inverse manner, the poetry of our own land ripened into refinement, when the revolution had fixed, on, we would hope, immutable foundations, the blessings of civil and religious liberty. Then it was that institutions became consolidated; that science was cultivated; that manners were polished; the national generosity and love of independence called into lively play; and that society subsisted in undisturbed tranquillity. Correspondent with these features was the genius, the spirit, and the tone of our poetry. In harmony, it ascended almost to its climax; in grace, order, symmetry of parts, and purity of style, advancing forward to its perfection, it became more moral, more truly philosophical, more benign in its character; if less fitfully sublime, more uniformly dignified; if less captivating to the fancy, more instructive to the heart; more careful to enjoy the treasures already conquered, than solicitous of other enterprises; less wildly spirited, than elegantly softened and subdued.

Since the days of Pope a new school of poetry has risen up amongst us: the charms of his melodious verse drew after him a crowd of imitators; and though there were not wanting a few bold and original spirits, like Gray and Collins, to pursue the bent of their own fine fancy, the generality of our minor intermediate poets looked up to him with a blind devotion, and by the unvaried cadence of their periods, and monotonous harmony of their verse, ended in fatiguing the mind, and palling the public ear. The many convulsions which for the last twenty years have agitated the whole political fabric of Europe; the intense curiosity and emotion

which these changes have universally excited in the minds and hearts of men, together with the daring speculations which they have led numbers to indulge in, have given birth to bold innovations (many of which have failed from their very excess); have inspired a higher order of feeling and creations, the tragic grandeur of whose style and imagery, and the stirring incidents of whose plot, have ministered to the passion for the vivid, the striking, and the strong, demanded by such a state of society; and our poetry has assumed a character more wild, more visionary, more brilliant, more sublime; less classically correct, but more fervid and fanciful; a poetry vital with feeling, and instinct with mind.

In Mr. Wiffen's poetry we think we can trace the masters whom he most admires; if we mistake not, Campbell and Byron are his models: perhaps as his powers are more developed, and his judgment is more confirmed, a due appreciation of our elder poets may induce him less to nerve his verse after these originals, than to acquire a versification of his own. He has, we are convinced, sufficient stamina of thought and invention; "genius is essentially creative,"* and the volumes before us bear unquestionable proofs of genius. The principal poem in "Aonian Hours" is entitled "Aspley Wood;" it is of a similar nature to Pope's "Windsor Forest," and Sir John Denham's "Cooper's Hill," but, unlike them, is written in the rich Spenserian stanza. It is a poem containing some fine descriptions of natural scenery, interspersed with much moral reflection and incidental allusion. Its pictures have a freshness and a bloom about them, which wrap the fancy in a pleasing dream of meditation: the mind flies back from the tumult of busy life to the spots familiar and dear to our boyhood, and reposes amid the still shades which the poet brings before it, with a gentle, a pure, and a pensive pleasure. The vein of sadness, spread like a thin cloud over the views which the author takes of life, yet farther confirms this feeling, and, without greatly depressing, leaves upon the heart a temper attuned to the sympathies of humanity. It is the work of a tender and benevolent spirit, warm in feeling, and generous, though somewhat too romantic in sentiment. We think there is something very rich and beautiful in the following apostrophe to the sun:—

"In wonder risest thou, material orb!
And youthfulness—a symbol and a sign;
Change, revolution, age, decay, absorb
All other essences, but harm not thine:

• Mad. de Stael.

In thy most awful face reflected shine
 Thy maker's attributes, Celestial Child !
 When shapelessness ruled chaos, the Divine
 Looked on the void tumultuous mass, and smiled—
 Then startedst thou to birth, and trod'st the pathless wild :

“ Girt like a giant for the speed, the flight,
 The toil of unsummed ages ; in thy zone,
 Charmed into motion by thy sacred light,
 The glad earth danced around thee with the tone
 Of music — for then Eden was her own,
 And all things breathed of beauty, — chiefly Man
 Drank of an angel's joy ; where are ye flown,
 Too fleeting suns ? a mortal's thought may span
 Your course — for ye returned to whence your race began.”
 [pp. 14, 15.]

The great and good Howard was an occasional visitor in the vicinity of the spot which is the subject of the poem, in which he is elegantly introduced, and characterised in some spirited stanzas, which we deeply regret that our limits will not permit us to transcribe.

The second canto opens with some poetical characteristics of the great types of Shakespeare's genius ; a reference to the “ Timon of Athens ” furnishes an opportunity for the author to express his admiration of the genius and benevolence of Lord Byron, an eulogium whose only apology is, that it was written before the publication of his execrable “ Don Juan.” We hope that Mr. Wiffen will now agree with us, that it is far too encomiastic, and that the moral character of this noble poet calls much more loudly for censure than for praise. A tale of unfortunate love, which has much pathos, and an allegory delicately complimentary to the author of the “ Pleasures of Memory,” whose “ Human Life ” was in part written amid the scenes here described, closes the chief poem. In conclusion, we cannot resist transcribing, for their moral as well as their poetical effect, these stanzas :—

“ I stand where I was standing in the morn,
 And all has changed around me—time has come,
 And passing, scattered fruitage from his horn,
 The bashful maid has found a bridal home,
 The anchored vessel launched in ocean foam,
 Oceans themselves have flowed since morn began,
 And bright orbs ebb'd in the ærial dome,
 Moving the pendulum of heaven ; to Man
 Figuring what glorious hours to joy or ruin ran.

" So dies the Good as nature now assumes
 The mask of night, to dwell a little while
 Amid the shadow of funereal tombs,
 Until the bright To-morrow! such the smile
 Which radiates round his soul to reconcile
 The shrinking body to its dark sojourn,
 A beam which Mercy deigns us, to beguile
 The eyes which weep o'er lost Affection's urn,
 Sphered in some happier star, for ever so to burn."

[pp. 116, 117.]

The minor poems have an air of classical beauty, and a tenderness of thought, that claim a high praise. The principal faults in the volume are diffuseness and occasional obscurity of idea, with an abruptness, sometimes bordering upon confusion of periods; but the structure of the verse is often uncommonly musical, and on the whole it exhibits powers of versification of a very superior character.

In his recent volume, our author discovers a somewhat more chastened taste, and a less cumbrous adornment of imagery; we are not here left as in a wilderness of sweets; the flowers of diction are choice, and specifically presented to us; we view them with more concentration of interest, and consequently with a greater intensity of feeling. Both of the poems have a decided object, which being kept in view, combined with historical facts of high and commanding interest, embellished by an imagination vivid and glowing with strong poetical conception, will go far to obtain for Mr. Wiffen a permanent station among his country's poets.

To give a mere outline of the story of "Julia Alpinula," would be to wrong one of the most affecting histories upon record: we will, however, for a moment, in our duty to the public, refer to the facts upon which the poem is founded. After the murder of the Emperor Galba, Vitellius usurped the purple in Gaul, and sent his consul Cecina to traverse Helvetia. The Helvetians were ignorant of the death of Galba, and refused to acknowledge Vitellius. Julius Alpinus, a faithful friend of Galba, chief magistrate of Aventicum, where his daughter, the heroine of the piece, officiated as priestess of Diana, urged them to take up arms. A battle was fought on the heights of Mount Vocetius, which was fatal to the liberties of Helvetia. The hatred of the victor, who had once been disgraced by Galba, was not to be appeased but by the death of his partisan; and, notwithstanding the affecting appeal of his daughter, Alpinus was

led out to military execution, and Julia died of a broken heart.

From these few materials, Mr. Wiffen has constructed a very beautiful and pathetic poem. The chief springs of its interest are the daughter's filial affection, and her sad catastrophe. Her inauguration as priestess of Diana, and the omens which usher in the disturbance of her domestic happiness and the calamities of the empire, are in a strain of very powerful poetry; the same may be said of the speech of Alpinus to his fellow-citizens, and the preparations for battle. A very beautiful evening scene shuts up that day of busy preparation, and in the silence of the twilight Alpinus returns to his villa. How true to feeling the following description is, will be perceptible to every one:—

“ Oh why should hearts no fears can shake,
 With softer feelings bend or break!
 He wanders wide,—he lingers late,
 Pausing, he treads the longest way,
 Then, all impatient of delay,
 With swift stride intercepts his fate;
 He stands within the Ionic gate—
 The gate—the marble hall—alas,
 That e'er that hall he must repass!
 — She sate, her pale cheek on her hand;
 Each drooping eyelash wet with grieving;
 She heard his step—she saw him stand—
 Nor could resolve her mind's misgiving;
 As wilder grew her bosom's heaving,
 She raised her blue eye from the floor,—
 In him there was no sign of strife,
 And steadfastly her glance he bore:
 That stoical resolve could tell
 To her the dreaded truth too well;
 She did not rise—she did not speak—
 She uttered voice, nor groan, nor shriek,
 But low in virgin meekness bowed,
 And Nature's daughter wept aloud!” [pp. 35, 36.]

Previously to his departure for battle, Alpinus attends a sacrifice to the Aventian goddess, at which his priestess daughter officiates. As the victim is led to the altar, a terrible omen occurs, the bird of Jove flies into the temple, and deprives the sacred hind of life: this is a fine conception of the poet, and reminds us of that delicate passage in the “*Ion*” of Euripides, where the goblet of poison is spilt on the floor, and a flight of doves, coming into the temple, and drinking

of the liquor, discover in their death the crime attempted to be perpetrated. Startled at this prophetic sign, Julia attempts to dissuade her father from the war, in an appeal replete with tenderness and pathos; but the soul of the patriot shines forth even in the agony of separation, and though he is the sire of Julia, he cannot forget that he is the child of Helvetia. "The blow was soon struck,"—and the poet rises in all his powers upon the ruin of battle, and describes its desolation with a master's hand. There is, moreover, a striking denunciation of war, both forcibly and beautifully expressed, in that breathing spirit of peace, which, to their everlasting honour, has always characterised the Society of Friends, of which this poet is a member:—and did we not remember that judgment belongeth to a higher tribunal, willingly would we transfer his malediction, to whoever shall again stir up the flame of discord amongst the nations of the world.

"War is a game that, were their subjects wise,
Kings would not play at!"

The appeal of Julia in behalf of her father, at the feet of Cecina; his reply; her inexpressive joy at his fraudulent mercy, and the sad catastrophe, are related in language exquisitely beautiful; such as we can confidently recommend to our readers, as containing the tenderness, spirit, and pathos of genuine poetry. We prefer, however, quoting the following nervous passage:—

"The mariner, by ocean's shock
Tossed bleeding on its beaten rock,
To gaze for ever as it raves
On its green solitude of waves,
Though not one plank in sight there be,
To bear him o'er that shoreless sea,
Has hope; the guilty criminal
Led sentenced from the judgment-hall,
Though, in the stupor of his heart,
Pale as a statue he depart,
Has hope; the fainting wretch who stands
Deserted upon desert sands,
Where not a single human sound
Electrifies the silence round,
Has hope; the captive in his tower,
Blind to the light, and stripped of power,
Has hope; when hope begins to fail,
Some late reprieve or passing sail
Bears them again with favouring breeze
To fortune and to freedom—these

Have hope; — the mourner left alone
 Last of her kindred race has none.
 No aim to live, no gentle tone
 To hear, to gain, to give—no, none!
 No shared caress, no sigh to prove
 Content in suffering or in love;
 No friend, to whom her tongue can own
 'That life was once a joy—no, none!
 All now is over: passions perish,
 For what has passion left to cherish?
 The world flows on; suns rise and set
 Without perception or regret.
 A little sense of former dread;
 A little thought of what is dead;
 A little numbering up the sum
 Of days that darken ere they come;
 A sudden flash through memory's night
 That all her reasonings are not right;
 A little tracing round and round
 The spot where anguish struck the wound;
 A trance — a vigil—and a fit—
 O'er the cold tomb she cannot quit;
 And all beside is wasting flame,
 The bloodless lip, the sleepless frame,
 So meek, so wan, so passive, death
 Has nought of stillness to bequeath." [pp. 65—67.]

The death of Julia is touching in the extreme—it is given with a feeling well befitting the subject and the scene; but our extracts have already extended very far beyond our usual limits: we therefore refer our readers to the poem itself, in which we are confident they will find much interest and delight.

The "Captive of Stamboul" is a somewhat longer poem, suggested by an anecdote of Gibbon. It contains many passages of sterling merit, though we cannot make room for any of them; nor, after what we have given from the other poems, can there be any occasion to extend our specimens in vindication of our praise.

Amongst the minor poems, we remember to have seen and admired, though under a better, and less affected title, "The Russell," before its appearance in this volume; and we may now say, our opinion of its beauties has not diminished upon a second perusal.

In taking leave of Mr. Wiffen, we sincerely congratulate him on the rapid advances he has already made; it is evident that he possesses an increasing power of description, and a

superior facility of versification, with conceptions in the true spirit of poetry, combined with considerable historical and classical information, and a mind capable of properly appreciating and giving effect to the fond, the beautiful, and the sublime of feeling.

The History of the Crusades, for the Recovery and Possession of the Holy Land. By Charles Mills. London, 1820. 2 vols. 8vo. pp. 493, 416.

THE CRUSADES, by far the most interesting and important event that illuminates the darkness of the middle ages, form a subject which, whether we consider the fanaticism which gave birth to them; the enthusiasm with which they were continued, age after age; the vast numbers enlisted under the banner of the cross, to secure the object they had in view; the singular nature of that object itself; or the effects which they had on the arts and manners of the times, and the whole political frame of Europe,—is calculated to waken a thousand stirring reflections in the mind of the philosopher, the poet, the historian, and the Christian moralist. To the philosopher, the simple scene of a solitary individual, by his own intellectual energy; by the influence of a wild but fervid eloquence, calling into arms the swarming population of whole kingdoms, and propelling them with a frantic devotion upon a people cradled in battle and throned in dominion; the east upon the west; the banded powers of Christendom against the principalities and powers of the heathen, till in the fierceness and continuity of the tide they were swept away, as a rolling thing before the whirlwind—offers a wide scope indeed for conjecture, for meditation, for deduction. To the poet's vision, it presents a show most curious, most romantic, most affecting: he beholds princes, peasants, lords, villains, barons, and bishops, mingling together—a varied and glittering assemblage—in all the pomp, and pageantry, and circumstance of war; renouncing all the ties of relationship and country, twined from birth around their heart, for new and uncertain objects; concentrating upon a splendid hope the sympathies, the affections, and the passions of the soul—in a land trod by the heroes, the kings, the prophets of past ages; celebrated by the lyre of David, and consecrated by the oracles of God. The deeds achieved by the flower and chivalry of the noblest kingdoms of the earth; the conquests reaped; the glory that was imagined, won;—thoughts of all

that was dared and suffered by that vast multitude of beings, once warring around the walls of Salem, now at rest, and voiceless as the grave, rush upon his fancy : and if for awhile he is delighted with the magnificence of the picture, he is startled with its momentousness ; he feels that whether this mighty movement was based in truth or error, the destinies of man are awful—that not for the purpose of reaping a little transient reputation ; not for the purpose of grasping a sceptre or a crown, was he endued with those lofty energies which lifted him above himself, and gave him the victory over valour. With all their conquests, they have passed from the earth : the Turk and the Arab again make abode where the Frank and the Latin pealed their triumphal hymn ; generation succeeds generation as waves on an infinite sea ; all on earth is unstable and fluctuating—the schemes, of ambition, the dreams of the visionary—and nothing is worthy to engross the desires of perishing man, but the beauty of imperishable truth. Whilst the historian chronicles, for the information of future ages, the revolutions which such an event created in the fortunes of rival feudatories,— whilst he weighs with his scrupulous hand the rise and fall of kingdoms, and traces in his sagacious brain the causes and effects of their establishment and overthrow—the moralist, free from the questionings of policy and the tyrannies of custom, will strip false glory of its tinsel, error of its web, ambition of its plume ; and looking on that wonderful ebullition, and its equally wonderful consequences, with the dispassionate eye of reason and religion, will draw from the phantasy of a past age, lessons of wisdom for the present. In superstition the project of freeing the holy sepulchre from thrall had its origin ; by fanaticism, and often by the basest motives of avarice and ambition, it was carried forward ; and by the most barbarous acts of crime and cruelty, it was at last consummated. The followers of a meek and crucified Saviour, who had characterised his religion as a religion of peace, and in the last crisis of his freedom had addressed to his zealous, but headstrong disciple the emphatic words, “ Put up thy sword ! ” not only scrupled not to bathe their swords in the blood of thousands, but to glory in their barbaric work, as the champions and favourites of Heaven, in whose service they struck. The Caliphs of the prophet, who extended their faith by the sword—and the red-cross knights, the templars, and the barons, who by the sword vindicated the honour of *their* religion—the infidel, and the Christian, are in the eye of the moralist equally criminal. Frequently, indeed, the true believer surpassed in deeds of

savage ferocity the bloody sacrifices of the Musselim. The pages before us exhibit the crusaders in faithful but terrific colours; not as they have been apostrophized in poetry, as "*Spirits of Pity*," decorated with the rainbow graces of chivalry, courtesy, and boundless generosity; but as the victims of infatuated frenzy, fierce, haughty, and relentless; revelling in blood with a daring prodigality, every wild passion burning in their bosom, the licensed demigods of rapine and revenge. In so black a picture there is, undoubtedly, some relief of light; but there are few who, if they are men of reflection, will rise from the perusal of their achievements, so livingly portrayed by this elegant writer, without an overwhelming pressure of painful emotions on their heart, and the awful voice of warning mortality in their ear.

To our author we now recur: he has certainly produced a masterly work, a work which does him infinite honour as a man, and a literary candidate. Written in a style clear, correct, and energetic; his narrative, full of adventure and romantic anecdote, is neither loose nor cumbersome, but leads the mind along with an easy dignity: collecting his materials from various research, he has arranged them with singular perspicuity and compactness, and has infused into the whole composition a spirit of fine candour and well regulated judgment; the crowning charm of a masculine simplicity clothing the thoughts of a classical and cultivated mind.

After the destruction of the second temple, paganism became the religion of Jerusalem: but in the fourth century the banner of the cross triumphed over polytheism. Then the star of Islamism rose in the ascendant; and for three ages the holy city was subject to the Arabian and Egyptian caliphs: from these it was wrested by the Seljuk Turks; but, after various vicissitudes, Palestine again reverted to the Egyptians, A. D. 1094. Jerusalem, whether in a state of glory or abasement, was esteemed sacred by the Christians. A religious curiosity prompted people to visit those places which the Scriptures have sanctified, till it was imagined that there was some peculiar holiness in the very ground of Salem; and consequently the habit of visiting Palestine became strengthened. Restless guilt hoped that pardon might be procured by the pains of pilgrimage, and the sacrifice of prayer, in a land which seemed pre-eminently favoured by the Deity. During the fourth century, Christendom was duped into the belief, that the very cross upon which the Saviour suffered had been discovered; that a living virtue

pervaded its substance, of power to heal all diseases, bodily as well as mental, and that it had the marvellous property of never diminishing, whatever portion was spared as relics to the faithful pilgrim. The purchase of these sacred relics was another inducement to the pious believer to make pilgrimages to the holy city. The ecclesiastics took every possible advantage of this credulity: from Italy, Germany, Normandy, and the imperial court of Charlemagne, throngs of pilgrims, laden with rich presents, were seen bending their course to the Holy Land, through difficulty and danger; nor could the insults they received from the Moslem and the Turk, when those powers obtained possession of that spot of their devotion, awe them to an abandonment of what they might consider an imperious duty. Long time with a patient endurance they bore, as they were compelled to bear, under the Fatimite caliphs, contumely, capricious tyranny, blows, spoliation, and death. At the close of the tenth century, this oppression had mounted to such a height, that pope Silvester entreated the church universal to succour the church of Jerusalem. Pisa was the only city that obeyed the call, and her efforts were mere predatory incursions on the Syrian coast. In the next century, about 1073, Manuel VII. supplicated the aid of pope Gregory VII. against the powers of Islamism. Letters were accordingly sent from Rome to the states and princes of the West, acquainting them with the melancholy fact, that the Pagans were overcoming the Christians, and exhorting them to rise in defence of the unhappy flock. Fifty thousand men prepared themselves, in consequence, to march into the East; but it was preparation only: for it was not till Peter the Hermit, recent from a pilgrimage, in which he had been an eye witness of the miseries of the Christians, began to preach the Crusade, and interested by his rude eloquence both temporal and spiritual principalities, that the enthusiasm of mankind was fully kindled in their behalf. In the council of Clermont, the voice of the supreme pontiff went forth amid a mighty multitude, who listened to the animated harangue of their pastor as to an oracle from heaven. Then burst from the lips of thousands the shout of "*Deus vult!*" which became the celebrated war cry of the crusaders. Then, as with the breath of an earthquake, the moral fabric of Europe was convulsed; the relationships of life were broken; and the bonds of society dissolved. Persons of every rank, age, and condition, assumed the cross. Monks, throwing aside the cowl, issued from the cloister; the warrior from his feudal

castle, with his armed vassals; the scholar from his college; and not unfrequently the mother with her infant, disdaining the edict which forbade women from the journey, cast away all scrupulous delicacy, and fearlessly marched in the van of the military armament. Murderers, robbers, and pirates, quitted their iniquitous pursuits, and vowed to wash away their sins in the blood of the infidel: whole nations indeed, rather than armies, thought that they had received the Divine commission to unsheath the sword of the Almighty, and to redeem the sepulchre of Christ, under the guidance of the destroying angel of Sennacherib, who, it was confidently believed, went before them, "and breathed in the face of the foe as they passed."

It was in the year 1096, that the first body of European rabble, styling themselves Champions of the Cross, swept along from France to Hungary. They amounted to 20,000 foot, and only eight horse; and were led by Walter of Burgundy, surnamed the Pennyless. Ardent and impetuous, they calculated not the difficulties of the way. Except a few refugees, they perished miserably in conflicts in Bulgaria. Walter, with the scanty relics of his force, escaped through the woods, found his way to Constantinople, and was promised protection by the emperor Alexius till the arrival of Peter. The second undisciplined division, accompanied by the Hermit himself, pursued the same route. Their atrocities roused the indignation of the people through whose territories they marched; and, after the most dreadful deeds and sanguinary excesses, they were ultimately exterminated by the Sultan of Nice, in Bithynia, with the exception of three or four thousand. A lofty hill was made of their bones, which remained for many years a warning monument to invading crusaders. The third division, consisting of 15,000 fiery enthusiasts, from Lorraine, the east of France, and Bavaria, were collected by Godeschal, a German; and pursued the usual route through Hungary. Horrible were the outrages they committed: but the king, dreading the fury of desperation to which hostility might further impel them, by stratagem accomplished their ruin. With alternate threats and friendly professions, he induced them to surrender their arms: where they expected pardon, they found retaliation; the Hungarians rushed upon the naked and unarmed multitude, and a few only of Godeschal's people escaped, to spread over the north the tale of woe. The fourth and last of these hordes of desperate savages issued from England, France, Flanders, and Lorraine. History is silent on the subordinate modes

and bands of their connexion with the Croises; mentioning only that their avowed principle of union was the redemption of the Sepulchre, and that they were the victims of the dreadful superstition of adoring and following a goat and a goose, which they believed to be filled with the Divine Spirit! If such were their religion, we cannot wonder at their brutal fury in massacring 700 Jews in the city of Mayence, in the presence of the venerable metropolitan. The bishop of Spire bravely and successfully defended the Jews in his city; but at Treves and Worms their only alternative from the rage of these ruffians was a forcible apostacy from their religion. Many avoided the ignominy of both conditions by self-slaughter. Mothers plunged the dagger into the breasts of their own children; fathers and sons destroyed each other; and women threw themselves into the Moselle. When the measure of robbery and murder was full, the infernal multitude proceeded on their journey. They hurried on to the south, in their usual career of carnage and rapine; but at Mersbourg they were denied a passage. Their desperation and resentment threatened the ruin of the whole Hungarian state; but some strange panic, in the moment when success seemed ready to favour their arms, scattered them in precipitate flight: they were pursued by the king and his nobles; and but few of that immense rabble survived to join the forces of the feudal princes of Europe.

To the horrible barbarities of these fanatics succeeded the more regular crusades, which, though more orderly, were not less sanguinary. The principal commanders were the celebrated Godfrey, lord of Bouillon; his brother Baldwin; the counts of Vermandois, Blois, and Flanders; Robert, duke of Normandy; Bohemond, prince of Tarentum; Tancred; and Raymond, count of Toulouse. Godfrey united the gentlest manners with the firmest spirit, the amiableness of virtue with commanding gravity; alike distinguished for political courage and for personal bravery, his mind was capable of the grandest enterprises: his deportment was moral, and his piety fervent: Baldwin was valorous, but selfish, and inordinately ambitious: Stephen of Blois was an accomplished and brave cavalier; proud, but sagacious: Robert possessed eloquence and skill, but was destitute of prudence, ungenerous, and voluptuous: a more crafty and turbulent spirit distinguished the prince of Tarentum: avarice, the vice of age, was the master passion of the prudent and aged Raymond: but our fancy dwells with romantic delight on the character of Tancred. His ambition was rendered virtue by

a generous spirit, by a love of martial achievements, and detestation of stratagem; he was bold and enterprising, averse to treachery and dissimulation. Modesty softened his high-mindedness; and he would have been courteous and humane to all mankind, if the superstition of his age had not taught him that the Saracens were the enemies of God, and that the Christians were the ministers of heavenly wrath*. Alexius, the crafty Alexius, though by bribing their avarice, by flattery, or the most consummate art, he succeeded in inducing the other barons to swear fealty to him, never could corrupt the high-souled self-respect of Tancred to do the deed of homage; he singly stood aloof, and either silently declined, or disdainfully refused, to avow himself the vassal of this perfidious ally. Courage in various forms; wisdom, prudence, and skill in endless combinations, appear in the characters and conduct of these renowned leaders of the crusade. The siege and capture of Nice, made nugatory by the treachery of the Greek emperor, who, as the head of the league, claimed and obtained the city, was their first great exploit. The battle and victory of Dorylæum followed; and as this bears a striking resemblance to numbers of successive actions, we give it at length, in the animated words of our historian:—

“The loss of his capital had not dispirited Kilidge Arslan; but he flew to every part of his dominions; and by the time that the crusaders left the emperor, his shrilling trumpet had summoned an army, which has been variously estimated from two hundred thousand to three hundred and sixty thousand men. He watched the march of the Latins; and when their force was broken, he prepared to attack the division of Bohemond, for that was the least numerous one. The Christians were reposing on the banks of a river in the valley of Gorgon, when the alarming rumour

* Even the princess Anna Commena, generally sparing of commendation on the Latins, praised the martial and intellectual qualities of Tancred.—*Alexiad*, 277. Tasso, who so well knew how to decorate truth with fiction, beautifully describes the young Italian:—

“Then Tancred followed to the war, than whom,
Save young Rinaldo, was no nobler knight;
Oh, beautiful in action, fair in bloom,
Excelling spirit, absolute in fight!
If any shade of error makes less bright
His fine accomplishments and manly charms,
It is the foil of love—in transient sight
Acquired, and nursed amid the shock of arms;
On its own pains it feeds, and grows with its alarms.”

Book I. v. 45. from a MS. version.

reached them of the rapid approach of the foe. Bohemond gave his camp to the charge of the infantry, and, with his cavalry, prepared himself for the impetuous shock of the Moslem savages. The sultan left about one half of his army in the mountains; with the other he descended into the plain; and his soldiers made the air ring with such shouts and yells, that the enemy, unused to the clamour, were filled with astonishment and alarm. The heroes of Asia discharged their feathered artillery before the Christians could fight with their swords and lances. Few of the Turkish arrows fell without effect; for though the coat of mail defended the men, the horses were completely exposed. A brother of Tancred, and Robert of Paris, severally attempted to charge the Turks, and to press them to close combat. But they constantly evaded the onset, and their pointed weapons checked their furious foe. Both the gallant Italian and the haughty Frenchman were slain; and the remains of their forces were compelled to retreat. Tancred himself fought as a soldier rather than as a general; but the prudent Bohemond drew him from increasing dangers. The Turks pursued their success, and pressed forwards to the camp of the crusaders, where, laying aside their bows, they used their swords with equal execution. Mothers and their children were killed; and neither priests nor old men were spared. The cries of the dying reached the ears of Bohemond, who, leaving the command to Robert of Normandy, rushed towards the tents, and scattered the enemy. The Christians, weary, thirsty, and oppressed with labour and heat, would have sunk into despair, if the women of the camp had not revived their courage, and brought them water from the stream. The combat was renewed with tenfold vigour. The Norman chieftain fought with all the valour which ennobled his family. He rallied the alarmed troops by his vociferations of those words of courage, *Deus id vult*; and, with his standard in his hand, he darted into the midst of the Moslems. When he was joined by Bohemond, all the Christians returned to their duty; despair gave birth to fierceness, and death was preferred to flight. But their fate was averted by the consequences of the early prudence of Bohemond. Immediately on the appearance of the Turks, he had sent messengers to Godfrey and the other leaders, who, at the head of forty thousand soldiers, hastened to assist their brethren. The duke of Lorraine and the count of Vermandois were the first that reached the field of battle; and Adhemar and Raymond soon increased the force. The Turks were panic struck at this unexpected event. In the breasts of the holy warriors revenge and emulation inflamed the ardour of conquest; and the holy flame burnt with double violence when, by the exhortations of the clergy, their minds were recalled to the nature of the cause for which they were in arms. Amidst the animating shouts of prayers and benedictions, the standard of the cross was unfurled, and every soldier swore to tell his devotion with re-

vengeful deeds on the helmets of his foes. The heavy charge of the Latins was irresistible. The quivers of the Turks were exhausted; and in close combat the long and pointed swords of the Franks were more deadly than the Turkish sabres. The Moslems fled on every side, and abandoned their camp in the mountains to the enemy. The Christians pursued them for three miles, and then, as devout as joyful, returned to their old positions singing hymns to God. Four thousand of the lower orders of the Franks, and three thousand commanders of the Turks, fell in this first great action between holy and infidel warriors." [vol. i. pp. 142—5.]

Shortly after the battle of Dorylæum, the main army recommenced its march, and entered the mountains and deserts of Phrygia. Innumerable were the hardships they endured. The soil was dry and sterile, and Europeans could ill endure the heat of a Phrygian summer. In one day 500 people died. Women, no longer able to afford sustenance to their infants, exposed their breasts to the swords of the soldiers. Their beasts of burden died of thirst, and neither the dogs of the chase, nor the falcons could hunt the prey which the woods afforded. When they had passed the limits of Phrygia, they came into a country where the very means of life were fatal to many. They threw themselves without caution into the first river that presented itself, and nature could not support the transition from want to satiety. Their march to Antiochetta was effected without addition to their loss. When they had refreshed themselves there, Godfrey sent Baldwin and Tancred to explore the surrounding country. Among the rugged mountains of Cilicia, Tancred was separated from his companion; and coming before Tarsus, took possession of that city, of which, however, he was soon unjustly deprived, by the intrigues of the jealous brother of Godfrey. All Cilicia was overrun with fire and sword; whilst Baldwin stretched forward beyond the Euphrates, all the towns opening their gates to him as he passed along; and founded a Christian government at Edessa, in Mesopotamia, the remains of which exist at the present day. Passing through Lycaonia, the general force of the crusaders meanwhile advanced to the capital of Syria. The city of Antioch was four miles in circumference, surrounded by a wall of sixty feet in height: where there was no natural defence, a deep ditch nearly encompassed the city; the Orontes washed part of the western walls; and opposite to the spots on the north and east, where the crusaders encamped, was a marsh, which had been formed by the waters from the adjacent hills. On the prospect of an attack, the emir made every preparation for defence. The fortifications were repaired, and fur-

nished with hostile engines, and the magazines of provisions were replenished. The auxiliary and native troops amounted to 6 or 7000 horse, and from 15 to 20,000 foot. The events of the siege of Antioch are given by Mr. Mills in his most interesting manner, and we regret that it is not in our power to follow him through all his lucid details. The city was invested; the plan of attack agreed upon; but the operations of the Croises were so unskilful, that at the end of three months Antioch stood firm and uninjured. They had rioted, at the commencement, in unrestrained enjoyment of the corn and grapes in the delicious valleys that surround the capital: to their other distresses famine was now added, and made swifter havock than the sword of the enemy. The camp exhibited the most dreadful appearance; and to such extremities were they driven, that it is recorded of the haughty Bohemond, that "*slaying*"* some Turkish prisoners, he roasted them alive. He then exclaimed to the astonished bystanders, that his appetite would submit to necessity, and that during the famine he would greedily devour what at other times would be loathsome and disgusting." Under this terrible visitation, it is not to be wondered at that desertion multiplied. The Greek Taticius, Stephen of Blois, was of the number; wary and politic as his lord Alexius, under pretence of inducing his imperial master to open his granaries for their relief, he departed with all his soldiers, never to return: the like did William of Melun; but he was intercepted by Tancred, and, after a humiliating confession, pardoned, together with the holy Peter, whose zeal was in this instance tamed by the basest worldly-mindedness. Meanwhile the caliph Mosthadi of Egypt sent an embassy to the Christians, which, disguising their wretched condition, they received with boundless magnificence; but they resolutely refused to forego their project of rescuing the sacred Sepulchre. To their peaceful proposals more hostile measures succeeded. All the Mussulman princes and emirs of Syria, and those of Cæsarea, Aleppo, and Hms, endeavoured with 20,000 men to enter Antioch, assisted by a sortie from the city; but they were defeated; 2000 of the Turks fell in battle; their heads were cut off by their ferocious foes; some were sent with savage exultation to the Egyptian legates, and others were fixed on stakes around the camp, or shot into the town, in return for the perpetual insults and mockery of the people of Antioch. The storehouses of the Christians were now replenished by succours from Italy. Pisa and Genoa, besides

* So we presume this passage should read; though our author writes "*slaw*," thus committing as gross a blunder as ever issued from Irish lip.—EDIT.

provisions, generously sent a large body of men to their assistance. The vessels arrived at the mouth of the Orontes, Raymond and Bohemond, with some regular bands of troops, went to escort them to the camp; but, on their return, they were intercepted by an ambuscade of the ever vigilant foe. Desperate was the struggle that succeeded, and eminent the deeds achieved; but the Latins were rendered savage by hope and hunger: a son of Baghasian, the emir of Antioch, 12 dependent emirs, and 2000 men of common rank, attested by their fall the furious prowess of their opponents. Their brutality on this occasion surpassed all former exhibitions; they dragged the corpses from the sepulchres in which they had been piously inhumed by their brethren, and 1500 of them were exposed on pikes to the weeping Turks. Humanity shudders at these horrid outrages; and we gladly escape from them to relate the final event: but wherever we turn our eyes over the pages before us, similar scenes of cruelty stare us in the face. Antioch was taken by a stratagem that is narrated with singular felicity. We leave our historian to speak for himself of the consequences:—

“The banner of Bohemond was hoisted on a principal eminence; the trumpets brayed the triumph of the Christians; and with the affirmation, ‘*Deus id vult*,’ they commenced their butchery of the sleeping inhabitants. For some time the Greeks and Armenians were equally exposed with the Muselmans: but when a pause was given to murder, and the Christians became distinguished from the infidels, a mark was put on the dwellings of the former; and their edifices were regarded as sacred. The dignity of age, the helplessness of youth, and the beauty of the weaker sex, were disregarded by the Latin savages. Houses were no sanctuaries; and the sight of a mosque added new virulence to cruelty. If the fortune of any Moslem guided him safely through the streets, the country without the walls afforded no retreat, for the plains were scoured by the Franks. The citadel alone was neglected by the conquerors; and in that place many of their foes secured themselves before the idea was entertained of the importance of subjugating it. The number of Turks massacred on this night was at least ten thousand. The fate of Baghasian was melancholy and unmerited. He escaped with a few friends through the Crusaders’ camp, and reached the mountains. Fatigue, disappointment, and the loss of blood from the opening of an old wound, caused a giddiness in his head, and he fell from his horse. His attendants raised him, but he was helpless, and again became stretched on the ground. They fancied, or heard the approach of the enemy; and, as in moments of extremity the primary law of nature is paramount, they left their master to his fate. His grooms caught

the ear of a Syrian Christian in the forest, and he advanced to the poor old man. The appeal to humanity was made in vain; and the wretch struck off the head of his prostrate foe, and carried it in triumph to the Franks. The attendants and followers of the camp pillaged the houses of Antioch as soon as the gates had been thrown open; but the soldiers did not for a while suffer their rapacity to check their thirst for blood. When, however, every species of habitation, from the marble palace to the meanest hovel, had been converted into a scene of slaughter, when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcases, then the assassins turned robbers, and became as mercenary as they had been merciless. The city was rich in most of the various luxuries of the east; but her money had been expended in supplying the inhabitants with provisions during the siege. Some stores of corn, wine, and oil had not been exhausted; and the Crusaders, changing their fierceness for the more civilized vices of debauchery and hypocrisy, ate and drank, rendering thanks to God. The discipline of the camp was relaxed; unbounded license was given to the passions; and, in the midst of the general profligacy, the miracles which Heaven had wrought for its people were forgotten, and its judgments were despised." [vol. i. pp. 196—198.]

The victors were in their turn besieged. The emperor of Persia, alarmed at their successes, summoned all his hosts to scourge the enemies of the prophet: they pitched their tents around the fallen capital; and a famine, more terrible even than the former, again drove them to the extreme of wretchedness. Their courage was kept alive by the certainty that Alexius himself was on his march to relieve them, at the head of fresh parties of European crusaders; but of this last hope they were soon deprived. Fugitives from the city acquainted him with their sad condition; and it was then that this selfish and mercenary prince, utterly forgetful of all the ties of moral obligation to his allies, lost to every principle of honour and gratitude, consummated his infamy. He abandoned the devoted city to its fate; compelled even those of his train who supplicated with tears for permission to proceed, to follow his standard, and coolly turned his victorious march into a shameful retreat. Despondency now unnerved some of the bravest minds; and if Godfrey, Raymond, and the bishop of Puy, had not displayed heroic firmness, the soldiers would have been abandoned, and several of the chiefs would have escaped by sea to Europe. Their magnanimity checked the first burst of popular despair; superstition came to their assistance, causing their courage to overleap all obstacles, and the mighty armaments of the Persian, which

threatened them with the heaviest calamity, to redound to their security and reputation. Among the various frauds practised to restore the confidence of the dispirited people, the discovery of the holy lance was the most singular and successful.

"When superstition was at its height, a Provençal or Lombard clerk, named Peter Barthelemy, assured the chiefs, that St. Andrew had appeared to him in a vision, had carried him through the air to the church of St. Peter, and had shewn him the very lance which had pierced the side of Christ. The saint commanded him to tell the army, that that weapon would ward off all attacks of the enemy, and that the count of Tholouse should support it. He had not at first obeyed the commands of the saint, for he dreaded the charges of fraud and imposture: but at last the threats of heavenly vengeance had overcome his modesty, and he resolved to communicate the important secret. Expressions of joy and thankfulness from the chiefs rewarded the holy man, and superstition or policy bowed conviction to the tale. Raymond, his chaplain, and ten other men, were appointed to fetch the precious relic from its repository. After two days' devotion to holy exercises, all the Croises marched in religious order to the church of St. Peter, and the chosen twelve entered the walls. During a whole day, the people waited with awful anxiety for the production of their sacred defence. The workmen dug in vain, their places were relieved by fresh and ardent labourers, and, like their predecessors, they gave up the cause. When, however, the night came on, and the obscurity of nature was favourable to mysteriousness, Peter Barthelemy descended into the pit, and after searching a decent time, he cried aloud that the lance was found. The chaplain of Raymond seized and embraced the relic: the people rushed into the church, incredulity was banished, and the astonished multitude blamed each other for the previous weakness of their faith. In a moment twenty-six days of misery were forgotten. Hope succeeded to despair, courage to cowardice. Fanaticism renewed its dominion, and it was resolved that the sacred lance should pierce the hearts of their enemies, if the Turks would not depart in peace." [vol. i. pp. 210—212.]

So great was the confidence inspired by this relic, that the Hermit, in an embassy to the Persian sultan, with the utmost arrogance commanded him instantly to retire with all his forces; and adding insult to insolence, his character as ambassador hardly protected him from the irritation excited by his contemptuous conduct. Preparations for battle were made. The Christians sang hymns, prayed, made religious processions, and received the sacrament of the holy supper. The clergy were seen in every church, promising forgiveness

of sins to those who fought bravely; the leaders of the army, the bishops, and particularly the pious Adhemar, poured blessings on the soldiery; and the people, who seemed just before pale, wan, and spirit-broken, appeared with a bold and martial front, anticipating nothing but victory.

On the 28th of June, 1098, the celebrated battle of Antioch was fought, which dissipated the myriads of the Persians, and left the Croises free to conclude the war, by investing the holy city itself. As we could not give any other than a very limited picture of this action, we will not wrong Mr. Mills, by disturbing the unity of his account, which is given with almost poetical spirit: we shall satisfy ourselves with saying, in illustration of the credulity and fanaticism which governed the Christians, that the sacred lance, borne by the bishop of Puy himself, in complete armour, had a conspicuous share in the merit of success; and that in a moment of the greatest peril, some figures clad in white armour, and riding on white horses, on the summit of the neighbouring hills, were converted into the martyrs St. George, Maurice, and Theodore, by the enthusiastic multitude. They hailed the vision with the simultaneous shout of their terrible "*Deus id vult*;" and the Saracens fled before the cry. Did not the annals of war afford similar instances of the wonderful effects of religious zeal, contemplating the dispersion of these armed hosts by a handful of famine-smitten men, we should be inclined, in its fullest extent, to adopt the words of Tasso, put in the mouth of the pious Godfrey*.

But, with these instances before us, we must refuse our assent to this assertion, contenting ourselves with adopting the emphatic expression that follows, "*I vittorie fur maravigliose!*"

Whilst the clergy were reviving Christianity in Antioch, the princes of the Crusade, indignant at the cowardice and perfidy of Alexius, sent Hugh, count of Vermandois, and Baldwin, as ambassadors, to reproach him for his impiety to God and treachery to man. It will readily be believed, that the crafty Greek laughed at the idle thunders directed against him: whether the Turks or the Christians suffered, was alike matter of joy to him, as they were both alike the object of his fear: but after he had discharged the duty of his embassy, the count himself pursued the pernicious example he

* "*Turchi, Persi, Antiochia (illustre suono,
E di nome magnifico e di cose)
Opere nostre non già, ma del ciel dono
Furo.*" GER. LIB. CAN. i. v. 26.

had just ceased; and abandoning the holy cause, followed the route of Stephen to his paternal domains. The external successes of the Croises at Antioch, meanwhile, were counterbalanced by internal calamities. Discord prevailed among the princes; and the heat of the summer concurring with the disorders of the army, and the unburied carcasses around the city, bred the terrible pestilence, which destroyed in a few months more than 100,000 persons. Of all the victims, none was so deeply bewailed as Adhemar; he was buried with every honour in the very spot where the sacred lance had been discovered, and his death was announced to the pope by special messengers. Interest and ambition still divided the counsels of the chiefs; and whilst the army was clamorous to proceed to Jerusalem, their only care was the sacking of fresh cities, and the grasping of other spoils; and whenever a city was taken, the usual scenes of slaughter and cruelty were sure to be repeated. At length, after giving audience to other ambassadors from Egypt, and scorning with indignation his magnificent presents and his jealous proposals, desirous of exhibiting to the Greek emperor their power of concluding the war without his imperial aid, they resumed their course for Jerusalem, proceeding along the sea coast. The emir of Tripoli in vain attempted to oppose them; they crossed the plain of Beritus; arrived at Jaffa; at Ramula; at Emmaus. Then, in the faithful and energetic language of Tasso—

“Winged is each heart, and winged every heel,
They fly, yet notice not how fast they fly;
But when at noon the arid fields reveal,
That the sun gains his zenith in the sky,—
Lo, towered Jerusalem salutes the eye!
A thousand fingers indicate the tale:
‘Jerusalem!’ a thousand voices cry,
‘All hail, Jerusalem!’ mountain and dale
Catch the glad sounds, and shout ‘Jerusalem, all hail!’

“To the keen transports, which that first far view
In their ecstatic spirits sweetly shed,
Succeeds a deep contrition, feelings new,
Hope raised on joy, affection mixed with dread;
Scarcely they durst upraise the abject head,
Or turn on Zion their desiring eyes—
The elected city! where Messiah bled,
Defrauded Death of his long tyrannies,
New clothed his limbs with life, and reassumed the skies.

" Low accents, plaintive whispers, groans profound,
Tears of a nation that in gladness grieves,
And melancholy murmurs float around,
Till the sad air a thrilling sound receives,
Like that which rustles in the dying leaves,
When with an autumn wind the forest waves;
Or dash of a repining sea that heaves
On lonely rocks, or locked in winding caves,
Hoarse through their hollow vaults in keen collision raves.

" All, at their chief's example, laid aside
Their scarfs and feathered casques, superbly gay;
And every glittering ornament of pride
That flowers embroider, or that gems inlay:
With naked feet they trod the sacred way;
Their hearts were humbled, their meek eyes diffused
Showers of warm tears—sweet tears! that can allay
All haughtiness, yet each himself accused,
As though indeed to weep his spirit had refused."

GER. LIB. book ii*.

Of the millions of fanatics who had vowed to rescue the sepulchre from the hands of the infidels, forty thousand only encamped before Jerusalem; of these reliques 21,500 were soldiers, 20,000 foot and 1500 cavalry. The destruction of more than 850,000 Europeans had purchased the possession of Nice, Antioch, and Edessa.

Jerusalem, at the time of the crusade, comprised the hills of Golgotha, Bezetha, Moriah and Acra. The garrison consisted of 4000 regular Egyptian troops, commanded by Istakar, a favourite general of the caliph. At the first alarm, the peasants crowded to the city with their arms and provisions, and the aggregate number inclosed within the walls could not then be less than 20,000. The valleys and rocks on the south and the east gave the city an impregnable appearance, and the Christians resolved to attack the more accessible sides of the north and west. The northern line was occupied by the two Roberts, Tancred, Godfrey, and his brother Eustace; and the line on the west was concluded by the Provençals; but their chief, the politic Raymond, wishing to redeem his character and gain the reputation of great sanctity, advanced in the course of the siege to Mount Sion, and encamped opposite that part of the mount where it was supposed the Saviour of the world had eaten his last supper with his disciples. Such was the impetuous valour of their first attack, that they traversed the barbican, reached the

* From a MS. translation.

city walls; and had they been in possession of military engines, would certainly have taken the city. They were at length driven back. Some Genoese vessels landing at Jaffa, furnished them with mechanics, and the wood of Sichon with materials; and they soon presented to the besieged those terrible towers and rams, which were destined to scale, or to shake the sacred city to its deep foundations. After a penitential procession round the walls with hymns, psalms, and cries of "*Deus id vult*," they resolved upon one more vigorous and simultaneous attack. This is Mr. Mills's animated account of the final success of the crusaders, in the storming of Jerusalem:—

"About noon the cause of the western world seemed to totter on the brink of destruction; and the most courageous thought that Heaven had deserted its people. At the moment when all appeared lost, a knight was seen on Mount Olivet, waving his glittering shield as a sign to the soldiers that they should rally and return to the charge. Godfrey and Eustace cried to the army that St. George was come to their succour. The languishing spirit of enthusiasm was revived, and the crusaders returned to the battle with pristine animation. Fatigue and disability vanished; the weary and the wounded were no longer distinguishable from the vigorous and active; the princes, the columns of the army, led the way, and their example awoke the most timid to gallant and noble daring. Nor were the women to be restrained from mingling in the fight: they were every where to be seen, in these moments of peril and anxiety supporting and relieving their fainting friends. In the space of an hour the barbican was broken down, and Godfrey's tower rested against the inner wall. Changing the duties of a general for those of the soldier, the duke of Lorraine fought with his bow. 'The Lord guided his hand, and all his arrows pierced the enemy through and through.' Near him were Eustace and Baldwin, 'like two lions beside another lion.' At the hour, when the Saviour of the world had been crucified, a soldier, named Letoldus of Tournay, leaped upon the fortifications; his brother Engelbert followed, and Godfrey was the third Christian who stood as a conqueror on the ramparts of Jerusalem. The glorious ensign of the cross streamed from the walls. Tancred and the two Roberts burst open the gate of St. Stephen, and the north and north-west parts of the city presented many openings. The news of the success soon reached the ears of Raymond, but instead of entering any of the breaches, he animated his troops to emulate the valour of the French. Raymond's tower had only been partially repaired, the Provençals mounted the walls by ladders, and in a short time all Jerusalem was in possession of the champions of the cross. The Mussulmans fought for a while, then fled to their temples, and submitted their necks to slaughter. Such was the carnage in the

mosque of Omar, that the mutilated carcasses were hurried by the torrents of blood into the court; dissevered arms and hands floated into the current that carried them into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves, reeking with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel. On entering the city, the duke of Lorraine drew his sword and murdered the helpless Saracens, in revenge for the Christian blood which had been spilt by the Moslems, and as a punishment for the raileries and outrages to which they had subjected the pilgrims. But after having avenged the cause of Heaven, Godfrey did not neglect other religious duties. He threw aside his armour, clothed himself in a linen mantle, and, with bare head and naked feet, went to the church of the sepulchre. His piety (unchristian as it may appear to enlightened days) was the piety of all the soldiers: they laid down their arms, washed their hands, and put on habiliments of repentance. In the spirit of humility, with contrite hearts, with tears and groans, they walked over all those places which the Saviour had consecrated by his presence. The whole city was influenced by one spirit; and 'the clamour of thanksgiving was loud enough to have reached the stars.' [vol. i. pp. 253—258.]

The massacre of the Saracens on the capture of the city proceeded less from the passions of the soldiery, than from fanaticism. Benevolence to Turks, Jews, infidels, and heretics, was no part of the piety of the day; a second massacre, more frightful than the first, was resolved upon, on the cool consideration, that in conjunction with the Saracens of Egypt, the Moslems might recover the city. Women with children at the breast, and even girls and boys, were slaughtered. The squares, the streets, and the desolate places of Jerusalem, were again floated with blood; the synagogues were set on fire, and the Jews perished in the flames. Such was the consummation of the first crusade.

For several years the Latins were engaged in consolidating their conquests; a Christian kingdom was raised, and the laws, language, and manners of Europe, were planted in Palestine. An excellent view of the constitution they adopted, of the laws of feudal tenure they promulgated, and of the religious and military institutions which they established in their new kingdom, occupies the two chapters immediately succeeding. The superior political and military

virtues of Godfrey pointed him out as the person best fitted for the guardianship of the young state: the princes conducted him in religious procession to the church of the Sepulchre; but it may be recorded to his honour, that he refused to wear a *diadem*, in a city where his Saviour had worn a *crown of thorns*. Of all the champions of the cross, he was most distinguished for the real virtues of the heart—for modesty, generosity, and piety—tinctured, indeed, with the errors of the age, but based in sincerity, disinterestedness, and consistency—so that the praise which Tasso accords him seems scarcely too fervid. He died after a short reign of five years; and his tomb was not only watered by the tears of his friends, but honoured by the lamentations of many of the Moslems, whose affections his excellent qualities had conciliated.

Baldwin, his brother, count of Edessa; Baldwin du Bourg; Fulk, count of Anjou; and Baldwin III., were his successors. In the reign of the latter, A. D. 1145, Edessa, the eastern frontier of the kingdom, was lost, which gave the impetus in Europe for a second crusade; nor was there wanting a second Peter, in the person of the celebrated St. Bernard, to preach to its princes the paramount duty of again embruing their swords in the blood of the infidels. Louis of France, and Conrad, emperor of Germany, were convinced by the eloquence of the successor of the Hermit. The towns again became depopulated, from the thousands who crowded around the saint for the purpose of receiving the crozier from his hands, the ceremonial induction into the office of warrior of Christ. After encountering the usual distresses on their march, from famine, the sword of the Mussulman, or the cruel frauds of the Greeks, the armies of both princes reached Palestine; but instead of proceeding immediately to the recovery of the Edessene territory, the ostensible object of the war, they resolved, in a council composed of the princes, barons, and prelates of Syria and Palestine, to lay siege to Damascus: but when it was apparently in their power, the Latins debated only to whom the prize should be given, and the favourable crisis was irrecoverably lost. They were compelled disgracefully to raise the siege. Conrad soon after returned to Europe with the shattered relics of his army; and his steps were a year afterwards traced by the French king. We cannot follow our author through his details of the various struggles which the Latins continued to make with Nouredin the Persian king and the sultan of Iconium, for the possession of Edessa; his narrative of the fortunes which

Antioch underwent; or the achievements of the Christians in Egypt under Almeric, brother of Baldwin III., the then king of Jerusalem; but they do not yield in interest to the events we have cited, and are written with the same spirit. More immediately connected with our subject are the acts of Saladin. By birth a Curd, he rose in the service of Nouredin to be lord of Egypt, after that prince had terminated the dynasty of the Fatimite Caliphs; and he now resolved to consolidate the Mussulman strength, and overwhelm the Franks with their weight. Guy Lusignan was at this period governor of Jerusalem; but its military energy was weakened by the civil dissensions of the barons, and by disputes between the knights of the Temple and of St. John. The battle of Tiberias, which decided the quarrel between the two powers, is thus given by our historian:—

“Saladin was encamped near the lake of Tiberias, and the Christians hastened to encounter him. But they soon experienced those evils from heat and thirst, which the count of Tripoli had prophesied would be the fate of their foes, if the Christians remained at rest. In the plain near Tiberias the two armies met in conflict. For a whole day the engagement was in suspense, and at night the Latins retired to some rocks, whose desolation and want of water had compelled them to try the fortune of a battle. The heat of a Syrian summer's night was rendered doubly horrid, because the Saracens set fire to some woods which surrounded the Christian camp. In the morning the two armies were for a while stationary, in seeming consciousness that the fate of the Moslem and the Christian worlds was in their hands. But when the sun arose, the Latins uttered their shout of war, the Turks answered by the clangor of their trumpets and atabals, and the sanguinary tumult began. The bishops and clergy were, according to custom, the nourishers of martial virtue. They ran through the ranks, cheering the soldiers of the church militant. The piece of the true cross was placed on an hillock, and the broken squadrons continually rallied round it. Piety was equally efficacious on the minds of the Musselmans, and the Saracenian hatred of infidels was enkindled by the religious enthusiasm of the Christians. The crescent had more numerous supporters than the cross, and for that reason triumphed. The battle ended in the massacre of the Latins. They who fell in the field were few in number when compared with those who were slain in the flight, or were hurled from the precipices. The fragment of holy wood was taken from the hands of the bishop of Acre. The king, the master of the Templars, and the marquess of Montferrat, were captured. The chief of the Hospitalians fled as far as Ascalon, and then died of his wounds.” [vol. i. pp. 433—435.]

The consequences of this battle it is easy to foresee; Acre,

Jaffa, Cesarea, and Beritos instantly yielded to the conqueror : Ascalon followed ; the metropolis of Palestine could not long hold out against the formidable arms of the Curdic prince ; and after a short and ineffectual resistance, Jerusalem finally surrendered to him, Oct. 1187 : the Latins left the city, and passed through the enemy's camp. It is the generous remark of a foe, that Saladin was a barbarian in nothing but the name. His heart melted at the supplications of the queen and her retinue of ladies : with courteous clemency he released all the prisoners whom they requested ; and even loaded them with presents ; but the great cross was taken down from the church of the Sepulchre ; the bells of the churches were melted ; prayers and thanksgivings were offered for the victory in the mosque of Omar, and the conquest was attributed to the desire of Allah for the universal influence of Islamism. After the fall of Jerusalem, Saladin carried his conquering army into the principality of Antioch. Five-and-twenty towns submitted, and Antioch itself became tributary to the Moslems.

The event of the battle of Tiberias was felt as a calamity from one end of Europe to the other : nothing could exceed the terror of the court of Rome. In the moment of weakness and humility, the cardinals acknowledged the dignity and the force of virtue : they resolved to take no bribes in the administration of justice ; to abstain from all luxury and splendour of dress ; to go to Jerusalem with the scrip and staff of simple pilgrims ; and never to ride on horseback while the ground of their Saviour was trodden under the feet of the pagans. The emperor Frederick of Germany summoned a council at Mayence to consider of the propriety of a new crusade : Philip of France, Augustus count of Flanders, and Henry II. of England, were fired with the same enthusiasm. Before they departed on the expedition, Henry died ; but his place in the armament was more than supplied by the military genius of his successor, Richard Cœur-de-Lion, whose subjugation of Cyprus and heroism at Acre are events universally known. Leaving Acre under the ensign of the cross, he advanced towards Azotus, and defeated Saladin in a terrible battle, which left him free to march upon Jerusalem ; prudential considerations, however, prevented him from attacking it, and he fell back on Ascalon. Saladin's spies had communicated to their master the vacillations of the crusaders' councils ; and by quick marches he hastened to lay siege to Jaffa : it was on the point of surrendering ; one of the gates was already broken down ; when Plantagenet suddenly appeared,

and the Turks retired with terror from before his invincible arm. This was the last of his exploits in Palestine; domestic occurrences obliged him to return to England. He concluded an honourable peace with Saladin, and rich in laurels left the Holy Land. Saladin soon after died; and a fourth crusade was promoted by pope Celestine III., which was embraced by Germany. Her forces marched in three bodies to the relief of the Syrian Christians; and their measures were upon the point of being crowned with complete success. All the sea-coast of Palestine was in possession of the Christians; but in their march from Tyre to the holy city they made a fatal halt at the fortress of Thoron. After a month's labour they succeeded in piercing the almost impregnable rock upon which it was placed, when rumours that the sultans of Egypt and Syria were concentrating their levies to attack them, struck a panic into the German princes: they deserted their post by night; and the death of Henry VI., the great support of this crusade, was a convenient reason for their entire abandonment of the cause, and for their return to Europe.

The fifth crusade was promoted by the preaching of Fulk, of the town of Neuilly, in France, a worthy successor of St. Bernard, and by the patronage of Innocent III., who at the early age of 36 was seated in the papal chair. His nuntios travelled through Europe, preaching the holy theme; and the pardons and indulgences which they offered induced many to become champions of the cross. At a public tournament in Champagne, Thibaud, the young count of that province, and count Louis of Blois and Chartres, Reginald of Montmirail, and Simon de Montfort, two of the noblest barons of France, and Baldwin count of Flanders, received the cross; but being destitute of all maritime advantages, they sent an embassy to Venice, and entered into a treaty with the doge—with "blind old Dandolo, the octogenarian chief"—to furnish vessels for transporting their forces. The French croises joined the Italian crusaders under the marquess of Montferrat, and finally arrived at Venice. But instead of proceeding on their first-conceived enterprise, they were induced to assist the Venetians in the subjugation of Zara, off the Dalmatian coast, and afterwards, in company with the Genoese, in that celebrated attack of Constantinople, which led to its subjection to the Latin empire. Mr. Mills's account of this important conquest may be read with pleasure, even after the splendid description of Gibbon. A sixth crusade was set on foot by the same pope, Innocent, which was embraced with ardour by Hungary and the Lower Germany; and under the conduct

of Frederick II. the city of Jerusalem was again taken, and the Holy Sepulchre recovered a second time from the Moslems. But nine years after the emperor had left Palestine, the sultan of Egypt made head against the Christian force there, drove the Latins out of Jerusalem, and overthrew the tower of David, which until that time had always been regarded as sacred by all classes of religionists. This was the signal for a new crusade. Whilst the Asiatic Christians were busied in intrigues of negotiation, the English barons met at Northampton; and in the spring of the year 1240, Richard earl of Cornwall, William surnamed Longsword, Theodore, the prior of the Hospitallers, and many others of the nobility, embarked at Dover. The earl of Cornwall, on his arrival in the Holy Land, marched to Jaffa; but as the sultan of Egypt, then at war with Damascus, sent to offer him terms of peace, he prudently seized the benefits of negotiation, accepted a renunciation of Jerusalem, Beritus, Nazareth, Bethlehem, and most of the Holy Land; and after taking active measures which led to the ratification of the treaty, having accomplished the great object of this crusade, he returned to Europe, and was hailed in every town as the deliverer of the Sepulchre. For two years Christianity was the only religion established in Jerusalem, when a new enemy rose, more dreadful than the Moslems. The great Tartarian king, Jenghis Khan, and his successors, had obliterated the vast empire of Khorasm; and the storm now rolled onward to Egypt and Palestine. The walls of Jerusalem were in too ruinous a state to protect the inhabitants: many of them, with the cavaliers, abandoned the city; and when the Khorasmians entered it, they spared neither sex nor age. The successes of these barbarians gave birth to the eighth crusade. Pope Innocent IV. convoked a council at Lyons, 1245; and Louis IX. of France, influenced by its determinations, set sail three years after for Egypt, and captured Damietta. They were there joined by 200 English knights, under William Longsword, and took the road to Cairo. On their way they endeavoured to storm Massaura: in the fury of the engagement, the count of Artois and the English leader were both slain. Famine and disease thinned the number of the survivors; the king himself was made prisoner, and for his freedom he surrendered the city of Damietta: frequent disappointments exhausted the spring of hope, and in 1254 he returned to France. In 1268 Antioch was taken by the Mamelukes; and Louis again spread his sails for the Holy Land, 60,000 soldiers accompanying him. On his voyage he

made a diversion on the African coast, and took Carthage; but in August he was smit, and cut off by a pestilential disease. Before the news of this calamitous event reached England, Edward Plantagenet, with only a thousand men, had embarked for Palestine. All the Latin barons crowded round his banner, and at the head of 7000 troops he assaulted and took Nazareth. From Jaffa he marched to Acre. After he had been fourteen months in Acre, the sultan of Egypt offered peace. Edward seized this occasion of leaving the Holy Land; for his force was too small for the achievement of any great action, and his father had implored his return. Gregory IX. made a last attempt for a new crusade, but with his death terminated every preparation. In 1291 the Mameluke Tartars of Egypt took Acre, the last strong hold of the Christians. Such as survived the carnage fled to Cyprus—and Palestine was for ever lost to the Europeans.

We have thus given a brief account of the most important events of the nine crusades. Our limits do not allow us to follow our author through the history of the suppression of the military orders in Europe, nor through his observations on the effects produced in that quarter of the globe by the crusading mania, which is written in a spirit truly philosophical. We feel, however, that we cannot conclude our article better, than by presenting our readers with his final deductions, and in his own emphatic language. We take our leave of him with gratitude, in the firm belief that those who may be inclined to peruse his volumes, which bring back so livingly upon the fancy the ages of the crusades, will bestow a yet stronger praise upon the industry, the talent, and the sagacity of the author, than any we have here accorded.

“ A view of the heroic ages of Christianity, in regard to their grand and general results, is an useful and important, though a melancholy employment. The Crusades retarded the march of civilization, thickened the clouds of ignorance and superstition; and encouraged intolerance, cruelty, and fierceness. Religion lost its mildness and charity; and war its mitigating qualities of honour and courtesy. Such were the bitter fruits of the holy wars! Painful is a retrospect of the consequences; but interesting are the historical details of the heroic and fanatical achievements of our ancestors. The perfect singularity of the object, the different characters of the preachers and leaders of the Crusades, the martial array of the ancient power and majesty of Europe, the political and civil history of the Latin states in Syria, the military annals of the orders of St. John and the Temple, fix the regard of those who view the history of human passions with the eyes of a philosopher

or a statesman. We can follow with sympathy both the deluded fanatic, and the noble adventurer in arms, in their wanderings and marches through foreign regions, braving the most frightful dangers, patient in toil, invincible in military spirit. So visionary was the object, so apparently remote from selfish relations, that their fanaticism wears a character of generous virtue. The picture, however, becomes darkened, and nature recoils with horror from their cruelties, and with shame from their habitual folly and senselessness. Comparing the object with the cost, the gain proposed with the certain peril, we call the attempt the extremest idea of madness, and wonder that the western world should for two hundred years pour forth its blood and treasure in chase of a phantom. But the Crusades were not a greater reproach to virtue and wisdom, than most of those contests which in every age of the world pride and ambition have given rise to. If what is perpetual be natural, the dreadful supposition might be entertained that war is the moral state of man. The miseries of hostilities almost induce us to think, with the ancient sage, that man is the most wretched of animals. Millions of our race have been sacrificed at the altar of glory and popular praise, as well as at the shrine of superstition. Fanciful claims to foreign thrones, and the vanity of foreign dominion, have, like the Crusades, contracted the circle of science and civilization, and turned the benevolent affections into furious passions. But

‘ They err, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in field great battles win,
Great cities by assault: What do these worthies,
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighbouring, or remote,
Made captive, yet deserving freedom more
Than those their conquerors, who leave behind
Nothing but ruin wheresoe’er they rove,
And all the flourishing works of peace destroy.’

We feel no sorrow at the final doom of the Crusades, because in its origin the war was iniquitous and unjust. ‘THE BLOOD OF MAN SHOULD NEVER BE SHED BUT TO REDEEM THE BLOOD OF MAN. IT IS WELL SHED FOR OUR FAMILY, FOR OUR FRIENDS, FOR OUR GOD, FOR OUR KIND. THE REST IS VANITY, THE REST IS CRIME.’ [vol. ii. pp. 373—376.]

The Scripture Testimony to the Messiah: an Inquiry, with a view to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ, including a careful Examination of the Rev. Thomas Belsham's Calm Inquiry, and of other Unitarian Works on the same Subject. By John Pye Smith, D.D. Vol. I. 8vo. Lond. 1819. Holdsworth. pp. 500.

THE learned author of the work now before us is well known as theological professor in one of the most respectable of our

colleges among Protestant dissenters; and the production is worthy of his high office, his talents, and piety. It shews great critical acumen; extensive research; an enlightened and liberal understanding; with an accurate and discriminating judgment. We confess ourselves, however, still more gratified with the moral, than even with the high intellectual qualities which it exhibits. Indeed we have welcomed, with increasing satisfaction, the striking change in the tone and manner of our polemical disputations during the present age. While so much candour and Christian meekness appear united with undoubted learning, piety, and zeal, in men who fill our theological chairs, and whose example may be supposed to have considerable influence on the Christian public, we cannot but augur the happy approach of the *aurea ætas* in religious controversy. Time was, when arguments were supposed to be wanting in force, if not urged with asperity; and a writer's creed became suspected, if his temper was not allowed to outrage all civility, as well as religion. This almost unpardonable crime was especially charged on those who were known under the name of orthodox divines; as if incorrect dispositions were most congenial to correct sentiments, and a man's views approached nearer the standard of Christian purity, in proportion as his passions receded the farther from it. We are no less strenuous advocates for orthodoxy of temper than of doctrine; and think that the better the cause, the better weapons it merits in its support. We could not therefore but hail the first appearance of this unyielding, but candid and conciliating champion of orthodoxy; and we congratulate the religious world, not more on his constancy and increasing vigour in the contest, than on his determined adherence to a strictly legitimate mode of conducting the argument. No dogmatism; no insulting raillery; no opprobrious epithets, or damnatory sentences, escape from his pen. He gives truth all the force that evidence can give it; and seems persuaded that it wants not more, nor ought to be dishonoured by an alliance with expressions or sentiments, which are so far from being Christian, that they have long been unanimously banished from all polished society. We may venture to affirm, that our readers will agree with us when they have perused the learned doctor's work, in recognising another amiable feature worthy of the best ages of the church: we refer to the evident sincerity and holy earnestness with which he contends for what he considers "the Scripture Testimony of the Messiah." We see his honest conviction that this testimony is connected with the very essentials of the Christian system, and that it

cannot be relinquished, without relinquishing the very foundation. This appears through the whole of the argument; and nowhere more strikingly, than when he is remarking upon Mr. Belsham's introduction to his "Calm Inquiry," where we find him approaching more nearly than in any other part, that polemical severity which his habitual meekness and liberality have happily guarded him against. Though we should fear to impute to Mr. Belsham any "consequential flippancy of assertion," we cannot but lament that he should suffer himself to use any mode of expression which even seems to imply self-complacency and triumph, when he is aware that he advocates opinions in direct opposition to those of men the most eminent for piety, integrity, and learning, in every age of the church, and in every community of Christians, except his own, which certainly ranks low in point of numbers, after all that has been done of late years to give this philosophic sect, as it is denominated, publicity and support. The controversy, doubtless, involves the most momentous truths, and should rather invite united, and calm, and humble inquiry, than boastful challenge on any side. It is a question on the mode of the Divine existence, and on the nature and constitution of the august personage who has undertaken the stupendous work of man's recovery to God. Let us, then, take off our shoes while we approach this holy ground; and instead of uttering speeches of defiance, mutually exhort each other to reverence, lest we should let slip any thing which would offend him, on whose character and dignity we presume to give a decisive judgment. When truth of such moment is before us, we should rather seek for what will give satisfaction and support to the anxious and humble mind, than for what will baffle and overcome a theological opponent. The theme is too sacred and sublime for a mere trial of strength on the controversial arena; and we should fear both parties would retire from the contest with disgrace and loss to themselves, were they actuated by no higher motives than that of shewing their superiority in the argumentative or critical conflict. We must be permitted to deprecate any approach to this kind of spirit on topics which hold us in so much awe; and to conjure all who enter into the discussion, to bring to the subject a mind softened and hallowed by the solemnity and magnitude of the subject. So far an approbation is claimed by Dr. Smith, that he has brought to the controversy a mind not only well prepared by reading, investigation, and literary attainment, but, what is of infinitely more importance,

deeply imbued, as far as it exhibits itself in the work, with lowly and Christian feelings, and anxious to defend his views of the truth in the very temper which that truth inspires.

Tali auxilio, nunc defensoribus istis
Tempus eget.

While the great truths of Christianity are thus defended, their friends need indulge no fear; her champions are invincible in this armour.

Before the doctor enters upon the subject to be discussed, he presents his readers with several preliminary considerations on the evidence proper to the inquiry;—the interpretation of Scripture;—the errors and faults chargeable especially on the orthodox;—on those attributable to Unitarian writers;—and on the moral state of the mind and affections in relation to the inquiry;—on Mr. Belsham's preface and introduction to his *Calm Inquiry*; in which he shews great address in preparing the mind for taking a candid and comprehensive view of the whole question. Of these we shall endeavour to give a brief but faithful analysis, which will not only furnish a fair view of our author's manner, but assist in understanding the force of his argumentation. After remarking strongly on the importance of the investigation, as "touching all the springs of our faith and our practice," and the interest which Christians generally feel in it as a subject of *vital concern*, he mentions some of his motives for "attempting this service to the cause of scriptural truth;" and states, that the manner proposed is that which seems most agreeable to the natural proceeding of the mind in the search after knowledge—a careful induction, rising from the most acknowledged principles, and rendered as much as possible unobjectionable at every step. To the "spirit of dictation, to the attempts to uphold the ark of God with unhallowed hands," he professes strenuously to oppose himself; desiring to be armed only with the shield of faith, and the sword of the Spirit. On the subject of evidence proper to the inquiry, he argues, that as the nature and perfections of the Infinite Being are confessedly incomprehensible by the human mind, we cannot be justified in pronouncing on the possibility or impossibility of his existing in any given manner; and that though "we cannot reasonably doubt of the unity of God, in every sense in which unity is a perfection, to the exact determination of that sense we are not competent;" nor ought we to assert "that unity in all respects, without modification, is to be

attributed to the Deity." Of the real essences of created objects around us, we can observe nothing in fact, we can conceive nothing in imagination; we are equally ignorant of what may be called the *prima mobilia* of the physical universe; by what mode of operation a very small number of substances are assimilated and evolved in the admirable variety and perpetual change of organized bodies. "Can it, then, be thought surprising," demands our author, "that the natural powers of men can discover nothing as to the essence and mode of existence of the Infinite and Necessary Being?" The infinity of this Being is to us an inconceivable idea; his mode of knowledge must differ from all our notions of perception, association, and intelligence; and such sublimity and difference arise from his very perfections. These remarks he makes, to shew that there is no antecedent incredibility in the supposition, that the infinite and unknown essence of the Deity *may* comprise a plurality, not of separate beings, but of hypostases, subsistences, persons; or, since many wise and good men think it safest to use no specific term—of distinction; always remembering that such distinctions alter not the unity of the Divine nature. For aught "we have a right to assume, this may be one of the *unique* properties of the Divine Essence,—and distinguishing the mode of HIS existence from that of the existence of all other dependent beings." This train of reasoning is adapted to check the presumption of concluding, as if *a priori*, the impossibility of a Trinity. And we confess that we have always considered the bold affirmatives on this subject in the "*History of Early Opinions*," and in some other works, unbecoming the candid reasoner, and the modest Christian disputant. Here mere assertion, or even unaided reason, is insufficient; we must take our views of the Divine Being, with humility, from his own account of himself. To the sacred volume we should appeal. We must not omit to notice with decided approbation our author's impartial and well-timed remarks on the faults of the orthodox in this controversy; and hope they may lead future writers to guard against what can but dishonour even the best meant, and the best executed attempts to defend truth. No cause can suffer by openly relinquishing and condemning what has been erroneous in conducting its defence. Let us have nothing but hallowed weapons in the sacred cause of divine truth. The faults noticed with censure are—arguing from any mere translation, however generally correct and good, as if it were the original; or from the common Hebrew and Greek

editions, as if in every case they were indubitably the divine original. Another error referred to, with just disapprobation, is the use of ill-chosen and inappropriate terms, which are liable to misconception; especially in applying language to the divine nature of the Redeemer, which should apply only to his humanity. This is degrading the truth, and violating the authority of Scripture. In the hymns of the pious and learned Dr. Watts, we have some instances of this fault, which we lament have not been corrected. It is, as Dr. Smith properly remarks, a still greater fault, and to be held in severe abhorrence in whomsoever found, to fail in just respect to the persons of opponents, and in giving a fair and honest representation of their sentiments and arguments: this delinquency is of no light guilt before God and man, and is at least the offspring of ignorance and prejudice. The last impropriety he reprehends ought to be carefully guarded against in all our controversies on Scripture doctrines: it is "a confusion and misapplication of both ideas and language, on the use of reason in matters of faith." As this word has been used of late years, it has become an ambiguous term, and should be carefully defined, before we advance any opinion on its province in religious inquiries. Our author's arguments and illustrations on this subject well deserve attention. Having impartially censured the delinquencies of the orthodox, it is very fair and allowable to pass sentence on those of the Socinian and Unitarian advocates. He animadverts, yet without asperity, on the propensity shewn by many to unfounded suspicion of the received readings of the sacred Scriptures, and to a rash alteration of the translations or the text; and on the fallacy of those arguments which, from scriptural testimonies to the unity of the Deity, and the proper humanity of the Messiah, at once infer that the Divine nature cannot imply a plurality of subsistences, and that the Messiah cannot possess any other nature in addition to that of a mortal man. In proceeding with his reprehensions, he notices what he calls a distinguishing failing in the Unitarian theology, a propensity to "generalize too soon, and to conclude too hastily, both in criticism and in argumentation:" both presumptions from nature, and the testimony of revelation lie against this conduct. Next is introduced a just censure of some rules, or modes of interpretation in use with the party opposed. Could any one devise, asks the Doctor, "forms of expression, in accordance with the characteristic phraseology of the scriptures, for conveying the doctrines of the Deity and atonement of Christ, which might

not be evaded or neutralized by the apparatus of criticism and interpretation which is in established use in *this* party? The force of the plainest terms," he continues, "might be enervated and even annihilated, by giving the reader his option of a number of constructions elaborated by profound thought and versatile contrivance." Even when no evidence can be produced for an alteration, it is said the alteration proposed is "a most happy and plausible conjecture," which, as the author of the *Calm Inquiry* contends, though it cannot be admitted into the text, yet "one *may almost believe*, that the present reading was owing to an inadvertence in one of the earliest transcribers, if not in the apostle's own amanuensis." It is still worse, when the sacred writers are charged, as Mr. Belsham boldly and unceremoniously charges them, with indulging in a very great latitude, and even laxity, of interpretation, and with availing themselves of ambiguity of language; or that Jesus himself might "imagine" what never existed, and "might not be able to distinguish whether what he saw and heard was visionary or real." There is still a heavier charge against the Unitarian school, which is their denial of the complete inspiration of the apostolic writings; the alleged discovery in them of forced and fanciful analogies; obscure and entangled texts; language calculated to confound and perplex the understanding; inaccurate and inconclusive reasoning, and improper applications of passages from the Old Testament. Inquiries with a view to determine the genuine doctrines of Christianity must, if we allow such objections, as our author justly contends, be projects of very dubious issue. "What conclusion," he very properly asks, "can we rest upon with satisfaction, if, at last, the competency of our witnesses be liable to be questioned?" It must be admitted that these charges are grave; and, so far as established, as our author professes to establish them, principally by references to Mr. Belsham's late work, and to Priestley, they tend to prepossess the mind against the cause which is so supported. On the moral state of the mind in relation to this inquiry, which is the next preliminary topic, the remarks of Dr. S. are well deserving of attention, especially from those who may for the first time be venturing into the speculations of the Unitarian scheme. The truth, in religious inquiries, will rarely be found by those who retain any secret hostility of heart against it. Here, as it is well observed, the mere exercise of the intellectual faculties will not, as in human science, enable a man to escape mistake, and discover truth. Not only the common prejudices of education, interest, &c.

but those to which men of reading and speculation are peculiarly liable, have a baneful influence, when religious subjects call for our attention. The temper of mind which a cordial reception of the Gospel requires, is opposite to what men of mere human science are in the habit of admiring, genius, high talent, and extraordinary attainments. It is no wonder, therefore, if such men are backward to admit its humbling doctrines. A reference is made to the present state of the church of Geneva, and to the affecting change, which has taken place during the last eighty years, from the pure doctrines of the reformation to Arianism and Socinianism. The congratulations of D'Alembert and Voltaire on this change shew how congenial such an approach to apostacy was to the feelings and wishes of these philosophical unbelievers. The whole of this chapter, and the notes annexed, will be read with much interest by every friend of divine truth. Dr. Smith concludes his preliminary observations with a chapter on Mr. Belsham's introduction to his work, in which he repels his assumption, and reprehends his deficiency in "argumentative justice," and his "omission to inculcate a devotional spirit, as essential to the successful investigation of religious truth." We must make one quotation from this. Mr. B. had affirmed that the whole burthen of proof lies upon those who assert the pre-existence, the original dignity, and the divinity of Jesus Christ. On this our readers will be gratified in reading Dr. Smith's remarks:—

"If," says our author, "no more is intended by this assertion, than to bring our controversy within the general rule, that he who advances a position in argument is bound by the laws of common sense to adduce proof of his affirmative, in case of its being questioned; we readily accede to it, and the challenge here implied is accepted: but if the observation should be understood as implying that the Unitarians are already in possession of the vantage ground; that they confessedly hold all that is clear and important in the question; that all beyond is matter of uncertain and needless speculation; and that they may, if so disposed, safely and properly decline to trouble themselves with any condescension to the reasonings of those on whom this 'burthen of proof' is imposed;—then we must reject this preliminary as insidious and unjust. Now it is, to my apprehension, more than probable that the majority of those who think with Mr. Belsham do understand every remark of this kind with these, or similar, tacit implications. This apprehension is not lessened by another position, which is introduced as the corollary of the former. 'In this controversy, therefore, the proper province of the Arian and Trinitarian is to propose the

evidence of their respective hypotheses; — *the sole concern of the Unitarian is to shew that those arguments are inconclusive.*' This might be proper, if the controvertists had no love to truth, nor sense of its value; if they were theological prize-fighters, who cared for nothing but victory or the semblance of victory. But ill do such expressions comport with the mind and motives of a sincere, and serious, and 'calm inquirer,' after an object so momentous as SACRED AND ETERNAL TRUTH. To obtain that object *ought* to be the *sole concern* of Unitarians and of all other men: and it solemnly behoves those who are pleased with this consequential flippancy of assertion, to examine well the state of their own hearts before Him who will not be mocked." [pp. 120—122.]

In his second book, Dr. Smith introduces from the Old Testament, prophetic descriptions of the person of the Messiah, and gives a full, and in general an able critique on each. When, however, so many passages are quoted, it may be easily supposed that some will appear to have a more remote and doubtful reference to the exalted object of patriarchal and Jewish expectation than others; and we confess our own wishes would have been more gratified, had a few been entirely left out of the list, though sanctioned by learned and venerable names as applicable to the Messiah. Such are Gen. v. 28, 29.; 2 Sam. vii. 18, 19.; 2 Sam. xxiii. 1—7. Dr. S. has taken much pains, and displayed much ingenuity and critical skill, to prove that the application of plural nouns to the Divine Being, so remarkable in Heb. i. 1., intimated a plurality in his essence. We confess, however, that we hesitate in admitting his conclusion; the contrary is maintained, as he candidly acknowledges, by some of our most learned Trinitarians. Nor does our author satisfactorily refute the objection, that according to the Hebrew idiom the plural is often put for the singular to express dignity. To the five examples which he adduces many more might be added, where this peculiarity of the sacred language is observable, and in which it cannot be accounted for, but by supposing it idiomatic. The translation of the LXX., it seems, so considered it; for they render Elohim in the passages quoted by *ὁ θεός*. As truth needs not these precarious arguments, so it gains no advantage from them. We cannot assign more importance to the inference drawn from the threefold form presented for blessing the children of Israel, Num. vi. 22—27.; or the triplicity observable in the heavenly adoration of God as holy. It is but justice to add, that our author does not himself lay much stress on these proofs, and has amply supplied the deficiency in them, by numerous and well-founded

arguments of another kind. In the recapitulation of what he has discussed, we have a correct statement of what he has clearly and largely proved, by induction and illustration of numerous Old Testament texts, as to the prophetic testimony to the person and character of the Messiah. The recapitulation is as follows:—

“ From those sources we have learned, that the Messiah was to be a real and proper human being*; the descendant of Adam, Abraham, and David†; in some peculiar sense, the offspring of the woman‡; the perfectly faithful and devoted servant of God§; the messenger, supreme in rank above all others, of divine authority and grace||; a heavenly teacher, inspired with the fulness of divine gifts and qualifications¶; the great and universal lawgiver, who should be the author and promulgator of a new, holy, and happy government over the moral principles, characters, and actions of men**; a high priest, after a new and most exalted model††; the adviser of the wisest counsels‡‡; the pacificator and reconciler of rebellious man to God, and of men among themselves§§; the kind and powerful Saviour from all moral and natural evil|||.

“ The divine oracles have also informed us that, in the execution of these benevolent purposes, he should undergo the severest sufferings from the malice of the original tempter, from the ingratitude and disobedience of men, and from the especial circumstance of his devoting himself a voluntary sacrifice to procure the highest benefits to those of mankind who should concur in his plan of mercy and holiness¶¶.

“ They have assured us that, from his deep distresses, he should emerge to glory, victory, and triumph; that he should possess power, authority, and dominion, terrible to his determined adversaries, but full of blessing and happiness to his obedient followers; that he should gradually extend those benefits to all nations; and that his beneficent reign should be holy and spiritual in its nature, and in its duration everlasting***.

“ The testimony of Heaven likewise describes him as entitled to the appellation of *Wonderful*†††; since he should be, in a sense peculiar to himself, the Son of God‡‡‡; as existing and acting during the patriarchal and the Jewish ages, and even from eternity§§§;

* Gen. iii. 15, &c. &c. † Gen. xxii. 18. 2 Sam. vii. 19, &c.

‡ Gen. iii. 15. I have not insisted on Jer. xxxi. 22. not being completely satisfied that it refers to this fact, though I think such interpretation very far from being absurd or improbable.

§ Is. xlii. 1. lii. 13. || Sect. xxxi. on the title *Angel of Jehovah*.

¶ Is. xi. 2. ** Deut. xviii. 18, 19. Is. ix. 7. †† Ps. cx. 4. ‡‡ Is. ix. 6.

§§ Ib. ||| 2 Sam. xxiii. 1—7. Job xix. 23—27. Is. xl. 10. xlv. 21.

¶¶ Gen. iii. 15. Ps. xxii. lxix. Is. liii. &c. &c.

** Ps. ii. xlv. lxxii. cx. Is. xi. 5. Dan. vii. 13, 14.

††† Is. ix. 6. ‡‡‡ Ps. ii. 7. Is. ix. 6.

§§§ Ps. xl. 7—9. Mic. v. 2. and the Section on the title *Angel of Jehovah*.

as the guardian and protector of his people *; as the proper object of the various affections of piety, of devotional confidence for obtaining the most important blessings, and of religious homage from angels and men †.

"That testimony, finally, declares him to be the Eternal and Immutable Being ‡, the Creator §, God ||, the Mighty God ¶, Adonai **, -Elohim ††, Jehovah ‡‡." [pp. 384, 5.]

Dr. Smith concludes this first volume by a learned and interesting discussion of the question — In what manner did the Jews understand the prophecies concerning the Messiah, in the interval between the closing of the Old Testament and the general diffusion of Christianity? The writings referred to and commented upon are the ancient Syriac version; that of the Seventy; the Chaldee Targum; the Apocrypha; Philo and Josephus, and a few fragments in the Rabbinical writings. Though, as it indeed is acknowledged, there is much inconsistency and contradiction in the testimonies adduced from these sources, they are sufficient to prove that Mr. Belsham is unsupported in his assertion, that it is notorious that the Jews, in all ages, did not believe in the pre-existence of their expected Messiah. But for the more decisive and direct proofs of the divinity of our Lord, we must refer our readers to the second volume of Dr. Smith's valuable work; for though it has not been published long enough to permit us to give, at present, such a review of it as its great merit demands, we have read it with sufficient attention to warrant us in most cordially recommending it to the notice of our readers, as one of the very ablest works on this disputed and important point of divinity that ever issued from the press. The volume we have here reviewed, and commended to their attentive perusal, has strong claims to the approbation of every friend to sound learning, and every genuine follower of the truth as it is in Jesus; but its companion is, we hesitate not to say, still more valuable to both. In our next Number we hope to make our readers better acquainted with its contents; though we sincerely hope, that ere that Number shall be published, they will have rendered ours in a great measure a work of supererogation, by perusing the volume, to form a judgment of its merits for themselves.

* Is. xl. 9—11.

† Ps. ii. 12. xcvi. 7.

‡ Ps. cii. 25—29.

§ Ps. cii. 26.

|| and ¶ Ps. xlv. 7. Is. xl. 11.

** Is. ix. 6.

†† Is. vi. 1. Mal. iii. 1.

‡‡ 2 Sam. xxiii. 4. Is. vi. 5. viii. 13. xl. 3, 10. xlv. 21—25. Zech. xii. 10.

The Doctrine and Discipline of Divorce: in Two Books: also, the Judgment of Martin Bucer; Tetrachordon; and an Abridgment of Colasterion. By John Milton. With a Preface, referring to Events of deep and powerful interest at the present Crisis; inscribed to the Earl of Liverpool. By a Civilian. London. Sherwood and Co. 8vo. pp. 445.

DIVORCE is always an evil. The sufferings of the innocent, the regrets of the wise and virtuous, and the abhorrence of God*, attend upon it; while it opens a breach in the foundations of human society to which no other domestic evil is comparable. That it may be the refuge of a good man from the vices of an incorrigible companion, and the prospect of indefinite future injuries, who can deny? But never can it be *his remedy* for the past: never will it offer any thing to his mind in the shape of compensation. It is of that species of punishment on the guilty, of which the innocent is compelled to share the shame and the suffering, in a peculiar manner; and to bear, perhaps, in this life the chief miseries. The feelings of the mind that preserve that innocence, the very affections that prompt and support him in the path of duty, prepare for him present sufferings, against which the criminal party must be hardened; and to the same remote generations, that hear the tale of delinquency on the one side, the humiliation, and, generally, the groundless blame of the other, will be faithfully conveyed.

As far as the immediate parties to a divorce are concerned, all the objects and uses of marriage are ruinously overthrown and defeated by it. The husband (following the supposition of his being the innocent party) can no longer—never more, perhaps, can he—regard the character of woman in its true light. No longer has she power to infuse a peculiar sensibility into his heart, to give candour and patience to his mind, or sweetness to his disposition. All his recollections of her influence are calculated to inspire just the opposite feelings. “More bitter than death” have been the consequences of his submission to it. And when the husband is the guilty, and the wife the innocent party, (for the only just cause of divorce will compel the Christian moralist to hold the balance even between the sexes,) what must the widowed heart of an all-confiding female endure? It is hardly possible that she should ever more *look up* to man; that she should

* Mal. ii. 16.

again believe that his judgment can strengthen her's, or his character become a safe pillar of her hope.

The mischiefs of divorce are but too often capable of a still greater aggravation, i. e. when children are connected with its consequences. For a father's authority (in our boyish days particularly) it is as impossible to find a substitute, as for a mother's care in earlier life. Let not parents forget, that no hireling, however faithful or respectable, can do *their* duty to their children—a duty ever, as a whole, intransferable, "because he is a hireling." But divorces generally break into a family when all that is most important in the character of each parent should be in full exercise; when, if there are children, they are of tender years, and every thing in relation to *their* character and hopes is in the bud, or in blossom. Now, either "father," or "mother," (names, especially in conjunction, of greater moral power than any other that belong to creatures,) becomes a term worse than unmeaning, worse than *dead*. As soon as the mind can be influenced by the fatal example, it is weakened on the side of virtue, and influenced to evil by one or other of these endearing and important names; which it connects for life with the ideas of tyranny, and cruelty, and profligacy—or with those of treachery, and folly, and *female* shamelessness. Nor is this all: though one of the less direct, it is not one of the least blessings of marriage to society, that it frequently draws together numerous collateral parties into kindred, and, like a single branch of an inland navigation, unites the resources, and blends the interests of distant neighbourhoods. Imagine this one branch to be obstructed or annihilated, and the effect is felt wherever its waters flow. Something like this, or worse than this, occurs in every case of divorce, however just. Amongst all the parties connected by affinity with the original tie, the annihilation of it distils evil. Where only ordinary good wishes were increased by it, and approving aunts and smiling cousins felt it but decent to remember the relationship, when it did not infringe on their selfishness, or on prior claims, the warmest discussion of the facts and circumstances, the merits and demerits of the case, will spread; and wounded pride will be far more productive of hatred and of falsehoods, than any such ties ordinarily are of affection. Every divorce is thus a party affair with a number of families and individuals, an evil unseen, but increasing with the increasing intelligence of the community—and proportionably destroying the safeguards of virtue amongst them, by familiarizing them with the details of the worst of crimes.

If such are the consequences of this calamity wherever it obtains, and even in private life—portentous, indeed, will every sound moralist feel the threatened influence of a late public discussion of the topic. In the inner sanctuary of British justice, all the wrongs that originate and that arise from divorce have been imputed to parties possessing the most extensive influence in the state. They have been drawn out into the most extraordinary lengthiness, the most disgusting particulars; they have been imputed and opposed (to say the least of it) with considerable political feeling; and have been received with so much of similar feeling by the people, as will have a strong tendency to perpetuate the evil of such disclosures, and for awhile, perhaps, to increase it. As moralists, we mourn over the *fact* of these discussions and disclosures having transpired, without here pronouncing on the necessity that might urge them forward, or their amount in point of proof; while, as Christians, we cannot forget the awful predisposition of a corrupt world to drink in “all uncleanness with greediness.” There is a fine passage in Mr. Gilpin’s “Observations on the Mountains and Lakes of Cumberland and Westmoreland,” which will describe our sensations on beholding the morning paper enter some families, of late, better than any language we can use. We earnestly pray that it may not become a *moral picture* of the influence of its contents, in many a British household:—

“On the 16th of November, 1771, in a dark tempestuous night, the inhabitants of the plain [on the borders of Solway Moss] were alarmed with a dreadful crash, which they could in no way account for. Many of them were then abroad in the fields, watching their cattle, lest the Esk, which was rising violently in the storm, should carry them off. None of these miserable people could conceive the noise they heard to proceed from any cause, but the overflowing of the river in some shape, though to them unaccountable. Such, indeed, as lived nearer the source of the irruption, were sensible that the noise came in a different direction; but were equally at a loss for the cause. In the mean time, the enormous mass of fluid substance which had burst from the moss, *moved slowly on*, spreading itself more and more, as it got possession of the plain. Some of the inhabitants, through the terror of the night, could plainly discover it advancing, like a moving hill. This was, in fact, the case; for the *gush of mud* carried before it, through the first two or three hundred yards of its course, a part of the breast-work, which, though low, was yet several feet in perpendicular height. But it soon deposited this solid mass; and became a heavy fluid. *One house after another*, it spread round—

filled—and crushed into ruin; just giving time to the terrified inhabitants to escape. Scarce any thing was saved, except their lives; nothing of their furniture; few of their cattle. Some people were even surprised in their beds. The morning light explained the cause of this amazing scene of horror, discovering the calamity in its full extent: and yet, among all the conjectures of that dreadful night, the mischief which really happened had never been supposed. Who could have imagined that a breast-work, which had stood for ages, should give way? or that those subterraneous floods, which had been bedded in darkness since the memory of man, should burst from their black abodes * ?”

It would be affectation to deny, that it was the late painful discussion of their majesties' case which excited our closer attention to the doctrine of divorce, at this period. But we mean not to concern ourselves with the facts of that case. Important questions of a moral nature, warnings that ought never to be despised, and consolations for humble virtue, which should not escape us, arise out of it, whatever are the political changes or perplexities it may involve.

— “*Exempta juvat spinis è pluribus una,*”

say we; let legislators and statesmen do their office: our object is to gather new arguments for a few plain and universal duties, out of the ruins of happiness and duty that lie around us; to ascertain the degree of light which Christianity throws upon those duties; the reciprocity of the relative obligations of husband and wife; the limitations of divorce; and in the hypothetic case of a wife's guilt, whether, and to what degree, the conduct of the husband should affect the remedy prayed for by a divorce *à vinculo matrimonii*.

The mighty mind of Milton, in the work before us, strove, like an able advocate in opposing an excise conviction, to define, so as to suit a charge, a law which all the world beside himself would think to have been broken, in his case. He had made what he would call “a disastrous and mis-yoked marriage,” “a remediless mistake;” in which it were “as vain to go about to compel” the unhappy pair “into one flesh, as to weave a garment of sand, to compel the vegetable and nutritive powers of nature to assimilations and mixtures which are not alterable each by the other; or force the concoctive stomach to turn that into flesh, which is so totally unlike that substance as not to be wrought upon.” In other words, the prince of poets had proved himself but

man in his choice of a wife; and because she was not more than woman in bearing with his learned peculiarities at home, and not a well advised or discreet woman, in refusing to return home after a short absence at her father's house, Milton branded her as "no wife," "an adversary," "a desertrice;" and actually paid his addresses to another lady, with a view to supplying her place. The sequel of the poet's history speaks of a romantic reconciliation taking place between them. She rushed to his feet in tears at the house of a relative; and after a short reluctance, he sacrificed his resentment to her entreaties, and the solicitation of surrounding friends. To this event, according to Fenton, we owe much of the painting in "that pathetic scene in *Paradise Lost*, in which Eve addresses herself to Adam for pardon and peace*." Now then, the "mistake" was remedied; the uncongenial "assimilations" mixed; and the champion of divorce and his "adversary" became "one flesh;" but he had published, in the interim, the work at the head of this article, and others, in defence of it; and he through life justified the theory he had, under these untoward circumstances, espoused†.

A definition of marriage, which the poet furnishes in due form and order, certainly lies at the basis of the "Doctrine of Divorce."

* Preface to FENTON'S *Paradise Lost*, 1725.

† Milton composed two sonnets on the treatment he received from the public, and particularly from the clergy, on account of these works. In one he gives us some useful hints toward rhyming:—

"A book was writ of late, called *Tetrachordon*,
And woven close, both matter, form, and style;
The subject new: it walked the town awhile,
Numbering good intellects; now seldom pored on.
Cries the stall-reader, 'Bless us! what a word on
A title-page is this!' And some in file
Stand spelling false, while one might walk to Mile-
End-Green." —

In the other he is more serious:—

"I did but prompt the age to quit their clogs
By the known rules of ancient liberty,
When straight a barbarous noise environs me
Of owls and cuckoos, asses, apes and dogs:
As when those hinds that were transformed to frogs,
Railed at Latona's twin-born progeny,
Which after held the sun and moon in fee.
But this is got by casting pearl to hogs;
That bawl for freedom in their senseless mood,
And still revolt when Truth would set them free."

"The material cause of matrimony," says Milton, "is man and woman; the author and efficient, God and their consent; the internal form and soul of this relation is conjugal love, arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil, and domestic conversation, which includes, as an inferior end, the fulfilling of natural desire and specifical increase; these are the final causes, both moving the efficient and perfecting the form." [p. 272.]

Or again, and with all the eloquence of a disappointed lover:—

"'Marriage is a divine institution, joining man and woman in a love fitly disposed to the helps and comforts of domestic life.' 'A divine institution.' This contains the prime efficient cause of marriage: as for consent of parents and guardians, it seems rather a concurrence than a cause; for as many that marry are in their own power as not; and where they are not their own, yet are they not subjected beyond reason. Now, though efficient causes are not requisite in a definition, yet divine institution hath such influence upon the form, and is so a conserving cause of it, that without it the form is not sufficient to distinguish matrimony from other conjunctions of male and female, which are not to be counted marriage. 'Joining man and woman in a love,' &c. This brings in the parties' consent, until which be, the marriage hath no true being. When I say 'consent,' I mean not error, for error is not properly consent; and why should not consent be here understood with equity and good to either part, as in all other friendly covenants, and not be strained and cruelly urged to the mischief and destruction of both! Neither do I mean that singular act of consent which made the contract, for that may remain, and yet the marriage not true nor lawful; and that may cease, and yet the marriage both true and lawful, to their sin that break it. So that either as no efficient at all, or but a transitory, it comes not into the definition. That consent I mean which is a love fitly disposed to mutual help and comfort of life; this is that happy form of marriage, naturally arising from the very heart of *divine institution* in the text, in all the former definitions either obscurely, and under mistaken terms expressed, or not at all. This gives marriage all her due, all her benefits, all her being, all her distinct and proper being. This makes a marriage not a bondage, a blessing not a curse, a gift of God not a snare. Unless there be a love, and that love born of fitness, how can it last? Unless it last, how can the best and sweetest purposes of marriage be attained? And they not attained, which are the chief ends, and with a lawful love constitute the formal cause itself of marriage, how can the essence thereof subsist? How can it be indeed what it goes for? Conclude therefore, by all the power of reason, that where this essence of marriage is not, there can be no true mar-

riage; and the parties, either one of them or both, are free, and, without fault, rather by a nullity than by a divorce, may betake them to a second choice, if their present condition be not tolerable to them. If any shall ask, why 'domestic' in the definition? I answer, that because both in the Scriptures, and in the gravest poets and philosophers, I find the properties and excellencies of a wife set out only from domestic virtues; if they extend further, it diffuses them into the motion of some more common duty than matrimonial." [pp. 276, 7.]

We have but one objection to both these definitions. They envelop in a cloud of words the chief design of marriage; or rather they wholly mis-state its chief design to be the *personal* comfort of the immediate parties. "Help and society in religious, civil, and domestic conversation;" "a love fitly disposed to the help and comfort [of each other] in domestic life." The *relative* bearing of the institution, or its aspect toward society at large, is almost wholly overlooked. Now we are not about to tempt an unequal warfare with the able quills, or still more formidable frowns, of our fair countrywomen, by denying for one moment the reality of the "only want" of our primitive sire; or disputing the superior personal comforts he enjoyed, after the formation of his bride. But even a Milton must not be allowed to stigmatize, in prose, the dearest hope of the marriage state, the possession of children, as "an inferior end" of marriage. We contrast such a sentiment with the nobler views of the author of *Paradise Lost*, and smile at the versatility of our nature:—

"Hail, wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise, of all things common else!
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known."

The Roman moralist* understood the matter better than either of these definitions state it: or rather, unbiassed by his private grievances in respect to marriage, (for he too had them, it will be remembered) he expressed its great objects far more correctly, when he called it, *The beginning of a city, the seminary of the commonwealth*. In fact, if either the Mosaic narrative of the original institution, or the positive

* Cicero.

declaration of the almighty Author, is to be held decisive on the subject, the *relative* objects of marriage, as a "source of human offspring," and a natural guarantee of their *education*, far from being subordinate to any other, constituted His principal design in it. Every other part of creation is represented by the sacred historian as containing, at its birth, some provision for its perpetuity. Light is divided into successive days; the gramineous tribes are secured against destruction in the seed which they yield, and the fruits in that which they contain; all the inferior creatures of the deep, the earth, and the air, are created "after their kind:" and God saw this arrangement, in particular, to be טוב "good," perfect, complete*. The male of the human species only was, at first, produced "alone;" perhaps to teach man more distinctly some of the lessons we are about to consider. This was "not good," not a perfect arrangement with regard to man; it did not provide for the complete development of the Divine plans concerning him. Marriage was accordingly instituted; and the nuptial benediction pronounced in these terms: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Jehovah formed for man "a companion, a covenanted wife." "Did he not make [two] one flesh? And is there not one spirit thereto? And what doth he seek? A GODLY SEED†." The endearing names of husband and wife are subordinated by revelation to the important duties of parents. It is truly surprising to see so accurate a textuary, so good a moralist, and so profound a divine, as Milton unquestionably was, bringing together a ponderous volume on marriage and divorce, in which *this* consideration does not occupy the extent of one page.

The parties then, as we contend, who are in the first instance capable of forming a good and binding marriage, are incapable afterwards of dissolving the contract. The will that binds becomes bound by its own act, and the tie can neither be less strong nor less reasonable on that account. Too common is the notion of measuring the obligation of this, the most important of our voluntary engagements, by the same sort of capricious feeling in which it often originates. With regard, indeed, to the particular person we marry, we are and may justifiably be directed by our own

* See the manner in which this remark occurs, Gen. i. 12, 21 & 25.

† Abp. NEWCOME'S *Version of Mat.* ii. 15.

inclinations and preference; but if hence it is assumed, that inclination rather than duty may be a safe future rule, a decent recollection of the ends of marriage will shew the fallacy of the conclusion; while to the Christian, who sincerely feels that "the way of man is not in himself," it will appear perfectly monstrous. Various are the contracts that bring us into such new relations to *others*, that after having once voluntarily engaged in them, no power of withdrawalment is reserved to us. The formal promises and promissory undertakings of the merchant, most of the actual engagements of the learned professions, the acceptance of political office and military rank, but all marriages pre-eminently, are contracts of this description. They bring us into a new moral state; we disengage ourselves from one class of duties, and undertake another; and our good or evil conduct supports the good or evil, promotes the prosperity or adversity, of all men of our class. If we would retreat, we cannot replace numerous other interested parties, nor can we be ourselves replaced in our respective situations before contracting. Amongst these other interested parties to marriage, the appointment of God and nature places prominently—children. Their being is to be considered as a matter of course, and the promotion of their moral well-being as a matter of duty, attendant upon every marriage;—a seed, and "a godly seed." The cases in which this relation may be lawfully entered into, without any view to the obtaining a family, are to be regarded as exceptions to the general purposes of the institution; they are clearly out of analogy with what we have seen to be its chief design.

We would press particularly on the consideration of the serious reader, married or unmarried, the divinely established connexion between marriage and education. Men and women are united, when God is duly acknowledged to join them together, for objects worthy their own future destiny. A new tribe of creatures, wearing the image of our almighty Maker, is designed to spring from the union—creatures whose duties, and whose happiness, whose temporal, and whose everlasting destiny, will be more materially affected by the conduct of their parents, as such, than by that of any other human beings. *These* are the parties, for the sake of whom Christianity has banished polygamy, and restrained divorce; for the sake of whom, even the course of nature seems to dictate the expediency of *pairing*, and the *permanency* of the marriage tie, all animals, whose care is necessary for the rearing of their young, having a similar

instinct; and none discarding them while their parental care is important:—but what animal has eternal destinies connected with that care, except man? In an age greatly distinguished for the promotion of education by *substitute*, we have never seen these considerations sufficiently insisted upon in print. Let us educate by substitute, we say; and let any adequate moral superintendence be introduced, when there are no means (from whatever cause) of bringing the parent to watch over and control the machinery of education. But where this can be done, let it be done. It ought to be done. It is the *Divine* appointment that it should be done; and in those classes of society that have so laudably stood forward for the benefit of others, it is ever practicable—it should ever be borne in view.

Our poet's "Doctrine of Divorce," proportionably defective with his definition of marriage, would place the most important of our voluntary contracts on the weakest of all possible grounds. With him, the peculiar temperament of mind and character which first determines us to marry a particular person may, if afterwards reversed, reverse and annul the bond. "Indisposition, unfitness, or contrariety of mind!" It seems almost irreverence to the memory of this great man, to multiply quotations from his mode of reasoning on the subject; but a fair abridgment of his views is due to the reader. On the plain duty of "counting the cost" before we marry, but afterwards abiding the consequences, he says:—

"But some are ready to object, that the disposition ought seriously to be considered before. But let them know again, that for all the wariness can be used, it may yet befall a discreet man to be mistaken in his choice, and we have plenty of examples. The soberest and best governed men are least practised in these affairs; and who knows not, that the bashful muteness of a virgin may oftentimes hide all the unliveliness and natural sloth which is really unfit for conversation; nor is there that freedom of access granted or presumed, as may suffice to a perfect discerning, till too late; and where any indisposition is suspected, what more usual than the persuasion of friends, that acquaintance, as it increases, will amend all? And lastly, is it not strange, though many who have spent their youth chastely, are in some things not so quick sighted, while they haste too eagerly to light the nuptial torch; nor is it, therefore, that for a modest error a man should forfeit so great a happiness, and no charitable means to release him; since they who have lived most loosely, by reason of their bold accustoming, prove most successful in their matches, because their wild affections, unsetting at will, have been as so many divorces, to teach them experience. When, as the sober man

honouring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conversation inaccessible, and to all the more estimable and superior purposes of matrimony, useless and almost lifeless; and what a solace, what a fit help such a consort would be through the whole life of a man, is less pain to conjecture than to have experience." [pp. 30, 31.]

Milton defends his doctrine, by contending that the law of Moses on this subject is not, in point of fact, repealed by Jesus Christ; and that as other reasons of divorce than actual adultery were allowed by the Jewish legislator, the Christian magistrate should yet admit of them. He minutely examines the celebrated text, Deut. xxiv. 1; and compares it with the original institution of marriage; insisting that no covenant whatever obliges against the main end of itself and the parties covenanting, which main end he calls, in marriage, the "remedy of loneliness" in man. He then objects to the ignorance and iniquity, as he terms it, of the "canon law, providing for the right of the body in marriage, but nothing for the wrongs and grievances of the mind." He contends, that the ordinary construction of Matt. v. 32., as *repealing* the Mosaic law, in reality charges that law with conniving at open and common adultery among the chosen people of God. Nine reasons are given (chap. ii. to xiii.) for the Mosaic precept, thus assumed to be still in force. 1. A meet and proper conversation is the chiefest end of marriage. 2. Without this law, marriage, as it happens oft, is not a remedy of that [kind] which it promises [to be.] 3. Without it, he who finds nothing but remediless offences and discontents, is in greater temptations than ever before. 4. God regards love and peace in the family more than a compulsive performance. 5. Nothing more hinders and disturbs the whole life of a Christian, than a matrimony found to be incurably unfit. 6. To prohibit divorce sought for natural causes is against nature. 7. Sometimes the continuance in marriage may be evidently the shortening or endangering of life. 8. It is probable, or rather certain, that every one who happens to marry hath not the calling. 9. Marriage is not a mere carnal coition, but a human society. Such are the contents of book I. of the *Doctrine and Discipline of Divorce*.

Book II. examines the *Christian* doctrine on the subject. Christ, it is insisted, neither "*did nor could*" abrogate the law of divorce, but only reprobated the abuse thereof. Chap. ii. to vii., inclusive, combats the common exposition of

divorce being permitted to the Jews, "because of the hardness of their hearts." Here the writer insists, that the law cannot permit, much less enact, a permission of sin; that to allow sin by law is against the nature of law; that if divorce be no command, neither is marriage; and that divorce could be no *dispensation*, if it were sinful.

He further objects, that if a dispensation of the real law of marriage be supposed, Christians *need it* as much as the Jews did, and that the Gospel is apter to dispense than the law. In defining (chap. viii.) the true sense in which Moses suffered divorce for hardness of heart, he says:—

"Moses, Deut. xxiv. 1. established a grave and prudent law, full of moral equity, full of due consideration towards nature, that cannot be resisted, a law consenting with the laws of wisest men and civilest nations; that when a man hath married a wife, if it come to pass that he cannot love her, by reason of some displeasing natural quality or unfitness in her, let him write her a bill of divorce. The intent of which law undoubtedly was this, that if any good and peaceable man should discover some helpless disagreement or dislike, either of mind or body, whereby he could not cheerfully perform the duty of a husband, without the perpetual dissembling of offence and disturbance to his spirit; rather than to live uncomfortably and unhappily, both to himself and to his wife; rather than to continue undertaking a duty, which he could not possibly discharge, he might dismiss her whom he could not tolerably, and so not conscionably, retain. And this law, the spirit of God by the mouth of Solomon, Prov. xxx. 21, 23. testifies to be a good and a necessary law, by granting it that 'a hated woman' (for so the Hebrew word signifies rather than 'odious,' though it come all to one) that 'a hated woman when she is married, is a thing that the earth cannot bear.' What follows then, but that the charitable law must remedy what nature cannot undergo?" [pp. 99, 100.]

The opening of chap. ix. of this book is, perhaps, the most remarkable part of the whole volume. It shews indeed the difficulty of making the worse appear the better cause, in this instance. We recollect no equal display of dignified quibbling:—

"And to entertain a little their overweening arrogance," [he is speaking of our Lord's reply to the Pharisees on this subject, Mark, x.] "as best befitted, and to amaze them yet further, because they thought it no hard matter to fulfil the law, he draws them up to that unseparable institution, which God ordained in the beginning before the fall, *when man and woman were both perfect*, and could have no cause to separate: just as, in the same chapter, he stands not to contend with the arrogant young man, who boasted his observance of the whole law, whether he had indeed kept it or

not, but screws him up higher to a task of that perfection, which no man is bound to imitate. And in like manner, that pattern of the first institution he set before the opinionative Pharisees, to dazzle them, *and not to bind us*. For this is a solid rule, that every command, given with a reason, binds our obedience no otherwise than that reason holds. Of this sort was that command in Eden, 'Therefore shall a man cleave to his wife, and they shall be one flesh;' which we see is no absolute command, but with an inference, 'therefore:' the reason then must first be considered, that our obedience be not disobedience. The first is, for it is not single, because the wife is to the husband 'flesh of his flesh,' as in the verse going before. But this reason cannot be sufficient of itself; for why then should he for his wife leave his father and mother, with whom he is far more 'flesh of flesh, and bone of bone,' as being made of their substance? And besides it can be but a sorry and ignoble society of life, whose inseparable injunction depends merely upon flesh and bones. Therefore we must look higher, since Christ himself recalls us to the beginning; and we shall find that the primitive reason of never divorcing, was that sacred and not vain promise of God to remedy man's loneliness, by 'making him a meet help for him,' though not now in perfection, as at first, yet still in proportion as things now are.—To make a meet help is the only cause,' he goes on to assert, "that gives authority to this command of not divorcing to be a command. And it might be further added, that if the true definition of a *wife* were asked at good earnest, this clause of being 'a meet help' would shew itself so necessary and so essential, in that demonstrative argument, that it might be logically concluded; *therefore* she who naturally and perpetually is no 'meet help' can be no wife; which clearly takes away the difficulty of dismissing such a one." [p. 102—104.]

According to the same lax mode of interpretation, "whom God hath joined together," only describes a married pair, "when their minds are fitly disposed and enabled to maintain a cheerful conversation to the solace and love of each other;" [p. 127] and the term "fornication," in the exceptive clause of Matt. v. 32. &c. will include "such things as give open suspicion of adulterizing, as the wilful haunting of feasts, and invitations with men not of her near kindred, the lying forth of her house, without probable cause, the *frequenting of theatres* against her husband's mind." [p. 136.]

"The judgment of Martin Bucer" is inscribed, by an original preface of Milton's, to the commonwealth parliament, and "Englished," we suppose, by him. It occupies seventy pages of this volume, but offers nothing very new or strong upon the subject. "Tetrachordon" is an exposition, by Milton, of Gen. i. 27., (compared and explained by Gen. ii. 18, 33, 34); Deut. xxiv. 1, 2.; Matt. v. 31, 32. with chap.

xix. 3—11; 1 Cor. vii. 10—16.; in which he supports and endeavours to strengthen his former singular notions on marriage and divorce.

We are not acquainted with the writings of any modern advocate of these notions who is also a believer in Christianity. The great name of Milton will ever confer a degree of interest on his sentiments generally; but we with pleasure reflect, that it weighs not any thing in point of authority on the subject of divorce:—a proof of the predominance of sound moral feeling on that topic in this country.

Household virtues are, at once, the best proof of family religion, and “the first and the last” of the virtues of a state. How many of the most celebrated names in history have had their original impulse to immortality given by *mothers!* and well does the writer of this paper recollect a mother pointing out, how frequently the Scriptures associate the idolatry of the wicked kings of Judah and Israel with their “*mothers’ name**.” Let us retain our English household virtues, and the springs of virtuous life and life eternal will be still untouched. But modern *infidelity*, with its characteristic indifference to all our real good, has spun similar theories † to those of Milton on the subject of marriage, even in this land of Bibles; and we cannot forget that the political reign of that abortion of the human mind in France was distinguished for its numerous and most profligate divorces. Infidelity has recently reared its head amongst us; it will reason and act upon the late discussions. The idea of marriage, and all its engagements, being mere matters of private right and private feeling, rather than of express and irrevocable *law between God and man*, is perhaps natural to us; but it is not a Christian sentiment: and because all classes of society are warmly interested in reprobating it, we shall venture a little deeper into the topics of marriage and divorce than our author’s theory would allow him to go.

We are advocates for adverting at once to revelation, upon every subject on which it professedly treats; and few are the moral duties that are more copiously, or more definitely exhibited in Scripture, than those of the marriage state. Few are the needful remedies for worse evil, than, in our judgment, are more clearly prescribed in Scripture, than the unhappy one of divorce. The divine Saviour, in referring to the original institution of marriage, calls his heavenly Father, as Chrysostom long ago remarked, “the Maker of

* 1 Kings, xiv. 21; xv. 2, &c.

† See GODWIN’S *Political Justice*, &c.

all holy matches." He professes to republish the primitive law of the institution; he defines it as embracing only two persons, "They *twain* shall be one flesh;" he restores the woman to her station of equality; as to the nature and duration of the tie; while he shews that it binds equally both parties from all others, and through the whole of life. The apostolical epistles dwell upon its purposes, honours, and duties. The earliest and most distinguished of the Christian teachers had "*commandments*" from "the Lord" on the topic, (1 Cor. vii. 10, 11.) which they distinguish from their own warmest recommendations. They endeavour to illustrate the most profound Christian doctrines by a figurative use of the institution and its duties; which they press, in detail, as amongst the most important parts of Christian practice.

As a system of morals, Christianity must be held to be decidedly friendly to marriage. It attributes expressly all the most abominable vices of the heathen world to "forsaking" its wholesome provisions*, while, externally, it exhibits some of its most beneficial influences on society, in the changes it has produced in the condition of women, wherever it has spread. Unhallowed affections fly before it. They are not merely represented as impolitic, inconvenient, and ruinous, in their temporal consequences, which they are; but plainly declared to exclude men *from the kingdom of God*, 1 Cor. vi. 9. Gal. v. 19. Heb. xiii. 4. Other systems of religion transfer the impurities of human passion and lust to another world—Christianity brings down heavenly purity into all our earthly affections and passions. It interposes a positive command in all ordinary situations of society: "Let every man have his own wife, let every woman have her own husband." "I will that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully†."

The few texts in St. Paul's writings, which, when isolated from their connexion, have been supposed to express a general preference for celibacy, far from inculcating any such sentiment, will be seen, when duly compared with their context, to establish the very opposite doctrine. They state, in effect, that when marriage may be to the highest degree *imprudent*, from circumstantial considerations, it is not in all cases sinful; in some cases it may be advisable, and in others even a duty, 1 Cor. vii. 9. In circumstances of *anagyn*, "distress," tribulation (compare Luke, xxi. 23.) such,

* Rom. i. 26, 27.

† 1 Cor. vii. 2. 1 Tim. v. 14.

in some instances, as had not been equalled in the history of the world, and never shall be exceeded; when all the powers of the state were arrayed in open hostility against the Christian cause; when a false philosophy instigated, and its most able and most amiable disciples, as the younger Pliny and others, watched inquisitorially over the execution of a deliberate attempt to extirpate Christianity from the earth; and when its advocates and professors (for all the professors of primitive Christianity were its open advocates in some intelligible way) not only were compelled to meet in cells and "caves of the earth" in that character, but had no certain dwelling-place as individuals:—then, indeed, wrote the apostle, "I suppose—it is good, for the present distress, for a [single] man so to be." But even then he adds, "Art thou bound to a wife? seek not to be loosed." Fear not, despair not. "If thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned*." Let this doctrine be contrasted with the too common speculation of parents for the splendid misery of their children, in either persuading or compelling them into matches for the mere love of money; let it be compared with the undue severity with which what are called imprudent marriages, of which we are not the advocates, are ordinarily visited by parents, amongst whom adultery is a fashionable gaiety, especially if committed with 'the lower orders,' and fornication a mere peccadillo; let it even be taken as a test of the antichristian *application* and *effect* of that part of our marriage law which respects the royal family; and the recent unhappy agitation of these topics may yield some ultimate good†.

The clear and definite limitations of divorce in the Christian Scriptures occur but infrequently, for the best of all reasons—sincere and discreet Christians can very rarely be interested in them. It is a moral question, upon which no man need seek to be experimentally informed; and the Gospel would teach us to be "simple concerning that which is evil." But our great Master more than once delivers a formal judgment on the topic; and the apostle Paul enlarges and confirms the spirit of the Saviour's rule.

The great duties of marriage (common to both parties) are fidelity, the cultivation of love and peace, the joint pursuit of God's glory in the order of the family, and the

* 1 Cor. vii. 26, 27.

† We have reason to believe that this latter subject, and its evident connexion with the late discussions, have not escaped the notice of some advocates of Christian morals in Parliament.

education of children. All the individual duties of a husband are comprehended, by inspired wisdom, under one great admonition, "Husbands, LOVE your wives;" on the *proofs* of which, however, the New Testament is not silent: while those of a wife are contained in another, "Let the wife see that she REVERENCE her husband." These duties supply the best view of the nature of the tie. In point of fact, they can never be fully exercised by one party, without the concurrence of the other. So far, then, there is an *essential reciprocity* in them: they impart *rights* to each; from both they command corresponding *duties*. Christianity knows nothing of human rights that are not thus connected with duty. Without meaning to afford to either a justification for individual negligence on this ground—or to give at once, even to the innocent party, all the power and right of punishing the guilty—clear it is, that revelation regards marriage as a mutual interchange of rights and privileges. Does it grant a husband peculiar, and almost absolute authority? It demands of him a peculiar and equivalent protection of the gentler sex. Does it give him the ruling arm? It also describes him as the moral *head* of his family, particularly of his wife (Eph. v. 23.); and requires from him spiritual and moral wisdom, spiritual and moral conduct, accordingly. On the other hand, has Christianity conferred on woman privileges unknown to her in the ancient world, and even amongst God's chosen people? She is exhorted also to an intelligent submission and obedience, and to exhibit an unreserved devotion to the wants and comforts of man, never before required, and fully equal to the protection she claims. They are formed to develop each other's excellencies—to bear with, and to win away, each other's faults: "The man is not, without the woman," not himself—not the man that God made, ere he would rest from his works—says this unimpeachable authority; "nor the woman without the man, in the Lord." Only such views of the institution can give us a correct idea of its rupture.

The same divine system clearly regards marriage as a *constant* interchange of duties. It knows nothing of the modern fashion of SEPARATION; it allows no sanction, as we think, to the modern laws of PARTIAL DIVORCE. The consideration of these subjects will necessarily lead to the only legitimate cause of divorce the Scriptures acknowledge. Separation by mutual consent, as it is called, is nothing less (and how, in point of bad faith, could it be more?) than two accountable human beings undertaking privately to contradict

and renounce what they had sworn publicly, in the name of God, to do and perform. Apart from its being wholly opposed to the general obligation of lawful vows, it holds up a man and woman to the world, it sends them into the world, as neither married nor unmarried—both, and neither. ‘Joined together’ of God, or in obedience to a *law* UNDER which He has placed them, and separated by the inconveniences of keeping it! The express determination of Scripture anticipates the awful moral evils to which such a monstrous system leads. “I wish not myself any other advocate, nor you any other adversary,” says the devout bishop Hall, to a friend who inclined to a separation, “than St. Paul, who never gave, I speak boldly, a direct precept, if not in this.” Should the remaining part of our quotation grate a little ungraciously on a delicate ear, let the substantial interests of religion and virtue, and the possible prevention of such mischiefs, in other ranks, as have lately stared upon us from a throne, be our apology. “His express charge whereupon I insisted is, ‘Defraud not one another; except with consent, for a time, that you may give yourselves to fasting and prayer: and then come again together, that Satan tempt you not for your incontinency.’ Every word, if you weigh it well, opposes your part, and pleads for mine. By consent of all divines, ancient and modern, ‘defrauding’ is refraining from matrimonial conversation. See what a word the Spirit of God hath chosen for this abstinence—never taken but in ill part! ‘But there is no fraud in consent,’ as Chrysostom, Athanasius, Theophylact, expound it: true. Therefore St. Paul adds, ‘unless with consent;’ that I may omit to say, that in saying, ‘unless with consent,’ he implies, both that there may be a defrauding without it, and with a consent a defrauding, but not unlawful. But see what he adds—‘for a time.’ Consent cannot make this defrauding lawful, except it be temporary: no defrauding without consent; *no consent for a perpetuity*. ‘How long then, and wherefore?’ Not for every cause; not for any length of time: but only for a while, and for *devotion, ut vacetis, &c.*” “Mark how the apostle adds, ‘that you may give yourselves to fasting and prayer.’ It is solemn exercise which the apostle here intends, such as is joined with fasting and external humiliation; wherein all earthly comforts must be forborne. ‘But what if a man list to task himself continually?’ No: ‘*Let them meet together again*,’ saith the apostle; not as a toleration, but a charge. ‘But what if they can both live safely thus severed?’ This is more than they can undertake: there is

danger, saith our apostle, in this abstinence, 'lest Satan tempt you for your incontinence.' What can be more plain*?"

This apostolic rule will include, therefore, a prohibition of the divorce *à thoro et mensâ*, except in cases of adultery. It sanctions no partial divorces. There is but one scriptural cause for any divorce, and then it is to be a complete one. By our ecclesiastical law, (Can. 107.) it is enjoined, "That in all sentences pronounced only for divorce and separation *à thoro et mensâ*, there shall be a caution and restraint inserted in the act of the said sentences, that the parties so separated *shall live chastely and continently*; neither shall they, during each other's life, contract matrimony with another person. And for the better observation of this last clause, the said sentences of divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient *caution and security* into the court, that they will not any way break or transgress the said restraint or prohibition." We are not acquainted with the kind of caution or security which is found to satisfy the learned judges of this court in such cases, but St. Paul would not have taken any. He estimated human nature, it would seem, according to a different rule; and would not believe that even devout Christians could offer such security. He would prevent the crime of adultery, by removing the temptations to it. His language is not, Meet again when *ye are*—but *Lest ye be tempted*.

Permanent separation of every kind is *advowtry*, our old English word for adultery. It is contrary to vow. "God will contempne advouterers and whorekeepers," says an old version of Heb. xiii. 4., now before us†. So again, Wicliffe's translation of Matt. xv. 19. is, "Of the herte gon out yvel thoughtis, mansleyngis, *avoutries*," &c. And of Mark, x. 11., "Whoever leevith his wyfe, and weddith another, he doth *avoutrie*." We vow, in marriage, "Forsaking all other *to keep to*" the object of our choice, "so long as we both do live." To take another is a final and irrevocable breach of this vow; but *not to keep to* the espoused object is also a breach of it: it proves and encourages alienated affection; it is the harbinger of all that is evil in the violation of this tie. Look at its consequences again in this way: the Jewish law of divorce, upon which the Christian system was introduced as an *improvement*, when it sent the wife away, provided for her

* Bishop Hall's Epistles, decad. v. ep. 9.; Works, vol. vii. p. 249.

† In Bale's, "Yet a Course at the Romish Foze," fol. 70.

freedom. "When she is departed out of the house" of her husband, "she may go," said Moses, "and become another man's wife." It particularly provided, that the repudiating husband was never afterwards to reclaim her; Deut. xxiv. 4. This was a moral and merciful system, compared with which all articles of separation are both impure and cruel. They "send away" a wife, but they keep her bound; they expose her to second attachments, which she cannot lawfully entertain; they suspend over her a husband's power, while they deprive her of his protection and his smile.

In the spirit of these remarks, we apprehend, the Christian Legislator pronounced the repudiation of a husband or wife unlawful, except for a previous violation of the marriage vow. No basis of Christian morals can be more firm or orthodox than the sermon on the Mount; and here stands conspicuously the simple and unequivocal rule, "Whosoever shall put away his wife, saving for the cause of fornication, *πορνεία*, [except for whoredom, *Campbell**] causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery†." The same doctrine was inculcated in reply to the question of the Pharisees on this point, "Is it lawful for a man to put away his wife? He answered and said, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: but from the beginning of the creation God made them [a] male and [a] female."—"And in the house his disciples asked him again of the same matter, and he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery‡." The exceptive clause is not here added; but it is clear, on a comparison with the passage in St. Matthew, that it may be safely understood.

Repudiation, or separation, being thus branded as a *crime*—and a crime of no inconsiderable magnitude, if "causing to commit adultery" be no small crime—we have ever felt the weight of that interpretation of 1 Cor. vii. 15., which considers *obstinate desertion* to be the lowest species of

* This cannot mean any other than a sin against the marriage tie, or it would leave that sin unpunished, while it allowed divorce for a minor crime. Gibbon declaims on the equivocalness of the word; but unbelievers are never biblical critics. See 1 Cor. v. 1.

† Matt. v. 32.

‡ Mark, x. 2—12.

matrimonial infidelity which would justify divorce; or what bishop Porteus calls a "violation of the first and fundamental condition of the marriage contract, fidelity to the marriage bed*." The Corinthian Christians, it would appear, had been in many doubts as to the obligations of marriage between believers and infidels, and had written to the apostle on this subject (v. 1.) Among other practical difficulties, husbands found themselves occasionally deserted by their unbelieving wives; and believing wives by their husbands. The apostle leans most decidedly to the preservation of the marriage tie, even in these cases. He insists on its general *validity*; that the conversion, the spiritual change of a husband or wife's heart, from the worship of "dumb idols to serve the living God," did not essentially affect or alter the previous marriage relation; he advises the Christian party not to begin the breach, by withdrawing from the unbeliever; he avers that if this be attempted, he or she is *not* liberated. "But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife†." They *are* under the bond or obligation of the marriage vow still. On the contrary he decides, "if the unbelieving depart," if the injury, and complete breach of the vow begin with him, and be continued, "let him depart. A brother or sister is not under bondage *in such cases*." We see not what the last phrase, "not under bondage," can mean, except in regard to the marriage tie; while "*such cases*," as contrasted with the case immediately preceding, which we have quoted, and in which the prohibition is express, "let her remain *unmarried*," would seem to liberate the faithful Christian. It is well observed, however, by Whitby, that "Though all the Romanists, and most of the Reformed, allow of this interpretation, it must be dangerous to admit of it without this restriction.—A brother or sister is not enslaved, after all means of peace and reconciliation have been in vain attempted." Thus St. Paul seems very strongly to confirm, and in a measure to enlarge, our Saviour's prohibition of voluntary separations, by holding a penalty over the deserter equal to his or her whole interests under the law of marriage. Our great poet acted upon a case of partial, as though it were an obstinate and confirmed desertion; and his reasoning, as we have seen, is yet more latitudinarian.

Two preliminary inquiries seem to arise out of the preceding.

* Tracts, 8vo. p. 346. "Beneficial Effects of Christianity."

† 1 Cor. vii. 11.

before we can fairly entertain the final question we have proposed to ourselves, i. e. How far the conduct of the husband, in the hypothetic case of a wife's guilt, is a moral bar to his ordinary remedy, by a divorce, *à vinculo matrimonii*? These questions are—Can adultery, in the scriptural sense of the term, be committed by parties living in habitual separation? and, If charged by a repudiating husband, is it not a crime, of whatever denomination, which his own conduct requires him to forgive?

We doubt altogether, whether a charge of adultery can be sustained, on scriptural grounds, against a party living, by the other's consent, in a state of habitual separation. According to the entire spirit of the Jewish and Christian Scriptures, common sense, and the meaning of the word, adultery is *a transfer of existing rights*—the betaking one's self to *another*, to the injury of *one* who urges an unequivocal claim to those rights. Johnson, with his usual barrenness in etymology, writes the Latin word (*adulterium*) between parentheses, as the origin of the English one; but Ainsworth says, "*Adultera, æ, f, et adulterum, i, n. ex ad et alter, quòd ille ad alteram, hæc ad alterum se conferat**. But if these rights have been voluntarily and expressly relinquished, if there is no *one* who claims them, where is the adultery?

Let the crime, however, of a second connexion bear what name it may in this case—and we are far from thinking lightly of it—does it follow that a repudiating husband should be allowed to visit it with punishment? It is not to be forgotten, that for all matrimonial offences an extraordinary latitude of forgiveness is possessed by each party. Even the Saviour's rule, "*Whosoever shall put away his wife, saving for the cause of fornication,*" &c. is a permission, not an injunction. He tells us what the injured partner *may* do; but no Scripture, even in the most unequivocal and unprovoked cases of adultery, enjoins the penalty as one that *ought* to be inflicted. "*How oft,*" says a prelate we have already quoted, "*hath God's spouse deserved a divorce, which yet still her confessions, her tears, have reversed! How oft hath that scroll been written and signed; and yet again cancelled and torn, upon intercession! His actions, not his words only, are our precepts.*" Why is man cruel, when God relents? The wrong

* Adulterer and adulteress are so called, because the former betakes himself to another woman, (*ad alteram*), and the latter to another man, (*ad alterum*).—FESTUS.

is ours only for his sake; without whose law it were no sin. If the creditor please to remit the debt, do bye-standers complain*?" A husband who has deliberately repudiated his wife, however, has already himself broken the *vinculum*, or bond; its *first* object being to bind the parties to each other. He has doubly incapacitated himself, we apprehend, from becoming the accuser of his wife before the world—he has voluntarily abandoned his rights, and withdrawn from those very duties which primarily involved her protection. Where, as in separation by mutual consent, each has repudiated the other, a wife would appear to have a far better claim to prosecute a husband's transgressions. But Christianity, as it seems to us, would accord to neither a power of punishment after separation. In the husband's case, it would be to give him a premium on his own wrong, (if that wrong has simply been the "putting away" his wife unlawfully, and his character is in other respects untainted;) it would be an obvious mode in which an abandoned husband might bring about his own release: in either case, it would give the separated parties—those who had relinquished, as far as in them lay, all their interests in the marriage tie—a remedy for the invasion of those interests; or give them rights of a description unknown to all good morals, i. e. where all the corresponding duties have been abandoned, and which can be productive of nothing but wrongs and crimes in society. Our ecclesiastical and civil law sanction this reasoning. Where there has been, either any gross misconduct in the marriage state, or the least connivance at the crime, an application for divorce, even on the ground of adultery, cannot be sustained in Doctors' Commons; and when a separation has previously taken place, the usual mode of proceeding by an action at common law to ascertain the adultery, and the general circumstances of the case, cannot be adopted with any chance of obtaining damages beyond a farthing, if even these can be obtained. "For the foundation of the action on the part of the husband," says Burn, "is the loss of the comfort and society of his wife, which he cannot be supposed to have estimated very highly, when he has consented to dispense with them."

The conduct of the party applying for the remedy has then a very important connexion with the morals of divorce—a connexion recognised from the beginning to the end of Scripture, and without regarding which we may teach more

* Bishop Hall's Epistles, decad. iii. ep. vii. Works, vol. vii. p. 190.

adulteries than we can punish. Great as were the facilities of obtaining that remedy which the law of Moses allowed a Jewish husband, in general cases, there were some descriptions of conduct, both before and after marriage, which wholly incapacitated him from claiming it. One of these was the seduction of a Jewish virgin, respecting whom the enactment was positive and irrevocable: "She shall be his wife; he may not put her away *all his days*." Another was that of a slanderous imputation cast by the husband upon the honour of his wife, with regard to her conduct previous to marriage*. And Jesus Christ, we hold, must have meant something more than to avoid "an exercise of judicial authority," (as Paley says), in the memorable case of the woman taken in adultery†. He declines to "condemn her" on an *avowed* principle, arising out of the moral character of her accusers. He does not inquire into the facts; he does not concern himself with the possibility of its being one of those cases in the Jewish law to which we have adverted: he evidently supposes that she may have been guilty. But if we are not fearful of the consequences of suffering the Saviour of the world to speak for himself, he would teach that the *character of the accusers* is a fair consideration in the estimate of this crime. The *avowed* principle on which he dismisses the case is that of the character of her accusers.

In fine, we submit to the Christian moralist, whether, in all cases of separation, for any cause short of matrimonial infidelity, "reconciliation" and direct *return* to the fulfilment of the marriage vow, be not positively prescribed by the New Testament, 1 Cor. vii. 11.?—whether, in cases of transgression arising from separation, (for it is a *consequence* fairly chargeable upon that event, according to the Saviour's determination, Matt. v. 32.) mutual pardon of the offence or offences, to whatever degree they may be imputable, is not the *only* proof that either party can give, of his or her correct moral feeling of the case?—and whether, where the imputation of adultery could be on neither side fully and fairly repelled, the course of Christian duty would not be the same, and both parties be directed to an immediate resumption of that station from which they could not be released, in the language of the only pure Advocate of guilty man—"Go, and sin no more, lest a worse thing befall you?"

* Dent. xxi. 17.

† John, viii. 3.

AMERICAN LITERATURE AND INTELLIGENCE.

AGREEABLY to our promise, we commence this article with a continuation of our account of the "United Foreign Missionary Society," whose third report now lies before us. We hail with peculiar delight the circumstance of that Report commencing with the acknowledgment of services rendered to this rising institution, by the Christian societies of our own country. The Church Missionary Society has repeatedly assisted its Transatlantic sister by the gift of books, pamphlets, and money—a co-operation for which the Committee, in their present Report, gladly express their most grateful thanks.

"A communication," says that Report, "has been laid before the managers, by an agent of the society in Scotland for propagating Christian knowledge. On the inquiry, whether this society would be willing to co-operate with that body in christianizing the Indians? it was resolved, that the Board receive this overture with much satisfaction, and will be happy to act in concert with that venerable society. They also engaged to collect information on Indian affairs, to be transmitted to the society aforesaid, and directed their secretary to open a correspondence with the Scotch Board." [p. 3.]

This union of Christians of distant climates, in the promotion of the glorious object of diffusing, to the uttermost boundaries of the habitable globe, the principles of their common faith, is cheering to the heart, that is but too often wrung by anguish at the contemplation of the feuds and animosities which divide—the wars and bloodshed which depopulate, the various nations of the globe. Long may it continue; rapidly, most rapidly may it increase; until the opponents of their faith, the gainsayers with which every country is filled, shall be compelled, reluctantly, to say, "Behold how these Christians love!"

The proceedings of the society, during the year terminated on the 10th of May last, prove that the funds appropriated to its use, whether by American or British benevolence, have been discreetly and advantageously applied. The result of the preparatory mission to the Indian tribes in the Missouri territory, and westward of the Mississippi, has already been detailed in our second Number; but we cannot withhold from our readers the following extracts from the Report of the society by which that mission was despatched, tending, as they do, to evince the deep interest taken by the American

government in an object which ought to be dear to all Christian rulers:—

“From the Secretaries of State and at War,” we are there told, “they obtained letters with the public seals, recommending them to the special favour and protection of all officers of government, wherever they might sojourn. Colonel M’Kinney also addressed letters of introduction to all the agents and factors among the Indians, wherever there was a prospect that they might travel, commending our missionaries to their care, urging them to promote the great work in which they were engaged, to furnish interpreters and guides, and to exert all their influence with the Indians to facilitate the objects of the mission.” [p. 5.]

Those objects, be it recollected, were the civilization of these Indian tribes, and the proclaiming to them the unsearchable riches of grace, without the intermixture of any sectarian views, limiting the patronage of the state within the narrow pale of an establishment on the one hand, or but to one favoured body of dissenters on the other. On this point, when will the governments of the old, learn wisdom and Christian love from that of the new world? Their sin, at any rate, shall not be that of ignorance, if the example which our pages set before their eyes can ever hope to obtrude itself, for a moment, on their consideration:—

“Our missionaries,” continues the Report, “were received, at the agency of the Cherokee nation, with particular attention and respect, by colonel Meigs, the United States’ agent, and by his excellency the governor of Tennessee.

“The governor addressed a letter in their behalf to the principal men among the Cherokees, on the Arkansas. Colonel Meigs also wrote to the chiefs of the Cherokee nation, in that territory. Letters of similar import were also addressed, by that gentleman, to major Lewis, agent of the Arkansas Cherokees, and to captain Charles Reese, formerly one of the great warriors of the nation, now a humble Christian, and an industrious farmer. On their journey they were accompanied by captain John Brown, brother of the celebrated Catharine Brown; and by captain John Miller, the United States’ interpreter, entirely at the expense of the government.” [pp. 6—8.]

Delightful is the report which the new missionaries, thus honourably set forward in their work by the government of their country, have sent home of the labours of their predecessors. On their arrival at Brainard, a missionary station among the Cherokee Indians, they addressed a letter to the Board of Management at home,—

“Giving a general account of the rules for the government of that station, and communicating the plan of building for a new esta-

blishment, which has been seen and approved by the President of the United States. *They have adopted* at Brainard, and have successfully used, the Lancasterian plan of instruction. The details received of the manner in which the children are employed is exceedingly interesting. Dividing their time between study, useful labour, and innocent recreation, they are always employed. And the habitual exercise of singing hymns in praise of the Redeemer, was, to use the language of one of our missionaries — like bringing down heaven upon earth.

“Before and after divine service, on the Sabbath, they attend to catechetical instruction, and spend the remainder of the day in reading and singing. They generally commit a hymn to memory, with its tune, on each Sabbath, and in this way have a vast number of English hymns continually at command; and they have lately composed many hymns in the Cherokee language, which they eagerly learn, and frequently sing, especially when they go home on a visit—and with these their people at home are very much pleased and instructed. Religious instruction thus coming to them with the charms of music, and from the lips of their dear little ones, produces an effect upon their minds, more lasting and profitable, than if communicated in any other way which has as yet been devised. The aged people say — ‘Now, this is good talk — it resembles the talk which the old people used to make to us when we were small children—but, alas! the wicked white people, who have come among us, have rooted it out of our nation. We are glad that the great Spirit has sent these good missionaries to bring it back again to us.’” [pp. 8, 9.]

From this station they proceeded to Fort Deposit, where they held a talk with six or eight of the most respectable chiefs of the Cherokees, who intended going to the Arkansas in the fall. They furnished the missionary agents with a letter of introduction, or talk, signed by the beloved man, or king, and by twenty-three warriors. Its curiosity, and the proof it affords of the good disposition of these Indians for the reception of the Gospel, and the arts and benefits of civilized life, induces us to transcribe it entire: —

“Friends and Brothers — We have had the pleasure to have Messrs. Chapman and Vinall, missionaries from New York, with us for two days. They have come a great way. We approve of their object. We wish our children to be educated, and we are much pleased to know that they, as well as the good men that have sent them to us, are thus disposed to do good to our children. We feel the want of those things which they will teach our children, and which we are sensible will prove beneficial to them. They come well recommended. They have recommendations from the Department of War, and also from the Department of State, and from the honourable Society which have sent them. We do, therefore,

request all those chiefs who are now in the Arkansas country to receive these missionaries kindly, as our friends and brothers, and render them all the assistance in their power in establishing schools among the Cherokees, and in endeavouring to establish schools among the neighbouring tribes. And let us manifest, said they, by our conduct, that the Cherokees are not behind any other red people in acknowledging the endeavours of good white men to raise our youth to equal privileges with those of any of the nations of the earth." [p. 11.]

After passing through a long tract of land on the banks of the Mississippi, where they met with no trace of inhabitants, white or red, and very few animals,—a tract so chill, and waste, and dreary, that it would be but faintly described as a howling wilderness, approaching, as it did, nearer to the stillness of the house of death,—the deputation arrived at the Arkansas, on the 13th of July, 1819, and were received with great kindness by the beloved man, who speedily called a council of his chiefs, by whom a regular talk was signed, permitting them to form a settlement within a few miles of their eastern boundary line, for the education of the children of the natives, and the introduction amongst them of the mechanical arts.

"We wish it expressly understood," concludes this singular state paper of the Cherokee Indians, "that if after the missionaries have established themselves, their conduct be such as to meet our approbation, we will protect and love them for a long time; but provided their conduct generally, or any of them, should prove disagreeable to our nation, we reserve the right of having the whole of them, or any part of them, removed from our lands, by the authority of a general council. It is our wish that the mission should be established among us as soon as possible." [p. 13.]

In the beginning of August the deputation proceeded to the garrison, at the junction of the river Poteau with the Arkansas, to attend a council held there between the chiefs of the Cherokee and Osage Indians. The following is the gratifying account of their reception by the chiefs of the latter race:—

"The object of their mission having been explained, and the address of the Society presented, they were much pleased, and made a reply, dated Fort Smith, September 27th, 1819.

"'All of you Fathers,—I shake hands with you, and the Great Spirit is witness that it is with a good heart. In shaking hands with you, I embrace all my white brethren.' Having, after this introduction, expressed their thanks to their great father at Washington for sending his white children to instruct them, signified their desire that their young men might be initiated in the mechanic arts, their young women in domestic economy, and that all their

young people might be taught to read and write, they concluded with saying, 'I shall consider the house which our great father will build for the education of our children our home, as we do this place. I wish our great father would send us the teachers as soon as he can, with their necessary equipments. I shook hands with our great father at Washington, and I still hold it fast. We must all have one tongue.'

"This speech was signed by nine chiefs. After the above talk, the bible was shown them, and they were told that it was the talk of the Great Spirit, and that he had put his word in a book, that it might be kept, and communicated to every nation of the human family. For want of an adequate interpreter, it was deemed imprudent, at that time, to offer any further instruction." [pp. 13, 14.]

Mr. Chapman, one of the deputation, afterwards spent some time in the camp of the Osages, with a party of whom he proceeded into their country, to select a missionary station. Of their manners and disposition he gives the following pleasing particulars:—

"Every morning, on the first appearance of light, we heard them on all sides around us, for a great distance from the camp, engaged in very earnest prayer to God, their Creator. This they did, likewise, on all extraordinary occasions, as when they received any distinguished favour. They are very sincere, temperate, and considerate, and appear to regard the particular providence of God with as much attention and reverence as any Christian people.

"They are very desirous of adopting the dress and manner of living of the whites; and say, if good white people will come among them, and shew them how to live like the whites, they may occupy as much land as they want." [p. 15.]

On the return of this gentleman—for his colleague, Mr. Vinall, was summoned from his labours to his rest, on his way home by a separate route—measures were immediately taken for carrying into execution the compacts he had formed, in the name of the United Foreign Missionary Society, with these two tribes of friendly Indians. Their proceedings, however, on this occasion, afford a delightful instance of the spirit of kindness and brotherly love which pervades the operations of institutions, whose real object is the furtherance of the Gospel of Christ, which knows, and can know, nothing of the jealous rivalry of the spirits of this world:—

"The Board of Managers," says the Report, "having been informed, that the American Board of Commissioners for Foreign Missions had made a covenant with the Cherokees, previous to the arrival of our agents on the Arkansas, and had promised to form amongst them a missionary establishment; it was resolved, that to

avoid all collision, and to maintain that good understanding which ought to exist between the two sister institutions, this Board will relinquish, to the American Board, their contemplated station among the Cherokees, on condition of their fulfilling the engagements entered into by our agents. The American Board having signified their compliance with this condition — it was resolved, to proceed forthwith to form a missionary establishment among the *Osages*." [p. 17.]

In the furtherance of this plan, the government of the United States, greatly to their honour, have cordially and liberally co-operated :—

"Two communications," we are informed by the Report, "have been received from the Hon. J. C. Calhoun, secretary of war, the first under date of September 3d, 1819, and the second under date of March 10th, 1820. These documents contain the views of the President of the United States on the mode of instructing and civilizing the Indian tribes."

"The plan proposed by government embraces a missionary establishment, to be located within the limits of those Indian nations which border on our settlements. The organization of a school, in which they are to be instructed in reading, writing, arithmetic, practical agriculture, with such of the mechanic arts as are best suited to their condition. With such individuals or societies as shall engage in this work, so as to meet the benevolent views of the government, it will *co-operate*, in proportion to their exertions and usefulness, not only in erecting the necessary buildings, but also in defraying their current expenses. The plan of operation proposed by government having met the most cordial approbation of the Board, they immediately proceeded to devise and adopt the plan of an establishment coincident therewith, and to lay down general principles for its future regulation. Copies of these documents have been duly transmitted to the secretary of war. *The Board*, in their general principles, have declared it to be their object to promote amongst the Indians not only the knowledge of Christianity, but also of the arts of civilized life. Beside the branches of learning taught in common schools, the boys will be instructed in agriculture and the mechanic arts; and the girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that in every establishment there shall be a superintendent, and an assistant, who shall be ministers of the Gospel. A schoolmaster, a farmer, a blacksmith, a carpenter, and such other mechanics as shall be found necessary, all of whom shall come under the general denomination of *missionaries*. This number may be increased as occasion shall require, and at every station there shall be a physician, by profession; or a person acquainted with the practice of physic.

They determined also, that in no case should any be taken into this service who should not have a character well established for

discretion and piety — and that the whole mission family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table." [pp. 17—19.]

Agents for this glorious work were speedily found; and the various individuals who were to compose the interesting missionary family, assembled in New York in April last, where goods were collected for their use to the amount of between 7000 and 8000, and cash to about 2500 dollars (about £ 2300)—an example of Christian liberality well worthy of commendation and imitation in the churches of our own country. On Tuesday, the 18th, they received their dismissal to their work, in one of the largest churches in the city, which was thronged to excess by a deeply attentive congregation, joining cordially in the prayers by which they were commended to the protection of Heaven, and visibly moved by the affectionate addresses, which conveyed to them the adieus and benedictions of their Christian friends. On the morning of the following Thursday, they received their final instructions from the managers of the society, together with a talk, directed to the Indians amongst whom they were to labour. The whole assembly, which had witnessed this last ceremony, then accompanied them to the steam-boat in which they were to embark; and when they had entered into its cabin, they were once more commended to the grace of God by prayer, and dismissed with the apostolic benediction. They proceeded to Philadelphia; but of their reception there we gave a very full account in our last Number, from the friendly communication of a Presbyterian minister of that city, who took a very active part in the attentions there paid to them. They were to journey thence to Pittsburgh, where they were to hire some additional mechanics, provide their stock of agricultural and mechanical implements, and procure necessary provisions for their journey. The Christian friends in the state of Ohio had generously undertaken to provide them with materials for their buildings. We have since learned that they passed Shaunsee town, in the Illinois, on the 19th of June, at which time they were all in good health.

We learn from recent advices, that David Brown, brother to the native Cherokee mentioned in the above Report, on the 1st of July last attended the monthly concert in Park Street chapel, Boston, and sang part of a hymn in the Cherokee language, composed by his sister, Catharine, who resides in that city. He is, we are happy to find, about to enter the Foreign Mission school at Cornwall, declaring that his only wish is

to be qualified to preach the Gospel to his people. His father, mother, and sister, have recently given satisfactory evidence of being under very serious impressions.

To this account of the auspicious commencement of a most important mission we can only add, as a fervent prayer for its success, "Lord, prosper thou the work of thine hands; yea, the work of thine hands, prosper thou it."

From these cheering prospects for the half-savage Indians of North America, it is with deep regret that we turn to the condition of the African members of the same common race, still in bondage and slavery, in the midst of that very country which is sending forth her missionaries to convert and to civilize, not only the Cherokee and Osage tribes, but every nation sitting in darkness and the shadow of death. It has always struck us as one of those moral phenomena which cannot otherwise be accounted for than by referring it to the selfishness, the depravity, and the inconsistency of man, that in America, a country vaunting herself, at least with sufficient frequency and pride, of the superior excellency of her constitution, and assuming the enviable distinction of being free, among the free, such a thing as slavery should be known, but to be reprobated in the strongest terms that language can supply. But how different is the fact! In the heart of this land of freedom—this asylum of liberty—this kind foster-mother of every thing that is generous and good—we find, from her accurate geographer, Dr. Morse, that no less than 1,185,223 human beings were, in the year 1810, living in a state of absolute and unqualified slavery, with no will of their own, no rights, no privileges, but what the caprice of their masters might annihilate or transfer. No wonder that the author who records this fact should blush for his country, at its existence in what he terms "a land of liberty and equal rights;" terms, however, which can neither have meaning nor application with respect to nearly one-sixth part of its inhabitants. Of this immense number of the unhappiest and most injured beings of the human race, the states of Vermont, New Hampshire, Massachusetts, and Maine, to their honour, contain not a solitary one; whilst Rhode Island and Connecticut, the other two of the New England or eastern states, have between them but 418, the remnants, no doubt, of a barbarous vassalage, which they have used their best endeavours to eradicate and destroy; and soon, no doubt, this vestige will also be removed. The eastern may therefore be considered as the principal of the non-slave-holding states; to which may be added Ohio, Illinois, Indiana, and the Mi-

chagan territory, in the western states, the first of which has not a single slave, whilst the others have but 429 amongst them; and an addition to this number is effectually prevented by laws whose operation will, ere long, extinguish slavery in those territories altogether. Very different, however, is the prospect, when we turn us from east to south, and record, with feelings of mingled horror, and pity for the degraded condition of our species, that in Virginia, of 974,622 inhabitants, 392,518, considerably more than a third part of the whole, are slaves. In North Carolina, the proportion is but little less; whilst in Georgia and South Carolina it is much nearer a half than a third. These, therefore, with Maryland, in the middle states, where the proportion of slaves to that of freemen is not much short of a third, are the principal of the slave-holding districts; though in the western states, Mississippi, Tennessee, Kentucky, and Louisiana, are to be added to the number, as holders of slaves in a proportion to their free inhabitants varying from nearly one half to one-fifth. In the middle states, New York, New Jersey, Delaware, and Columbia district, contain also many slaves; though in no case greatly exceeding a sixteenth, and decreasing to an eighteenth, a twenty-fourth, and to less than a sixtieth part of the whole population. Even Pennsylvania, the Quaker state, a colony founded by one of the mildest and most humane of legislators, contains nearly 800 slaves; but these form not a thousandth part of its free inhabitants, amongst whom we doubt not but these poor creatures are held in thralldom, but as the remnants of a system, whose very trace will, in that province, speedily be wiped away. Would that we also could wipe away from every other state of the Union a blot more disfiguring its fair fame than any national vice which prejudice or jealousy may have laid to its charge,—imputations to which, when unsupported by the most convincing and unexceptionable testimony, we shall ever be the last to give credit or currency. We rejoice, however, that many of the most liberal and enlightened men in the United States are fully alive to this “glaring inconsistency of *their* professions,” as a nation, “with their practice;” and are straining every nerve to reconcile them to the pure precepts of our common faith, to humanity, and to themselves; and gladly would we lend our feeble aid to help them forward in their noble and patriotic task. The spirit in which we have commenced our literary career, and the approbation with which our progress has been hailed on the other side of the Atlantic, forbid us to anticipate the application to our friendly

endeavours of the following national, and somewhat too national, sentiment of one of their principal reviews :—

“ The existence of slavery in this country may be regarded as affecting our character abroad, and our condition at home. Our sensibility is not particularly moved by the observations of those travellers and foreign journalists who have taken occasion to speak of this subject, in a manner and temper calculated, and perhaps designed, rather to wound our feelings, than to suggest attainable improvements in our condition.” [p. 137.]

We are actuated by very different motives, whatever may be the construction put upon them, at home or abroad. In every sense we wish well to America, and to Americans; and it is because we do so, that we have taken this early opportunity of pointing out the most material and prominent of their national defects; though, in doing so, we shall not use any stronger terms of reproach, than in their own country have, much to their honour, been used by their own countrymen. Speaking of the African slavery, “ It is,” says a pamphlet now lying before us, printed at New-Haven, in Connecticut, in this very year*, “ a disgrace to the American name; it is a blot on the human character.” That it is this, and if language can go further, that it is more, this benevolent and patriotic writer proves to a demonstration; which, whilst it must, we should think, convince every judgment that needs conviction upon such a point, will harrow up the feelings of every one that has a heart to feel.

“ The fact,” he argues, “ that there are within the United States probably more than 2,000,000 of beings, who are cut off from every privilege of society, and that their labours, their lives, and every thing which appertains to them, is exclusively for the pleasure and emolument of others; and that they are no parties to the constitution, has something in it which is awfully impressive. What attachment can they feel for a government, in the privileges of which they have no participation? Deprived, by their situation, of the right of self-defence; debarred from testifying, and declared incapable of maintaining any action for the most aggravated injury; they are, in more ways than can be numbered, exposed to have their feelings wounded, if not rendered callous, by their state of bondage; and to personal injury, and abuse from the merest stripping, and vagabond, if his colour is white. If this is their situation as it respects strangers, what must it be as it respects those who claim an absolute dominion over them? What are they not exposed to suffer from negro-drivers and overseers—from lordly, avaricious, and unfeeling masters? Though, from the ignorance in which they

* *The Crisis*, No. 1., or *Thoughts on Slavery*, occasioned by the Missouri Question. New-Haven, 1820.

are kept, their situation may in some instances be comparatively tolerable, yet in many, in very many instances, it must be cruel, and distressing beyond what the imagination can conceive. This is not all; in Georgia, and perhaps in some other of the slave-holding states, there is a law, with penalties, which prohibits their slaves being instructed; they are not allowed to be taught that there is a God in heaven, that they are accountable beings, that they have immortal souls, nor are they permitted to learn or to practise any moral or religious duty. Though in a Christian country, and under the dominion of those who call themselves Christians, to them in vain the Saviour of the world has appeared! to them the gospel of truth must not be preached! In the other slave-holding states, although there is not a positive law, still custom has established the same almost invariable rule. I have been told, by gentlemen of respectability from other states, that they did permit their slaves to be instructed. Does any one believe that there is a God in heaven, who in righteousness governs the world, and that he will long permit such a denial of his truth, such a perversion of right; and that he will not in wrath visit the land where such oppression is practised?

"I trust," continues our author, "there are some, even among the slave-holders, who believe that a Saviour has been revealed. I would ask such, how they can, for a moment, tolerate that system of slavery which is opposed to every principle of the Christian dispensation? 'For what,' it is solemnly demanded of us, 'is a man profited, if he gain the whole world and lose his own soul?'—clearly inculcating that the salvation of one soul is of more importance than all that the world can give. Here are thousands, nay, hundreds of thousands, at this very moment in the land of revelation and Christianity, who are designedly kept in heathenish ignorance and darkness; they are not permitted to be instructed in the gospel of peace; they are sent to the eternal world like the beasts that perish, ignorant of the truth. If such is their number at this present moment, millions and millions will be added to the list of these wretched victims, if the present course is pursued. Is there not an awful responsibility, or might I not say there is an awful responsibility, attached to every one who sanctions, who connives at, and who does not actually exert his utmost to do away that system of slavery from which such horrid consequences result? How will you meet the testimony of such witnesses in that great day of account, when before the Almighty Judge they will accuse you, and all who have been accessory to their bondage, as leaving their souls to perish for lack of vision? Come forward, then, and use your influence to have the laws repealed prohibiting the instruction of slaves: use your influence to have them instructed; procure laws to be passed permitting conscientious slave-holders, under proper restrictions, to manumit their slaves, which may procure a gradual abolition; and thus exonerate yourselves from that load of

guilt which hangs like a millstone around your necks, and save your country from the effects of that black and portentous cloud which hangs over us." [pp. 7, 8.]

Black and portentous, indeed, is that cloud, and fearfully will it burst upon the heads of those who turn a deaf ear to the warning voice of humanity; if *they* mistake not the character of God, and do not misinterpret the judgments of the Most High, who say, that he abhors the habitations of cruelty, and that he will rise in his vengeance to crush the oppressors of their race. Then shall those who smarted under the lash of their taskmasters shew no mercy—for none did they receive: they, in their turn, shall hear the cry to which they will not attend; and, glutting the full vengeance of a savage nature, sharpened by the recollection of a thousand wrongs, shall exclaim, in derision, to those whose bonds they eventually must break, "We practise now the lessons that you taught!" Yet these teachers pride themselves on the Christian name, and are the professed disciples of him whose golden rule for his followers was, "Do unto others as you would that others should do unto you;" who commanded them to be merciful, as they would find mercy at the last day. Such beings—we will not call them men—are truly a disgrace to the American name; upon the human character they are blots indeed! But we must resume our extracts from this short but very interesting pamphlet.

"It is remarkable that the United States," remarks its author, himself a citizen of those states, "which is now perhaps the only real republican government in the world, should be the only government which fosters this bane of political freedom. The governments of the old world, with all their despotic principles, have refused to admit African slavery within their bosoms; and have hardly permitted its existence in their remote islands and colonies. The judges of England are entitled to everlasting honour, for that firm and unbiassed decision in the case of *Somerset*, which gives every inhabitant of Great Britain a right to boast, that as soon as a slave sets his foot on British ground he is free. May we not hope, that by a gradual emancipation, or by some other means, that is consistent with public safety, the blush of shame may be removed, which now tinges, or ought to tinge, the countenance of every citizen of the United States; and particularly of every slave-holding state, whenever slavery is mentioned." [pp. 8, 9.]

He then goes on very judiciously, but briefly, to point out the danger arising to the slave-holding states, and to the Union itself, from the intermixture with its free population of so large a proportion of a black, or mixed, and slave

population, increasing in a ratio so far beyond the white or free inhabitants, that it ought, as he very sensibly observes,

“ From motives of public, as well as individual safety and security, to alarm all considerate men; and particularly to awaken the slave-holding states, and the slave-holders themselves, from their fatal lethargy.”

“ The reasons,” he continues, “ why the free or white population does not increase so fast in the slave-holding as in the non-slave-holding states, are said to be the luxury and indolence produced by a state of slavery, which enervates those not accustomed to labour; and the want of the means of supporting families, under which a considerable part of the white population are necessarily placed; and from which they cannot extricate themselves, as in consequence of slavery, which makes labour the task of slaves, it is disreputable to labour. There is another more degrading, more demoralizing cause. This is the promiscuous, the unrestrained, the shameless intercourse which too frequently takes place between the male whites and the female blacks. These poor unfortunate females, debarred the means of moral or religious instruction, by their situation, by statute, or by the absolute will of their masters, have little more to guard them against the unruly passions of the other sex, aided by their own natural propensities, than the beasts that perish. Marked by colour, debased by bondage, and made to consider the whites as an order of superior beings, they are a prey to the lusts of the youthful wanton and hoary debauchee. That this shameless and abominable intercourse is indulged in the West Indies, and more or less wherever slavery is established, to a great extent, especially in warm climates, we have undeniable proof, from the number of mulattoes which swarm in those places: and these do not shew, perhaps, the whole extent of these abominations, which enervate, disincline, and disqualify those who practise them, from forming more honourable connexions. So far has this practice overcome all sense of morality or decency in many parts, that those who claim a standing in society as honourable men, boast their preference of coloured females: and female blacks are frequently purchased, and kept for the very purposes of this species of prostitution.” [pp. 9, 10.]

He increases the effect of this faithful, but disgusting picture of American manners in the slave-holding states, by some well authenticated, but equally disgusting facts, of which we shall transcribe but the last:—

“ In the very republican state of Georgia, not far from Savannah, a man cohabited with a negro woman, by whom he had a family of children: at a time when slaves commanded a great price, he shipped this woman, and the whole of these his own children, to the Havannah; and sold them as slaves to the Spaniards, and received for them a large sum. He now, perhaps, may be seen

riding in his carriage, in the slave-holding style, with a retinue of half-naked negroes in his train. What must we say of the state of society, where such things are tolerated? Must we not conclude, that *there* the laws of God and nature are of no avail: and L—dge may be a patriot or a saint." [p. 11.]

We could fill up the blank, but in mercy we forbear; such a wretch has ample need for every facility to repent, ere he is summoned to that dread tribunal, where master and servant, white and black, freeman and slave, shall stand on a perfect equality before the throne of God, and be judged every man according to his works. What will be the reward of the merciless and obdurate slave-holder and advocate of slavery there, it were easier to anticipate than to bear; what may be the fate of the only Christian nation (alas! that Christianity should be so debased!) in whose bosom they have a legalized existence, and a chartered protection, the following spirited monition of one of her enlightened sons may, perhaps, but too faithfully foretell:—

"If this is our situation in this early state of our existence as a nation, what will it be if slavery is suffered to progress, till it produces that consummation of luxury, effeminacy, injustice, oppression, degeneracy, bloodshed, and depravity, to which it is approximating? For we have as yet seen but a glimmering of its fatal effects. Instead of being, according to our boasted pretensions, the *asylum* of the oppressed, the guardians of their rights, and the pole star of freedom; we shall be the sink of vice, the abettors and victims of violence, the bye-word and scorn of nations, and the abhorrence of the world!" [pp. 12, 13.]

Nor is it from this author, or even from the press alone, that this horrid traffic in human blood, this ruffian violation of the rights of man, has in America been reprobated with all the indignant eloquence of outraged humanity. Her judges have joined in the marked condemnation of so unchristian a practice; and from the seat of justice the voice of mercy has gone forth to plead the cause of the negro and the slave.

The following is an extract from the charge of Judge Story to the grand jury of the Circuit Court, in Portsmouth, New Hampshire, in May last; and we quote it so much at length, because his exposition of the law of the United States for the suppression of the slave trade will be of great importance, in the further discussion of the subject:—

"The existence of slavery, under any shape, is so repugnant to the natural rights of man, and the dictates of justice, that it seems

difficult to find for it any adequate justification. It undoubtedly had its origin in times of barbarism, and was the ordinary lot of those who were conquered in war. It was supposed that the conqueror had a right to take the life of his captive, and by consequence might well bind him to perpetual servitude. But the position itself, on which this supposed right is founded, is not true. No man has a right to kill his enemy, except in cases of absolute necessity; and this absolute necessity ceases to exist even in the estimation of the conqueror himself, when he has spared the life of his prisoner. And even if in such case it were possible to contend for the right of slavery, as to the prisoner himself, it is impossible that it can justly extend to his innocent offspring through the whole line of descent. I forbear, however, to touch on this delicate topic; not because it is not worthy of the most deliberate attention of all of us, but it does not properly fall within my province on the present occasion. It is to be lamented, indeed, that slavery exists in any part of our country; but it should be considered, that it is not an evil introduced in the present age. It has been entailed upon a part of our country by their ancestors; and to provide a safe and just remedy for its gradual abolition, is undoubtedly as much the design of many of the present owners of slaves, as of those philanthropists who have laboured with so much zeal and benevolence to effect their emancipation.—It is, indeed, one of the many blessings which we have derived from Christianity, that it prepared the way for a gradual abolition of slavery, so that at the close of the twelfth century it was greatly diminished in the west of Europe; and it is one of the stains on the human character, that the revival of letters and of commerce brought with it an unnatural lust of gain, and with it the plunder and slavery of the wretched Africans.

“To our country belongs the honour, as a nation, of having set the first example of prohibiting the further progress of this inhuman traffic. The constitution of the United States, having granted to Congress the power to regulate foreign commerce, imposed a restriction for a limited period upon its right of prohibiting the migration or importation of slaves. Notwithstanding this, Congress, with a promptitude which does honour to their humanity and wisdom, proceeded, in 1794, to pass a law to prohibit the traffic of slaves by our citizens, in all cases not within the reach of the constitutional restriction; and thus cut off the whole traffic *between foreign ports*. In the year 1800, an additional law was passed to enforce the former enactments; and, in the year 1807, (the epoch when the constitutional restriction was to cease, beginning with the ensuing year,) a general prohibition of the traffic, as well in our domestic as foreign trade, was proudly incorporated into our statute-book. About the same period, the British government, after the most severe opposition from slave-dealers, and their West Indian friends, achieved a similar measure, and enacted a

general prohibition of the trade, as well to foreign ports as to their colonies. This act was indeed the triumph of virtue, of reason, and of humanity, over the hard-heartedness of avarice; and while it was adorned by the brilliant talents of Pitt, Fox, Romilly, and Wilberforce, let us never forget that its success was principally owing to the modest but persevering labours of the Quakers; and, above all, to the resolute patience and the noble philanthropy of a man immortalized by his virtues, the intrepid Thomas Clarkson.

“ By our laws it is made an offence for any person to import or bring, in any manner whatsoever, into the United States, or its territories, from any foreign country, any negro, mulatto, or person of colour, with intent to hold, sell, or dispose of him as a slave, or to be held to service or labour. It is also made an offence for any citizen, or other person, as master, owner, or factor, to build, fit, equip, load, or otherwise prepare any vessel in any of our ports, or to cause any vessel to sail from any port whatsoever, for the purpose of procuring any negro, mulatto, or person of colour, from any foreign country, to be transported to any port or place whatsoever, to be held, sold, or disposed of as a slave, *to be held to service or labour*. It is also made an offence for any citizen, or *other person resident within our jurisdiction*, to take on board, receive, or transport, in any vessel from the coast of Africa, or any other foreign country, or from sea, any negro, or mulatto, or person of colour, not an inhabitant of or held to service in the United States, for the purpose of holding, selling, or disposing of such person as a slave, or to be held to service or labour. It is also made an offence for any person within our jurisdiction to hold, purchase, sell, or otherwise dispose of any negro, mulatto, or person of colour, for a slave, or to be held to service or labour, who shall have been imported into the United States in violation of our laws — and, in general, the prohibitions in these cases extend to all persons who shall abet or aid in these illegal designs. These offences are visited, as well with severe pecuniary and personal penalties, as with the forfeiture of the vessels and their equipments, which have been employed in the furtherance of these illegal projects; and, in general, a moiety of the pecuniary penalties and forfeitures is given to any person who shall inform against the offenders, and prosecute them to conviction. The President of the United States is also authorized to employ our armed vessels and revenue cutters to cruise on the seas, for the purpose of arresting all vessels and persons engaged in this traffic in violation of our laws; and bounties, as well as a moiety of the captured property, are given to the captors, to stimulate them in the discharge of their duty.

“ Under such circumstances, it might well be supposed that the slave trade would in practice be extinguished; that virtuous men would by their abhorrence stay its polluted march, and wicked men would be overawed by its potent punishment. But, unfortunately, the case is far otherwise. We have but too many melan-

choly proofs, from unquestionable sources, that it is still carried on with all the implacable ferocity and insatiable rapacity of former times.

"And, gentlemen, how can we justify ourselves, or apologize for an indifference to this subject? Our constitutions of government have declared that all men are born free and equal, and have certain unalienable rights; among which are the right of enjoying their lives, liberties, and property, and of seeking and obtaining their own safety and happiness. May not the miserable African ask, 'Am I not a man and a brother?' We boast of our noble strength against the encroachments of tyranny; but do we forget that it assumed the mildest form in which authority ever assailed the rights of its subjects, and yet there are men among us who think it no wrong to condemn the shivering negro to perpetual slavery!

"We believe in the Christian religion. It commands us to have good will to all men, to love our neighbours as ourselves, and to do unto all men as we would they should do unto us. It declares our accountability to the supreme God for all our actions, and holds out to us a state of future rewards and punishments as the sanction by which our conduct is to be regarded. And yet there are men calling themselves Christians, who degrade the negro by ignorance to a level with the brutes, and deprive him of all the consolations of religion. He alone, of all the rational creation, they seem to think, is to be at once accountable for his actions, and yet his actions are not to be at his own disposal; but his mind, his body, and his feelings, are to be sold to perpetual bondage. To me it appears perfectly clear, that the slave trade is equally repugnant to the dictates of reason and religion, and is an offence equally against the laws of God and man."

From opinions we shall turn to facts, tending to place in the strongest light the wretched condition of the negro population of the United States, where the yoke of bondage is still upon their necks. The first that we appeal to is the following singularly humane advertisement in the New York Evening Post of the 4th of August; a paper published in a state far, it will be recollected, from being the furthest gone in this iniquitous system:—

"Twenty dollars for a negro's head. Negro Dick ran away, in March last, from Mr. B. P. Wells. He now belongs to me; and as I have sent word to him to come in, and he will not do so, I will give ten dollars for him, if brought alive, or twenty dollars for his head alone. Any person is at liberty to shoot or maim Dick, in any way they please, while he is run away. (Signed) James Mason, Murfreesborough. July 29, 1820."

And this is American law, for compelling a fellow-creature

to live in a state of mental degradation and bodily suffering to which the life of many a brute, (if not, indeed, of every one, for they cannot think,) is infinitely preferable; and which but too often, as far as the interests and felicity of this world are concerned—and it is of this world alone—that the majority of them have any idea—is worse, far worse, than death! *Any person is at liberty to shoot or maim Dick in any way they please—and ten dollars for him alive, but twenty for his head.* Gracious Heaven! we are prompted to exclaim, is it a man or a dog for whose destruction this free permission is accorded? If the latter, it is abundantly cruel and unjustifiable—unless, indeed, the poor beast were mad. But if it is the former, what language can express the indignation and horror with which it must be perused? The indignation may, however, be roused—the horror may be felt, that cannot be expressed; for it is a licence to destroy a fellow-creature in cool blood, and for the sake of gain, which we have quoted; and one not issued by a race of cannibals, or the naked chieftain of some savage horde—not routed up from the musty records of feudal times, or of the dark ages and corners of the earth; but unblushingly inserted amongst the ordinary commercial notifications, the every day's transactions of a civilized nation, a Christian people, a community of freemen, in the nineteenth century;—whilst we blush to add, that unless the representations of her own citizens deceive us, the laws of the country not only permit the publica, but justify the deed of blood to which it prompts. Fearful, on such a point, of the bare possibility of misrepresenting, even in the slightest particular, and however unintentionally, we shall transcribe our authority for this assertion, at length, from the pamphlet which we have already quoted more than once with merited approbation:—

“Yes, ye philanthropists of the east,” exclaims the author of the first number of the *Crisis*, “hear the language of the republicans of the west, and blush at what ye hear! In North Carolina, in 1801, Boon was indicted and found guilty of wilfully and maliciously killing a slave; and when brought up to receive judgment, Hall, Judge, observed, ‘We have seen, that a villein is called the king’s subject; that the king had a right to exact services from him; the lord’s power over him was not absolute: a villein could not sue his lord, but could bring all manner of actions against every other person; he might have appeal against his lord for the death of his father, &c. Litt. sec. 189. He might be an executor, and in that capacity sue his lord.’ sec. 191.

“‘Slaves in this country possess no such rights; their condition is more abject, 2 Sal. 666: they are not parties to our constitution;

it was not made for them. What the powers of a master were over his slave, in this county, prior to the year 1774, have not been defined. I have not heard that any convictions and capital punishments took place before that period, for killing of negroes. By an act of assembly passed in April, in the year 1741, cap. 24., sec. 54., it is declared, that if in the dispersing of any unlawful assemblies of rebel slaves, &c. apprehending runaways, &c. in correction, &c. any slave shall happen to be killed or destroyed, &c. the court of the county, &c. shall put a valuation upon such slave.' After noticing the next section, which secures to the owner or owners the same right of action which they before had, against any person or persons who shall kill his, her, or their slave or slaves, contrary to the provisions of the former section.—The judge continues—'It does not give the action, which before would not lie, but guards it from such construction as would tend to narrow its operation. If then this action would have been sustained, it must have been on the ground that slaves were considered as chattles.' And as it was not murder at the common law to kill a sheep or an ox, or any other living chattle, so it was not murder to kill a negro; though done with every circumstance of cruelty and malice.—This monster of cruelty was accordingly discharged, without any punishment; without, as far as the report goes, even a reprimand from the court—further to increase the sufferings, and perhaps to stain his hands in the blood of some other victim of this miserably oppressed and unprotected race. What, is it not more criminal at common law to kill a reasonable, an accountable, and an immortal being, than to kill a brute?—Shame to the courts, and woe to the country, where such ideas prevail, and such deeds go unpunished!' [pp. 5, 6.]

A day of punishment will, however, come, and it is to be feared also a day of vengeance, on those who not only suffer such deeds to go unpunished here, but, by a mockery of justice, the most shameless and the most absurd, give them the fullest sanction of the law. But it is the natural tendency of suffering slavery to exist in any state, that it hardens the heart and brutalizes the mind, until the owners are brought to look upon themselves and their slaves as two distinct races of beings, having neither feelings, rights, fears, hopes, destiny, nor aught in common, but the name of man. This distinction between whites and blacks, between freemen and slaves, in some of the states of America, is pretty intelligibly explained in the following sections of a law of Virginia, passed so lately as the 2d of March, 1819:—

"And whereas it is represented to the general assembly, that it is a common practice, in many places within this commonwealth, for slaves to assemble in considerable numbers at meeting-houses and places of religious worship in the night, or at schools for

teaching them reading or writing, which, if not restrained, may be productive of considerable evil to the community—

“Be it therefore enacted, that all meetings or assemblages of slaves, or free negroes, or mulattoes, mixing and associating with such slaves at any meeting-house or houses, or any other place or places in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly; and any justice of the county or corporation wherein such assemblage shall be, either from his own knowledge, or the information of others, of such unlawful assemblage or meeting, may issue his warrant, directed to any sworn officer or officers, authorizing him or them to enter the house or houses where such unlawful assemblages or meetings may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

“And the said officer or officers shall have power to summon any person to aid and assist in the execution of any warrant or warrants, directed to him or them, for the purpose aforesaid, who on refusal shall be subject to a fine, at the discretion of the justice, not exceeding ten dollars. Provided, that nothing herein contained shall be so construed, as to prevent the masters or owners of slaves from carrying, or permitting his, her, or their slave or slaves to go with him, her, or them, or with any part of his, her, or their white family, to any places whatever, for the purpose of religious worship; provided that such worship be conducted by a regularly ordained or licensed white minister; nor shall any thing herein contained be considered as in any manner affecting white persons, who may happen to be present at any meeting or assemblage for the purpose of religious worship, so conducted by a white minister as aforesaid, at which there shall be such number of slaves as would, as the law has been heretofore construed, constitute an unlawful assembly of slaves.

“If any white person, free negro, mulatto, or Indian, shall at any time be found in company with slaves at any unlawful meeting, such person being thereof convicted before any justice of the peace, shall forfeit and pay three dollars for every such offence to the informer, recoverable with costs before such justice; or on failure of present payment, shall receive on his or her bare back twenty lashes, well laid on, by order of the justice before whom such conviction shall be.”

The natural and the intended *effect* of this law, made in direct opposition to every precept of Christianity, and every duty of its professors, was to drive all the black children from the sabbath schools, and nearly all the black people from places of public worship. On its *principle* we would wish

suffer the editor of a Pennsylvania paper, now lying before us, to speak, in preference to ourselves, because he is an American :

"Such regulations," says the National Register of that city, of April the 24th last, "for depriving the unfortunate blacks of all instruction, religious or literary, *may* be indispensable for the safety or the comfort of the white population; the assemblage of the negroes at night in meeting-houses and *places of religious worship, or at schools for teaching them reading and writing, may*, as the law avers, if not restrained, 'be productive of considerable evil to the community:' but, if so, how do not regulations of the sort, and the evil against which they thus provide, brand the character of the institution out of which they spring? What are we to think of the men who would widen the theatre of so fruitful a source of injustice and *shame*? We say *shame*; for though the *necessity* of the precautions against the development of the human soul, in the case of the Virginia slave, should be admitted, yet it must be felt as opprobrious, and the object of them as horrible. The first wish of the moral and patriotic Virginian, should be to extricate himself from such a necessity; and the last of his wishes or concessions, to entail it upon any other portion of his general country, from which it might by any possibility be excluded."

It appears, however, that some free Americans entertain very different views upon this point; and are so decidedly of a contrary opinion, that they are resolved rather to enslave the free negroes, than to set the enslaved ones free. We know not, at least, what other construction to put upon the following resolution of the city council of Savannah, the capital of Georgia, another of the worst of the slave-holding states, promulgated but on the 10th of June last, and directing —

"That all the ~~FREE~~ male negroes shall be *required* to 'level a part of the line of fortifications in Farm Street, and to do such other work on the streets as shall be pointed out by the street and lane committee;' and moreover, 'that in case of refusal or neglect of any such ~~FREE~~ male negroes to work as required by the resolution above, the marshal be, and he is hereby required, *to commit the same to jail*, to be confined there one day for each day he or they may be required so to work.'

"I do not profess to know," says a writer in a Connecticut paper, in commenting on this singular ordinance, and we are full partakers in his ignorance, "what is meant in the language of Georgia by a ~~FREE~~ negro; but when the term is explained by this *resolution*, it means a wretch who is likely to find no security from oppression, till he finds it in his grave."

Such wretches, we fear, are the majority of the slaves of America; such wretches, at least, they may be, if it be their

master's good will and pleasure so to render them. But, for the present, we must quit this painful, though most important subject, which has of late been agitated with much warmth in America, on occasion of the addition of Missouri to the United States. And oh, for the benefit of the country, for the honour of humanity, that her philanthropists had prevailed in preventing that union, but on condition of slavery being, at least, prospectively abolished there. But these hopes are vain; for after a long, a violent, and a bitter contest, the slaveholding states have prevailed in congress, and added one more to their number. We expect, however, some important intelligence from America upon this interesting question, in addition to that which we already possess: and this, coupled with want of room, arising from the pressure of matter connected with our own domestic misfortunes, induces us to defer, until our next Number, the history of this vigorous, but unsuccessful struggle in the cause of humanity, and for what really constitutes the rights of man.

But before we close our American intelligence for the quarter, we turn us with pleasure from this painful subject to one of a more pleasing nature, though even here some alloy of sorrow is mingled in the cup of joy. An esteemed and valuable correspondent at New York, under date of November the 10th, gives us the following intelligence, which will, we doubt not, prove no less gratifying to the Christian public than it has been to us; though, with both, hope will not be altogether void of fear, and whilst we and they rejoice, it will still be with trembling:—

“ Four weeks ago, Dr. Mason returned from a tour of health, so much recovered as to enable him immediately to resume his Sabbath morning lectures. These he commenced, and has continued with an ability and vigour equal to his best days. Last Sunday he lectured on Matt. xxvii. 1—5; and though I have sat under his ministry seventeen years, I never heard any thing superior to this discourse from him. For deep experience, the most accurate knowledge of the workings of a corrupted heart, the progress and awful results of apostasy from God, conveyed in the most majestic and melting eloquence, I believe but few pulpits in any country could have afforded such an example. But the effort was too great for him; and though not sick, he found his nerves so much shattered, as to oblige him to abstain from his duties two or three Sundays. I have great hopes, however, that his health by care will be completely restored. For this many prayers ascend to the Head of the church, which, I trust, will be graciously heard and answered.”

In those wishes and prayers all who know the worth, the talents, and the usefulness of Dr. Mason, on this side of the Atlantic,—and who know them not?—will, we are assured, cordially participate and join.

POETRY.

SONNET

ON THE CRUCIFIXION OF OUR SAVIOUR.

Imitated from the Italian of Gabriele Fiamma.

“BEHOLD THE MAN!”—Are these the gracious eyes,
Whose beams could kindle life among the dead?
Is this the awful and majestic head
Of him, the Lord almighty and all wise?
Are these the hands that stretched abroad the skies,
And earth with verdure, heaven with stars o’erspread?
Are these the feet that on the waves would tread,
And calm their rage when wildest tempests rise?
Ah me! all wounded and disfigured now!
Those eyes, the joy of heaven, eclipsed in night!
Torn, bleeding, pale, these hands, these feet, this brow!
I weep for love, grief, rapture, at the sight.
“My Lord! My God!”—For me, for me, didst thou
In shame, reproach, and suffering, thus delight?

Sheffield.

J. M.

THE HECTIC FLUSH.

WAVERING flame, in death ascending,
Vestal lamp of Anna’s breast;
Pure ethereal spirit, tending
To thy home of heavenly rest:
Like the western sun declining,
Like the star above the wave;
Its fairest, purest lustre shining
O’er the bosom of its grave.
More fair than gayest Love hath tinted
For his brightest summer bloom,
Is the blush by Death imprinted
For the bridal of the tomb;

As the gathered flowret, dying,
Breathes away its sweetest breath;
As the softest zephyr, sighing,
Sinks the evening to death:

So the light of mid-day splendour,
Beaming from beneath that brow,
Never shone so sweetly tender
As the parting radiance now!
Never seemed that face so saintly,
Never seemed that brow so fair,
As now through clouds are breaking faintly
Streaks of heaven's Aurora there!

Hackney.

J. E.

THE STORM.

Dark in the rising surge
The billows gather on the heaving bark:
Each crested wave, high foaming, onward rides,
Urged to the maddening strife, the conflict fierce
Of elemental war!—

'Tis loudening on the ear—the roar of waters!
Wilder they roll, and wilder still they toss
Their chafed heads in the blast,—with angry voice
Answering unto the heavens.—Dim in the storm
The petral hung, or swept with wailing shriek
The troubled sky—just heard, as yet the wave
Was pausing—and the tempest was afar
With deep and sullen roar in mightier strength
On ocean gathering.—Then might ye hear
The cry of anguish, groans, shrill-uttered names,
Piercing the murky heavens—and as the wave
Came billowing on, and air and ocean rushed
In one vast cataract on the reeling bark,
A moment's pause of voice and motion
Might be felt, (save some fear-stifling sob,)
And every eye in death-like horror fixed
Did wait its coming!

It hath passed—
And heavily the bark, like to some stricken whale,
Is labouring in the sea.—Again shrinks back
The billow and the blast—again they come!
And on their front destruction and grim death
In horrid compact ride.—One piercing shriek,
And now 'tis past!—but through the whitening foam
Half seen, half hid, the shattered hull emerges,
Upon the verge of some vast wave just poised

Suspended, trembling on the narrow brink
Of her wide tomb. — Yet one short struggle,
And her warfare's o'er!—

On every heart the chill and shuddering throb
Convulsive smote, and every eye-ball glared,
As if distent with its last agony, —
And all, save one, th' approaching doom beheld,
And lo! he slept! and peaceful seemed to keep
His unchanged slumbers!—

One amidst the crowd,
As if some sudden memory had touched
His frenzied brain, rushed on the sleeper—
“Save!” he cried, “Save, or we perish!”—Ere
The last word passed his lip, the form arose :
Calm seemed his eye—and his untroubled cheek
Nor fear had bleached, nor pain, nor dread surprise,
Had flushed his brow :— majestic he walked forth
In peerless might beyond the shrinking crowd. —
On the steep verge he paused — the wave rolled on,
Gathering, or ere it came in tenfold fury,
Until with one wide sweep on high it rose,
A liquid mountain, o'er his fenceless head,
In heaven's vault strangely quivering—“Peace, be still!”
He spake—and lo! swift as the omnipotent glance
That on them passed, the waters in their bed
Have sunk to rest, and, murmuring by the side
Of the still bark, did woo it gently on,
With treacherous embrace and wanton smiles,
Toward its destined haven.

J. R.

A WIFE TO HER HUSBAND IN ADVERSITY.

From the Newark (New Jersey) Centinel.

THOU, thou wast ever only dear
In joy or sorrow, peace or danger;
Then start not, love! 'tis but a tear—
Then start not at a trembling stranger!
I weep not for the wealth we had,
Or fashion's idle splendour fled;
No, no—'tis that thou lookest sad—
'Tis for thy sighs, so oft repeated!

Thou dear one, smile, as once thou smiled,
If but for me thy tears are flowing;
Some little cot—lone, simple, wild,
Where nameless flowers around are growing—

Shall shine a palace proud to me,
If thou art there to point my duty—
Delightful scene! while blest by thee,
Each morn shall breathe of peace and beauty.
Though cheeks that glowed, and hearts that vowed,
Are gone, when fortune fails to cheer thee,
Yet, love! far happier from the crowd,
One heart, unchanged, is beating near thee!
Though all those sunshine friends are flown
Who thronged our blooming summer bower,
Oh! say thou art not all alone—
I'll share, I'll cheer this adverse hour!
Nay, sigh not thus; though thou dost see
Tears wrap my cheek in pensive sadness,
Tis ecstasy to mourn with thee,—
Bid thee yet hope for days of gladness.
Wealth is not bliss—look brightly round,
Recall past scenes of peace and pleasure,
When on Passaic's banks we found
Love, simple love, life's truest treasure!
How oft, at twilight's holy calm,
Beside that dear secluded river,
We drank the valley breeze's balm!
Was there one roving wish? oh never!
Then was the maple trembling green,
With some lone fountain mildly sporting,
Sweet emblem of the happy scene,
Serenely bright and ever courting.
And love, true love, doth yet remain
With thy fond wife's unaltered bosom;
Nor wilt thou feel regret or pain,
While Heaven leaves one fadeless blossom.
Oh! thou art lovelier far to me—
Far lovelier in this hour of sorrow;
For I can think of only thee—
Wish for thy sake a brighter morrow!

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Return of the Discovery Ships.—The expedition, under the command of Lieutenant Parry, arrived at the entrance of Lancaster Sound on the 1st of August, 1819. By the second week in that month the voyagers got beyond

where the ships had been in the former voyages; they having reached 82 or 83° west, where they were stopped by land. After sailing over the Croker mountains of Captain Ross, Lieutenant Parry gave to the continuation of Lancaster Sound the name of Barrow's Sound. On the north side of this he discovered a broad channel, up which he could not descry any land, though the weather was clear. To the land bounded on the west by this unexplored channel, and on the south by the sound, the name of New Devon was given. Nearly opposite the channel, i. e. on the south side of the sound, he met with another broad inlet, seeming to be nearly as broad as the sound itself, on which the name of Regent's Inlet was bestowed. The expedition arrived here on the 7th of August, and sailed up this inlet a considerable way, finding many seals and whales about this part. In about 90 deg. of long. the variation of the needle was about 120 deg. west. Stopped by the ice, they left the inlet, which is supposed either to extend to Hudson's Bay, or along the northern shore of America, and resumed their progress up Barrow's Straits, leaving behind them Croker Bay, the Croker mountains of Captain Ross. They speedily discovered the group of islands, where Lowther Isle is marked, twelve in number, and named them the New Georgia Isles. Proceeding onward, they observed, when rather more than half way to the ultimate point at which they arrived, that the variation of the needle was above 120 deg. east; whence it appears that the magnetic meridian must lie between that degree and the degree of 90, which, we observe from the chart, runs through the inlet, where the variation was towards the west. At sea the compass had been quite useless since the 7th of August, and it was only on land that the needle traversed. The greatest dip was above 88 deg.; and our scientific readers, putting these data together, will perhaps agree with us in supposing that the magnetic pole is situated somewhere on the American continent, between the longitudes we have mentioned, and below the latitude of 70 deg. On the 7th of Sept. after having been compelled to cut their way through two miles of ice, of about two feet thickness, and encountering many dangers, the vessels were anchored in Winter Harbour, Melville Island; the largest of the twelve discovered, in lat. 74° 47' north, and long. 110° 47' west. In the beginning of November their night began; and it lasted till the beginning of February, 1820, when the sun was seen for a few minutes above the horizon. This luminary gradually prolonged the time during which it rose, till in June it became constantly visible, circling round, and making changeless day. The greatest degree of cold experienced during the voyage was in January, when the thermometer was 53 degrees Fahrenheit below zero. With the cold so intense, the utmost care was necessary to prevent fatal consequences; though during the whole voyage only one man was lost, and he died of a chronic complaint in the heart. Of the severity of the cold to which they were exposed, some idea may be formed from the fact of a servant of Captain Sabine having lost three of the fingers, from his hand being frost-bitten on his running out into the air without covering it, on a sudden alarm of fire; and we understand that another man was also deprived of all the end joints of one hand: yet it would appear, from the hardihood with which our countrymen bore the excessive cold to which they were exposed, that a good deal of exaggeration must belong to the accounts previously given of the sufferings endured in frozen regions. We never read of human beings existing at 53 degrees below zero, at more than 12 degrees below the point at which mercury becomes solid, nor, indeed, at any thing like that temperature, without experiencing far greater inconveniences than seem to have attended our navigators. Beside the serious injuries already described, our seamen were exposed to ulcers on the face, the effects of

incantious exposure; but we hear of no such fatal accidents as are common even in Russia. Our brave fellows stood the extremest weather with mufflers up to their noses, and warm caps descending to their eyes and covering their ears; and after a little experience of the climate, they avoided casualties by very simple means. The person bitten was himself unconscious of the attack; but each "looking in his neighbour's face" as they went, warned his companion when he saw his nose grow white in consequence of the frost. Turning from the wind, and a few minutes' gentle friction with the hand, (or, if very much injured, with snow,) invariably restored the circulation, and the tone of the part; and unless allowed to go too far, no pain whatever was felt: but when seriously affected, the agony of restoring the circulation was dreadful. Such was the intensity of the cold, that beer, wine, and spirits became ice; the beer was destroyed, but the wine and spirits were tolerably good when thawed. The ship's timbers were of the temperature of the surrounding element; and wherever the iron bolts and fastenings ran through, they became studded with rosettes of transparent ice. The most comfortable sleep was obtained by converting the blankets into large bags drawn at the mouth. Into these the slumberer crept; and some comrade, who kept the watch, closed him in by pulling the strings. The mean temperature for a twelvemonth was, however, one degree and a half above zero. They continued in their winter quarters, where the ice increased upon them until it became seven feet thick, for eighty-four days. The darkness during a great part of this time was such, that at noon they could scarcely see the letters of a book printed with large type. During the prevalence of the winds, the thermometer fell so low as 50 and a half degrees below zero, at which period they could not venture into the open air: but when the winds fell, they found the air quite supportable; and amused themselves with shooting partridges and ptarmigans, which they found in great quantities. Lieut. Parry met with no inhabitants; but he frequently saw deserted huts on the shore, which are presumed to have belonged to some Esquimaux, whom chance or enterprise may have carried into these inhospitable regions. Two of the crew had a slight touch of the scurvy, their escape from its visitation being principally ascribable to their having been able to grow sallad on board during the whole voyage. Whilst in these cheerless winter quarters, it is said that one of the wolves of the country almost daily visited a ship-dog for some time, as if he had belonged to the same species. At last the dog, a setter belonging to one of the officers of the *Griper*, followed his wild companion, and was never seen more. Another dog from the *Hecla* also went off, but returned, though with his throat all mangled. The wolves were large, and were heard nightly howling in a most disagreeable manner. The ships were roofed over during the winter, and the crews did not, as reported, erect huts on shore. Melville's Island was, however, explored by hunting parties; and Lieut. Parry crossed it, and was absent for three weeks together, getting a sight of the sea on the other side. It is reckoned about 150 miles long, and from 30 to 40 broad. It is supposed that the whole sea north of the American continent is broken into islands, of which Greenland is probably the largest. When travelling on land, our gallant countrymen hunted, and rested in tents like those of hucksters at a village fair. They were formed of boarding pikes, &c. and covered with sails and blankets. Sometimes they tried to eat the produce of their guns; but the foxes were very disgusting, and the musk-ox resembled the toughest beef stewed in a musk sauce. The cause of the foxes being so much more distasteful than we have been told they are about Spitzbergen, is, we presume, the want of that abundance of food from the seal, morse, &c. which their species finds

in the latter country. During their perhiemation, the *Aurora Borealis* was but once or twice slightly visible to the voyagers towards the north. Towards the south it was more vivid: but about the latitude of 60 degrees seems to be the seat of the phenomenon; and its appearance is not only much more brilliant from Newfoundland, but from the northern Scottish Isles, than from the Arctic Circle. Only one flash of lightning was observed by our sailors. Only one bear was seen during the stay at Melville Island, but his visit was a grand event. He came smelling up to the *Hecla*, when Lieut. Parry got out his gunsmen to despatch him. Owing to some misconception of their directions, they fired in platoon, and only wounded the shaggy monster, who retired growling and bloody. But the sport consisted in the general chase given by the crews of both vessels, who ran after him two or three miles, till he secured himself by crossing some ice. This chase was famous fun for our jolly tars, and enlivened their spirits when below zero. There were no fish, and no game of any kind till the summer came, when several birds and animals made their appearance. These were the musk-ox, of which several were killed; the deer, the fox, and the mouse: the latter remained through the winter, were numerous, and changed from brown to white, of which latter colour was the only hare seen upon the island. The fowls were chiefly the arctic gull, the glaucus, the ptarmigan, which has been called the partridge, and a singularly beautiful duck, denominated the king-duck: the owl, in full beauty of feather, seemed to inhabit this inhospitable place throughout the year. Grass, saxafragum, and poppies, formed the herbage, in patches and tufts, which looked green and gay at a distance, but was very thinly scattered over the marly surface of the earth. Other florescent plants, many of them of different unknown species, abounded also in the newly discovered islands. When the fine weather set in, several of the officers employed themselves in attempting to garden. Forcing under mats, as well as growing in the free air, was tried. One succeeded in getting peas to shoot up eight or ten inches; and these *green stalks* were the only *green peas* they devoured as vegetables. Radishes got to the second leaf on the soil of Melville Island. Onions and leeks refused to grow. Other officers were engaged in erecting monuments upon the heights, to commemorate the extraordinary circumstances of the expedition. Huge cairns, by these means, crown the most obvious hills, and remain the rude but proud monuments of British daring, with inscriptions to tell the date, and enclosing bottles, in which the principal events of the voyage are written and sealed up. In geology, limestone, sandstone, and slate, were most prominent; coarse granite was found in round detached pieces in the ravines, and other mineral specimens were picked up. Some of the isles were amazingly precipitous, rising from 3 to 800 feet above the water. From the entrance of Lancaster Sound to Melville Island the land gradually declined, till, from towering and pointed rocks, it became greatly undulated. On the 1st of August, in the present year, the vessels were released from the ice, nearly as suddenly as they had been overtaken by the winter. Attempting then to proceed further, at the south end of Melville Island, the quantity and magnitude of the ice was found to increase so much, that for sixteen days, being above one-third of the navigable season in that part of the polar sea, it was impossible to penetrate to the westward beyond the meridian of 113 degrees 47 minutes west, where the ice was upwards of 40 feet thick, through which it was not possible to cut a way to Behring's Straits, a distance of 500 miles. In order, therefore, that no time might be lost, Lieutenant Parry determined to try what could be done in a more southern latitude; and, for that purpose, ran back along the edge of the ice,

which had hitherto formed a continuous barrier to the south, in order to look out for an opening. But in this endeavour he was also disappointed; and the season being so far advanced, as to make it a matter of question whether, with the remaining resources which he could command, the object of the enterprise could be persevered in with any hope of success, it was determined, after a consultation with the principal officers of the expedition, who were unanimous in their opinion of the expediency and necessity of the measure, to return to England, after surveying the west coast of Davis's Straits on their way. Lieutenant (now most deservedly Captain) Parry, with Captain Sabine of the Royal Artillery, one of his companions in this important and interesting expedition, arrived at the Admiralty Office on the morning of the 4th of November; reporting of his crew that they had conducted themselves with the characteristic fortitude of British seamen throughout the whole of this momentous expedition, during the worst portion of which their provisions were so short, that when they had returned from a day of fatiguing and unproductive search for game, they wrapped themselves in their blankets, to try by sleep to forget their exhaustion, and that appetite which they durst not satisfy, lest they should, by encroaching on their next day's scanty allowance, or on their general stock, be in the end confined to these dreary regions, starving and without subsistence. For a still longer period, the cold which they had to encounter was so intense, that the breath of every one in his sleeping place formed a sheet of ice over his head in the morning. It was on their way home, when far down Davis's Straits, that Lieutenant Parry fell in with two families of Esquimaux, of whose residence he was apprized by a whaler. He accordingly visited them, and they in turn visited the ships. They betrayed none of the terror which filled the tribes seen by Captain Ross, but accepted the beads and knives presented to them with inconceivable joy. Indeed, their raptures were so excessive, that it was with difficulty one of them was made to sit while his portrait was sketched. He was continually starting and jumping up, shouting and laughing, and playing off the most violent contortions of joy, which were participated by his comrades when they witnessed the picture. Several of the officers accompanied Lieut. Parry to their huts, where they saw their women and children. The former, instructed by their husbands, who had learned it from the sailors on their visit to the ships the day before, ran out and shook hands with the strangers. There was one pretty looking girl of twelve or thirteen years of age. The children were most horribly frightened, and roared lustily, in spite of beads and toys. The whole number of natives was about twenty. They had probably seen or heard of Europeans before. No arms were observed amongst them; but one of the little boys had a miniature bow and arrow, which shewed their acquaintance with this weapon. The skins of the animals they had killed seemed to be pierced with arrows as well as spears. They parted from them about the end of the first week in September, and the expedition then steered fast homeward. The ships were separated by a tempest, and the Griper waited seven days for the Hecla at the rendezvous in Shetland; but the latter suffered so much damage as to be compelled to steer directly for Leith, whence they proceeded to Deptford, where they now lie. The ships have been out for about eighteen months, having sailed from Sheerness on the 18th of May, 1819. We rejoice to know that the gallant men are entitled to the parliamentary reward of 5000*l.* for having sailed beyond 110 degrees west. The distance between Winter Harbour and Coppermine River may be about 150 or 200 miles. The whole distance which the expedition went, from the mouth of Lancaster Sound, was about 500 miles, and nearly as much further than the

point Captain Ross declared to be the boundary of the sea in that direction! On the Sunday after they reached the metropolis, the commander, officers, seamen, and marines, of his majesty's ship the *Hecla*, and the *Griper* gun brig, the vessels employed on this important discovery, returned public thanks to almighty God, in the church of St. Mary-le-Strand, for the many mercies received during their perilous undertaking, and for their safe return to their native land. Since that return, the lords of the Admiralty have printed, lithographically, a chart of their track: copies of which have been distributed among their friends and men of science, which convey some information respecting the dimensions of Lancaster Sound. Notwithstanding the attempts to decry the value of the discoveries that are thus accomplished or contemplated, much commercial benefit has already resulted from the navigation of these trackless seas. The confidence acquired by the experience of Captain Ross, has this year induced the whalers, who had been intimidated at the horrors of the higher regions, to venture, as was suggested, to the mouth of Lancaster Sound: and the consequence has been, that they have returned with fuller cargoes than were ever known. The whale fishery of Hull alone has produced this year 3000 tons of oil more than the last. This will amply compensate for the expenses of the two expeditions; whilst the success which has attended the latter under Lieut. Parry will warrant, and we hope induce, another to be sent out next season. We are happy, indeed, to learn, that a ship has already been sent into dock to be prepared for another voyage, on a plan more extensive and complete than any hitherto adopted. An unforeseen accident deprived the seamen of the discovery ships, during the last voyage, of a commodity which is known to be a great preservative of health to those who are a long time at sea. The lime juice, which was furnished them by the Transport Board, being frozen, was lost in consequence of the bursting of the bottles which contained it. Proper precautions, however, will be taken to guard against the like misfortune in future; and it is intended to adopt other arrangements for obviating those privations to which the adventurers in the next voyage may be exposed. That gallant and enterprising officer is sanguine that in a future attempt, unless circumstances be uncommonly unpropitious, he cannot fail to accomplish the grand object of the long research of the maritime nations of Europe, a north-west passage to the Pacific Ocean through Behring's Straits. That which he has so successfully made, has clearly and incontestably established the existence of a polar sea to the westward of Hearne's River; and experience has taught those hardy navigators, who were the companions in this perilous enterprise, that, in the month of August, such a powerful radiation from the land takes place, as to give a channel sufficient to demonstrate the certainty of the existence of a north-west passage, and that a practicable one, but not open to any commercial purpose. It is the opinion of some of our first hydrographers, that possibly the opening to the south of Lancaster Sound, to which the name of Prince Regent's Inlet has been given, extends to Repulse Bay, or to Hudson's Bay. Perhaps the most surprising and curious information derived from these voyages, is the force of vegetation during the short vegetative season in the northern latitudes; of which the botanic specimens brought home in the *Hecla*, and the experiments made on the New Georgia Islands, with several of our common garden seeds, afford most striking proofs. To shew also that the mind of man vegetates in activity and vigour, even in these frozen regions, numerous dresses, canoes, &c. &c. have been brought over from Baffin's Bay, which are constructed with natural genius, industry, and neatness. By the last expedition a fact has been ascertained of the greatest importance

to the prosecution of future inquiries in these seas. Throughout the year the wind blows almost constantly, either from the north, or from northern points of the compass; and as soon as the sun begins to produce an effect, a radiation of heat from the land ensues, which by the height of summer, July and August, becomes very powerful and active. The result of these two operations of nature is the loosening and release of the ice on the northern coasts, and its consequent driving towards the south. Thus, instead of the southern sides of bays, straits, and seas, where navigators would plausibly look for channels of open water (under the supposition that they would be most likely to be found in the milder latitude), it actually happens, that the openings exist on the northern sides, where the radiation of heat, aided by the prevailing north winds, detaches the frozen mass from the shore, and blowing it off, leaves a passage between the ice and land. On their return up Lancaster Sound, the expedition reaped the benefit of this discovery, sailing on the north side, while the south was completely blocked up. Vessels hereafter sent to explore the Arctic regions will, of course, be guided with reference to this principle; and thus, we doubt not, be enabled to reach more distant points, if not to achieve the famed north-west passage. It has been suggested, that as Cook could not enter Behring's Straits, no other navigators could issue thence; and therefore, that though the Polar Sea was attained from Baffin's Bay, that sea must be the limit of the utmost voyage. For the above reasons, we are inclined to question this theory, and especially as Hearne and Mackenzie both speak of open sea on the northern coast of America, to which, supposing the Prince Regent's Inlet of Parry to lead, there will then be no impediment to a passage into the Pacific, except in Behring's Straits themselves; and we see no reason for thinking that these, following the same rules as Lancaster Sound, may not be as practicable as that sound has been ascertained to be, though till now held to be impassable. But whether this be so or not, it is very clear that the voyage of Lieut. Parry, by penetrating so near to the pole, has gone far to indicate the very seat of one of the greatest wonders in nature. Upon this subject, we have heard that Sir Humphry Davy has made some important discoveries by experiments with the galvanic battery at home; and we look with much curiosity to the further development of the principles of magnetism, electricity, and attraction, to which these circumstances will stimulate and help the scientific world.

Arctic Land Expedition.—Accounts have been received in Edinburgh from a gentleman attached to the Arctic land expedition, dated in January last, at which period the party were in comfortable winter quarters at Cumberland House. The cold was very severe, the thermometer standing at 30 deg. below zero; but, owing to the dryness of the atmosphere, it was not so unpleasant as the cold wet weather in England. The rivers and lakes abounded with fish of various kinds, particularly trout of a very large size; and the hunters brought moose deer and buffaloes from the woods, so that there was no scarcity of provisions at their present station. It was intended to proceed to the northward, as soon as the season would permit; and, having the whole summer before them, they expected to make great progress in their journey; but, owing to the great distance to the supposed northern shores, it is probable it would take them the greatest part of next summer to make any extensive survey of the coast, and that they would have to retire to the southward during the ensuing winter; but it was uncertain where they would take up their quarters, as they could gain no intelligence of the country beyond the limits of the fur-traders. The officers of the Hudson's Bay and the North-West Companies had paid

every attention to the party. Further accounts have since been received from Lieutenant Franklin, who states his arrival at Great Bear Lake (W. long. 120. lat. N. about 67.), where he means to hnt for the winter. He could have reached Copper Mine River, but not in time to obtain the desired information this season; and he therefore resolved to winter at Great Bear Lake, and to start with the return of the proper weather, so as to have the whole summer before him for the object of the expedition.

New Settlement at Algoa Bay.—The settlement at Algoa Bay has been accomplished. The John transport, which took out 600 settlers from Lancashire, has returned. "We have," says a letter from that place, "arrived at Algoa Bay, after a tedious passage. I have been up the country as far as Graham's Town, and a more delightful one cannot be conceived. The proper officer has a surveyed government plan before him of the intended settlement, marked out in lots of 100, from 10,000 acres. Every lot has a good spring of water, and is very well wooded. Every follower is allowed 100 acres: the quantity of land is sought for without partiality. The settlement is about 190 miles from the sea, where we found many respectable families already housed. One who had brought out an iron roof, was housed in three days and three nights, by lodging his roof on the stumps of the trees, plastering up the sides, and giving it a good whitewashing. The climate here is so good, that you have four crops a year; the road to the settlement is good, with excellent pasturage every where for your cattle, plenty of water, and timber."

Ancient Manuscripts.—Some new discoveries of great interest and importance have been made in the Vatican library, by M. Mai, principal librarian, in a Greek Palimpseste manuscript, where the first writing has been effaced, in order to make the parchment serve a second time, containing the harangues of the orator Aristides. The learned librarian has also succeeded in discovering a part of the extracts of Constantine Porphyrogenitus, belonging to the chapters of sentences, harangues, succession of kings, inventors of things, and sententious answers. As the Byzantine prince had made extracts from a multitude of historical and political works, which have been long lost to the world, this discovery has naturally promised an ample harvest of interesting gleanings. M. Mai further announces, that he has discovered parts of the lost books of Polybius, Diodorus Siculus, and Dion Cassius; and fragments of Aristotle, of Ephorus, of Timeus, of Hyperides, and of Demetrius Phalereus. The names of some other authors from whom extracts have been made are not given. There are also some fragments of the Byzantine writers, such as Eunapius, Menander of Byzantium, Priscus, and Petrus Protector, historic authors of a very interesting period. Among the fragments of Polybius, is one of the thirty-nine books, in which he announces, that the fortieth and last was to treat of chronology. In another Palimpseste M. Mai has found a political treatise, posterior to the time of Cicero, in which that orator is quoted with many other Greek and Latin authors. He has further discovered seven books of the physician Oribarius, which will be of much value to the physical sciences; fragments of Philo, a copy of Verrines, &c. It has also been just announced, that in the MSS. of Herculanæum, lately unrolled at Naples, some treatises of Epicurus have been discovered of more importance than any we are yet in possession of. In one of these MSS. there are quotations from a treatise on political economy by Aristotle, very different from the work which we possess under that title. M. Hase, professor of modern Greek to the school of Oriental languages at Paris, who has just returned from a literary tour through

Italy, has further increased the number of these discoveries. He has found in the Ambrosian library at Milan a complete MS. of a Byzantine historian, George Aeropolite, of whom we have hitherto had nothing but an extract. Baron Nieubuhr, Prussian ambassador to the holy see, has also recently discovered and published several manuscript works hitherto unknown. They are chiefly fragments of Cicero's orations, *Pro M. Fontero* and *Pro C. Rabirio*; a fragment of the 91st book of Livy, and two works of Seneca. He has dedicated the publication to the pope, by whose favour he was enabled to discover those literary treasures in the library of the Vatican. The Abbe Amadius Peyran, professor of Oriental languages in the city of Turin, has also discovered some fragments of Cicero, in a manuscript from the monastery of St. Colomban de Rabbia, a town on the Tebia, in the dominions of the king of Sardinia. This MS. presents important new readings of orations already known, and confirms the identity of several texts that have been tortured by indiscreet critics. It contains also fragments of the orations *Pro Scauro*, *Pro M. Tullio*, *In Clodium*; orations unfortunately lost. Some of these fragments have been already published by M. Mai, after a MS. of the same library of Colomban, preserved in the Ambrosian library at Milan; so that, at the first sight, those two MSS. would appear to have originally made but one. But the difference of the writing, that of the parchment, the circumstance that one of these MSS. is written in three columns and the other in two, as well as that several deficiencies in the Ambrosian MS. are supplied by that of Turin, leave no room to doubt of their being copies essentially different. A manuscript of Eutropius's Roman history, supposed to have been carried from Rome to Bamberg by the Emperor Henry, the founder of the bishoprick of that place, has been found in the royal library there, by M. Jacks, the librarian. It is more complete than any of the printed editions, and will probably furnish means for correcting many false readings. Professor Goeller of Cologne had previously discovered in the same library a MS. of Livy. A manuscript of the eleventh century, containing illustrations of Juvenal, which was discovered about two years ago in the library in the convent of St. Gallen, by Professor Cramer, is about to be committed to the press. A specimen was published by the professor on occasion of the king's birth-day, under the title of *Specimen Novæ Editionis Scholasticæ Juvenalis*. The French literati are occupied at this time in a work of some importance—preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS., into which language many or all of the best Greek and Roman authors are known to have been translated. The French ambassador at Constantinople, M. Girardin, lately sent to Paris fifteen valuable MSS. in Arabic, from the imperial library there; among which are the complete works of Plutarch and Herodotus.

New Royal Society.—The establishment of a royal society of literature, for the encouragement of indigent merit, and the promotion of general literature, is in contemplation. It is to consist of honorary members, subscribing members, and associates. The class of honorary members is intended to comprise some of the most eminent literary men in the three kingdoms, and the most distinguished female writers of the present day. An annual subscription of two guineas will constitute a subscribing member. Subscribers of ten guineas and upwards will be entitled to privileges hereafter mentioned, according to the date of their subscription. The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the society. His Majesty has been pleased to express, in the

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Religious Tract Society.—The 21st anniversary of this society was held on May 11th, Joseph Reyner, Esq., the treasurer, in the chair. The report stated the number of tracts issued since the last report at more than five millions and a half, making an increase of more than one million and a half during the last year. The committee regretted that the income of the society is very inadequate to the extent of its operations, and that the demands upon them have compelled them to accept from one of their members the loan of £300. for one year, without interest.

On the Thursday following, another meeting was held at Freemasons' Hall, for the purpose of forming a Ladies' Auxiliary Society for the Metro-

polis, when the treasurer was also in the chair. The auxiliary was organized, and a very liberal subscription made in its support.

Continental Society.—The second annual meeting of this society, which has for its object to assist native ministers of evangelical sentiments in preaching the Gospel, and distributing Bibles through the various countries on the continent of Europe, was held at Freemasons' Hall, on the 16th of May; Sir Thomas Baring, Bart., M. P., in the chair. The report stated, that the society had gained a footing in various parts of France, Spain, Germany, Switzerland, the Netherlands, and other places; and only wanted greater assistance to enlarge its plans.

Port of London Society for Promoting Religion among Seamen.—The second anniversary of this institution was held, on the 15th of May, at the City of London Tavern, Bishopsgate Street; Right Hon. Admiral Lord Gambier, G. C. B., in the chair: supported by Admiral Sir G. Martin, Bart., Admiral Spranger, Captain Sir G. M. Keith, Bart., R. N.; Captains Fabian, Allan, Lamb, Owen, &c.: his royal highness Prince Leopold of Saxe-Cobourg also honoured the meeting with his presence, and contributed twenty guineas to the funds of the institution. The report stated, that when the Upper and Lower Pools are full of vessels, it is not uncommon to witness the spectacle of 60 ships' boats, conveying from 400 to 500 seamen, to enjoy a privilege in which many thousands have participated in the Floating Chapel in the past year, in addition to an increased number who resort to other places of worship; that there is now, decidedly, far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly: and that, on the whole, there is a growing reformation among this class of our fellow-subjects. Societies have been formed at Liverpool, Leith, and Greenock, for the benefit of seamen in those ports; and similar institutions are forming in other places. The state of the finances still shewed a debt of £500., which the committee were anxious to liquidate, as the sum had been lent spontaneously by a gentleman who, beside this act of kindness, had been a liberal contributor.—Twelve masters of merchant ships held the plates at the doors, and the contributions of the meeting shewed that the welfare of seamen had more than empty wishes. On the next day, two sermons were preached on board the vessel in the Thames called the *Ark*, by the Rev. J. A. James, of Birmingham, and the Rev. Rowland Hill, when also liberal collections were made for the society.

Village Itinerancy.—The anniversary of the Evangelical Association for the Propagation of the Gospel in Villages, &c. was held at the society's chapel, Wells Street, Hackney, on the 23d of May; Thomas Hayter, Esq., treasurer, in the chair. The sermon was preached by Rev. Rowland Hill. Eleven students are now on the foundation, of whom the senior class read Horace, Xenophon, and Hebrew; the second class, Sallust, the Greek Testament, and Hebrew Grammar; and the junior class, in the Delectus, and Latin Grammar. The amount of expenses during the past year was £1616. 15s. 4d., and the receipt £1499. 2s. 4d. In the evening, Mr. Thomas Smelt, late one of the society's students, was ordained to the ministry, for St. John's, Newfoundland. This service, remarkably solemn in itself, was rendered still more so by repeated reference to Mr. Edmund Violet, a very useful minister sent to St. John's from this society, who lost his life by shipwreck on the Isle of Man, in his way to England on the service of his church. He had been ordained in the same chapel, and by some of the ministers who officiated on this occasion.

Newport Pagnel Evangelical Institution.—The annual meeting of the friends and supporters of this institution, for educating young men for the

Christian ministry, was held at the King's Head, in the Poultry, on Wednesday, June 14th; Thomas Wilson, esq. in the chair.—A report of the present state of the institution was read, which excited a lively interest; and liberal donations were made towards defraying the existing debt, and enabling the committee to accomplish the ultimate object of supporting eight students; for which purpose, additional annual subscriptions to the amount of £140 are necessary.

Academy at Idle.—The anniversary of this institution was held on Tuesday, June 20, at the Academy House, when the students were examined in the progress they had made in their studies; which, we rejoice to hear, was very considerable, and perfectly satisfactory. Rev. Mr. Parsons, of Leeds, preached the annual sermon; and Rev. Mr. Cockin, of Halifax, addressed the students. The funds of the institution had suffered so considerable a diminution of late, that the tutor had tendered his resignation, from the prospect of the academy not being longer able to maintain a sufficient number of students to supply the wants of the neighbouring churches. It was ordered, however, at the meeting last year, that the number should not be diminished, and this measure was again carried unanimously at this anniversary; and very vigorous exertions are making to carry the determination into full effect, as we are led to hope it will be, from the encouraging circumstance of the academy never having been in such a flourishing condition at any period as at the present, except in its finances.

Homerton Academy.—The annual meetings connected with this institution took place on the 20th, 21st, and 22d of June. The examination of the students was conducted by Rev. Dr. Winter and Rev. James Robertson, of Stretton-under-Fosse, whose report was most highly satisfactory; and the sermon was preached by Rev. Dr. Collyer. For a century past, this respectable academy has supplied a continued succession of well-informed, pious, and zealous ministers to the churches of Christ; many of whom are still ardently and successfully engaged in promoting the great interests of the kingdom of God among men. It has, at present, twenty students under its care; and it is hoped that no mistaken conception of the amount of its funds will be allowed to intercept the operations of public beneficence in its favour, when it is stated that the expenditure of the last year exceeded its receipts by nearly £300.

Rotherham Academy.—The annual meeting of this institution was held on the 27th of June, when the progress of the students in classics and theology was highly gratifying to the examiners and to the meeting at large. While this institution is in the most flourishing state in every other respect, we are sorry to state that a deficiency in its ordinary revenue, and a demand arising from extraordinary circumstances, render an immediate application to the benevolence of Christians absolutely necessary, as the seminary has no resource whatever, but from annual contributions.

Blackburn Academy.—The fourth annual meeting of the friends and constituents of this rising institution was held at Blackburn, on Wednesday and Thursday, the 28th and 29th of June. The examination of the students in the Greek and Roman classics, Hebrew, ethics, theology, mental philosophy, &c. was highly satisfactory to the committee, and to the friends and subscribers present.

Cheshunt College.—On Thursday, June 29, the 28th anniversary of the late Countess of Huntingdon's College was held at Cheshunt. The services of the day were highly gratifying to the very numerous subscribers and friends who were present, many of whom made liberal donations towards the erection of a new building, which is now in a great state of forwardness, for the accommodation of twenty students; the buildings removed only affording

accommodation for fourteen. The erection, with the furniture, will cost rather more than £3000.; and as the necessary expenses of the institution will increase from the proposed increased number of students, it is desirable that this sum should be raised without breaking in on the funds, and we earnestly hope that this may be realized.

Society for the Protection of Places of Public Worship.—In consequence of the recent robberies at chapels and meeting-houses in the metropolis, a numerous meeting of ministers and trustees was held, October 11, at the King's Head Tavern in the Poultry, Thomas Wilson, esq. in the chair; from whose statements, and those of several other gentlemen who addressed the meeting, it appeared that no less than six chapels belonging to the Wesleyan Methodists had been robbed in the short space of one year; that Hoxton chapel had been twice entered; that Greenwich tabernacle had been robbed six times of every valuable article; that Queen-street chapel, Ratcliffe, had been robbed three times in the course of the summer; that Keppel-street meeting had been twice entered, and robbed of a large quantity of black cloth, the clock, the pulpit Bible, and many other articles; that Union chapel, Islington, had been twice robbed during the present year, and also; the Mulberry-garden chapel, Pell-street; and that the New-road meeting had very lately been robbed of property exceeding the value of £50.; that besides these robberies, the damage which the chapels and meeting-houses sustained by such repeated depredations; were very severely felt by the several congregations; and that these offences were, in a great measure, to be attributed to a persuasion in the minds of the depredators that prosecutions would not be resorted to. These repeated acts of outrage, however, determined some persons to vigilance in detection; and a large reward being offered, a general receiver of stolen goods has been apprehended; on searching whose house, the police officers found a great number of chapel clocks, books used in public worship, quantities of stair carpeting, candles, candle-sticks, tables, gowns picked in pieces to avoid detection, and every species of property which might be expected in such places. The property being examined, it was soon discovered that a great part of it had been stolen from Keppel-street meeting, Queen-street chapel, Hale-street chapel, Poplar and New-road meetings; and the prisoner was committed to take his trial at the Old Bailey sessions, when he was convicted, and has been sentenced to transportation. These and other statements impressed the meeting with a conviction that these offences could only be checked by those united exertions and public measures which would not only ensure prosecution, the certainty of which, it was hoped, would deter persons from this crime, but provide the means for offering rewards and ensuring conviction. A society was, therefore, immediately formed, whose object it is to detect and prosecute all persons committing depredations on chapels, meeting-houses, and other places of public worship, in the metropolis and its vicinity, whose congregations shall contribute thereto a sum of not less than £1, and shall also make such further contributions, should they be necessary, as the committee for the time being shall direct.

Port of London Society for Sailors.—It having been intimated to the Port of London Society for promoting Religion among Seamen, that his excellency Baron de Just, ambassador from his majesty the king of Saxony, wished to make a communication to the society; on Monday, the 6th Nov., he was received by a deputation from the committee, at the Custom-house Stairs, in a four-oared barge, having a handsome awning, and bearing the British union flag. On his approach to the chapel-ship, her colours were hoisted, and he was received by the treasurer and committee, and conducted into the chapel. After viewing the accommodations, and expressing his

pleasure at the noble object of the society, and apologizing for not being able to express himself with fluency in the English language, he presented the following address to R. H. Marten, esq., the treasurer:—

“SIR,—I have it in command from his majesty the king of Saxony, to subscribe, in my name, £25. to your floating chapel for seamen. Although my court feels particular interest in all that promotes the national institutions of this country, I am authorised to inform you, sir, on this occasion, that the zeal you manifested formerly, in alleviating the distresses of Saxony, is still fresh there in recollection. I have the honour to be, sir, your most humble and obedient servant,

“Baron DE JUST.”

“Nov. 6, 1820.”

The treasurer, in reply, expressed the gratitude and respect with which the society received this condescending notice of his majesty the venerable and good king of Saxony, and this new proof that he felt interest in the institutions of a people who has sympathised with his subjects in a time of their deep distress; he begged his excellency would be pleased to convey to his majesty the warmest wishes of the society, that the residue of his advanced life might be filled with happiness, and to assure him of their prayers, that the resignation of his earthly career might be but an exchange for a crown of unfading glory.—Mr. Ackerman then presented, on the behalf of the burgo-master and magistrates of Leipsic, a donation of one hundred Saxon thalers; and from Messrs. Frege and Co., of Leipsic, fifty Saxon thalers, for the use of the society. The assembly in the chapel then sung, to the tune composed by the renowned Saxon reformer Luther, the 117th psalm; after which, the Rev. Mr. Haldane, of Edinburgh, formerly commander of a ship in the East India service, in impressive words, prayed for the blessing of God on seamen—on the society—on the pious monarch who had thus manifested his good-will for their Christian instruction—and also on his venerable representative.

Wesleyan Methodists.

PRESENT STATE OF THE SOCIETY.

Total number of members in Great Britain this year	-	-	-	-	-	-	191,317
Ditto last year	-	-	-	-	-	-	195,905
Decrease in Great Britain	-	-	-	-	-	-	4,688
Total number in Ireland this year	-	-	-	-	-	-	23,800
Ditto last year	-	-	-	-	-	-	22,580
Increase in Ireland	-	-	-	-	-	-	1,220
Total number of members under the care of the foreign missionaries this year	-	-	-	-	-	-	27,442
Last year	-	-	-	-	-	-	25,150
Increase in foreign missions	-	-	-	-	-	-	2,292
Number of members under the care of the several conferences of the United States of America, 1819—							
Whites	-	-	-	-	-	-	201,750
Coloured and Blacks	-	-	-	-	-	-	39,174
							240,924
Number in 1818	-	-	-	-	-	-	229,627
Increase in 1819	-	-	-	-	-	-	11,297

N.B. By recent accounts from America, it appears that there has been a farther increase, between 1819 and 1890, of at least 16,000 members.

GENERAL RECAPITULATION.									
Number of members now in Great Britain	-	-	-	-	-	-	-	-	191,217
Ditto in Ireland	-	-	-	-	-	-	-	-	23,800
Ditto in foreign missions	-	-	-	-	-	-	-	-	27,442
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Under care of the British and Irish conferences	-	-	-	-	-	-	-	-	242,439
Under care of the American conferences, 1819	-	-	-	-	-	-	-	-	240,924
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Total number in the Wesleyan Methodist societies throughout the world	-	-	-	-	-	-	-	-	483,383
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<i>Preachers</i> —In Great Britain	-	-	-	-	-	-	-	-	700
In Ireland	-	-	-	-	-	-	-	-	125
In foreign stations	-	-	-	-	-	-	-	-	128
In America	-	-	-	-	-	-	-	-	812
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									1,765

New Magazine of the United Scotch Secession Church.—A prospectus has been circulated of a new periodical religious magazine, conducted by members of the United Secession Church of Scotland, entitled, "The Christian Recorder, and British and Foreign Religious Intelligencer;" the first number of which will appear on the same day with the present portion of our own work.

London Female Penitentiary.—The annual meeting of this institution was held on Monday, the 8th of May, at Freemasons' Hall; W. Wilberforce, Esq. M.P., in the chair. The report stated, that there had been, during the last year, about 250 applicants for admission, of which 103 had been received; 46 had been reconciled to their friends; 27 placed out in service; 16 discharged for misbehaviour, or at their own requests. Much good appears to have been effected in the past year; several pleasing letters and accounts were read, giving evidence of a happy change in several of them, who were now in service, or with their friends; six had received the reward of one guinea, for having been one year, two of whom received a second gratuity for having remained two years and upwards in the same service: 19, we regret to add, is the average of the ages of the applicants. Indulgence, bad female companions, frequenting of fairs, the theatres, dances, &c. were stated to have been among the causes which had contributed to lead them into evil. It appears that the house would, if fitted up for that purpose, contain about 50 more than the 100 now received, provided the annual income, which has rather fallen off in the last year, would allow of that increase. Ample testimony was borne to the excellent management of the Penitentiary, and the industry and economy exemplified. The report was never more encouraging, or the appendix more replete with interesting matter.

National Schools.—The anniversary meeting of the National School Society was held at their central establishment, in Baldwin's Gardens, on Wednesday, the 31st of May, his grace the archbishop of Canterbury, as president of the society, in the chair, had stated, that numbers of the children, after they had left the school, appeared to return thanks, and were presented with a bible and prayer-book. From the report, it appears, that during the last year the number has increased to 20,000, whilst the whole number receiving instruction in England amounts to 270,000. The number of schools had increased from 1467 to 1614. The system is established in

Nova Scotia, and other foreign parts. A negro has been admitted, and sent out as a teacher, who has succeeded extremely well. The report alluded to the very extraordinary munificence of Mr. Watson, the treasurer of the society, who had purchased the chapel in Ely Place, made it a present to the society for the children of the national schools to attend Divine service, and assigned it over to the archbishop of Canterbury, as the trustee for the institution. The Rev. Dr. Bell (to whom the society owed its origin) has presented them with a communion service of plate for this chapel. The system has been generally introduced in the army, under the patronage of the duke of York; in the navy, under the patronage of several distinguished officers; and in Portsmouth dock-yard, under the patronage of the commissioner. Thirty-two grants of money have been made, amounting altogether to £3,204, to various populous parishes in and about the metropolis. Ely chapel was opened on Sunday, April 23d, when the archbishops of Canterbury and York, the bishops of Ely and Landaff, with many others of the clergy, were present. The bishop of London preached in the morning, and the archdeacon in the afternoon.

Friendly Female Society.—On Friday, the 2d of June, a general and most respectable meeting of ladies, friends and subscribers to this society, was held in Stationers' Hall; Miss Vansittart, sister to the chancellor of the exchequer, and its president, in the chair; when four vacancies were filled up in the first class of annuitants of six pounds per annum, for which there were thirty candidates, and two in the annuitants of the second class of four pounds per annum, for which there were eighteen candidates. One of those chosen in the first class was 106 years old. Previous to the election, an excellent and appropriate address was delivered by the Hon. and Rev. G. T. Noel, M.A., and after it a collection of £14. was made for the unsuccessful candidates. We have the pleasure to learn, that £600. have been received towards building a *Refuge* for a select number of these distressed females; and that a piece of ground has been obtained, at a very small rent, on a lease of 99 years, situated in the Albany Road, leading from Camberwell to the New Kent Road.

British and Foreign School Society.—The annual meeting of this society was held at Freemasons' Hall, on Saturday, the 10th of June; Lord Ebrington in the chair. During the last year, 35 masters have studied the system in their central school; one of whom is now at the head of a numerous school at Brussels, and another is gone to arrange one at Frankfort. Two new schools have been erected, or are erecting, in important situations in or near the metropolis; notwithstanding which, we regret to learn, that, in London alone, 40,000 children yet remain unprovided with the means of instruction. The committee mention, in the most grateful terms, the augmentation of their funds by the transfer of the funds of the Debtors' School Society, on condition that all the children of such debtors as have been provided with instruction by that institution shall be received into the schools of this society. In Ireland, during the past year, greater progress has been made in the schools than in the three years before. There are now 161 schools, containing about 15,754 children under instruction; and to facilitate the progress of the children in the Irish language, the society has published books in that language, with corresponding lessons in Irish and English. In Scotland great exertions are making to spread the influence of this system, and in the most northern part of the Highlands a society has been just established, under the patronage of his royal highness prince Leopold. In foreign countries, the cause of this institution is spreading on every hand. In the course of last year, Mr. Allen, the treasurer, visited many parts of Europe and Asia, and witnessed with pleasure their various exertions. In

France, schools increase, and are liberally encouraged, and the cause of education proceeds with astonishing rapidity. At the annual meeting, on Feb. 17, there were stated to be 1300 schools on the system of mutual instruction, and about 154,000 pupils; 105 regimental schools were in full activity, and 57 more on the point of commencing their operations. The city of Strasbourg is going forward in this work: they have published books in the German language for the use of the children; and it is truly gratifying to read the numerous testimonies of both parents and children to the benefits received. Among those who in France have been benefited by this system, and are likely to benefit others by it, are two young chiefs from the island of Madagascar, who have made the most surprising progress; the eldest, twelve years of age, having acquired, in twelve months, the art of reading and writing. There is a school at Goree, and another at Senegal, in which many of the children have passed beyond the usual limits of instruction, and are acquiring the rudiments of grammar. The superintendent of the African schools reports that some of the native chiefs have visited the schools, and several of the children of the king of Bomberg are now under education. At Brussels, a society and a model school have been established, under the patronage of the prince of Orange. In Russia the cause makes great progress. At Petersburg a society has been formed, which will doubtless be followed in other parts of this great empire. The emperor has given orders for several schools for girls. At Florence the society now takes the lead, and follows the animating example of the city of Paris. Many adults have enlisted themselves among the pupils. A school society at Malta, formed January 10, 1819, has already established two schools in that city, one for 200, and the other for 400 children; and were about to form four others for children and adults. At Naples there are several schools on the new system, and education in general has been brought under the notice of the government of that country; and even at Rome the subject has been introduced, and it is hoped will be patronized by the pope. At Seville, there is a school of about 300 children; and in other parts of Spain the cause is prospering. Portugal possesses, since 1817, about 55 schools, in which 3843 children, partly of soldiers and partly of peasants, are educated. At Friburg the school deserves peculiar notice, on account of the influence it has had upon Switzerland and the adjoining provinces. The council of the canton has ordered the establishment of schools on the same principle in every province. In the vicinity of Basle, an institution for training masters has lately been established, and gives hope of great usefulness. In various parts of Germany the cause has excited great attention. Several men of distinguished rank in that country have visited the central school in London, and have expressed their approbation of the system there pursued. The committee have also transmitted to that country such information as they thought likely to be useful in establishing new schools, and supporting those already established. In the Ionian Islands, this work is claiming the attention of the inhabitants. At Corfu, Lord Guildford has long distinguished himself by patronizing the cause. The committee have likewise been applied to from Denmark, Sweden, and other parts of Europe, requesting information on the best method of introducing the system into those countries. In the United States of America, the fruits of these wise regulations for providing education for the children are manifesting themselves. In Philadelphia the most striking amelioration has been observed in both children and parents. In that city, as well as in New York, the number of schools is on the increase. In New York there are eight schools, in which are educated 4108 children; a new African school is building there. In St. Domingo, schools are spreading, superintended by natives,

who have been taught by masters sent out by the British and Foreign School Society. From the treasurer's report of the state of the finances, we regret to learn, that its expenditure exceeded its income, during the last year, by £515.; the former amounting to £2,398. 1s. 4d., and the latter but to £1,882. 15s. 10d.

Asylum for the Recovery of Health.—The plan of an institution to provide a house for the reception of patients who are in circumstances that enable them to contribute towards their own support during sickness, although unequal to defray all the various and increased expenses incident to that state, was submitted to a numerous meeting, held at the Thatched-house Tavern, on the 22d of July, when a subscription was entered into for carrying it into effect, and a committee appointed for drawing up regulations. Their labours are so far matured, that the establishment may be commenced as soon as a subscription shall have been raised sufficient to meet the deficit of the income to be derived from the patients, which, in France and other countries, where similar institutions have long existed, is supplied by the governments; and we are gratified in being able to add, the subscriptions already received amount to £850. His royal highness the duke of York has been pleased to accept the office of patron, and his royal highness the duke of Cambridge is appointed president. It is hoped, that many persons of both sexes, living on small incomes, or separated from their domestic connexions, will find it a welcome retreat in sickness; and that the hospitals will be relieved, and the principle of independence strengthened, by withholding the aid of gratuitous charity from those who have resources of their own. Every precaution will be used to confine the admission to persons of good moral character and decent behaviour; and the restriction adopted by the committee to allow no pupils, while it evinces the disinterestedness of the medical officers, will tend materially to the preservation of privacy and quiet.

School in the Hebrides.—On Tuesday, the 3d of October, a meeting was held in the Merchant Hall, Edinburgh, and a subscription commenced, for raising a fund to build a school-room in the island of Iona (or Icolmkill), for the education of the poor islanders; Robert Hepburn, Esq., of Clarkington, in the chair. The meeting was attended by the Rev. Legh Richmond, who gave a most interesting account of the state of the island, and an explanation of the grounds on which this endeavour to ameliorate the condition of the inhabitants rested. It is calculated, that from £60. to £70. will be adequate to the accomplishment of the plan. Before the meeting broke up, the names of many respectable Highland and island proprietors were added to the subscription list.

Emigrant Society of Quebec.—The Quebec Gazette of the 24th of October contains the annual report of that useful and benevolent institution, the Emigrant Society of Quebec. One of their earliest objects was to form an establishment for the sick, the helpless, and the infirm, for which purpose one of the military buildings on Cape Diamond was set apart by the permission of the government: and, under the sanction of the inspector of hospitals, the professional aid, and medicines of the medical department, were furnished to these wretched strangers. The funds of the society, arising out of annual subscriptions, have not exceeded £600; and with that sum, independently of the assistance rendered to the inmates of the hospital, who were above 500 in number, from 30 to 40 helpless individuals had been supported, who must have perished without such assistance. The society has also transmitted addresses, and caused them to be circulated in Great Britain and Ireland, with the view of enlightening those persons who meditated emigration from the mother country, on the difficulties they were

likely to encounter; and had in consequence reason to believe, that though the tide of emigration was not expected to be lessened, yet the emigrants in general were of a better class and description, with more substance, better information, and clearer views.

Middlesex Hospital.—An intimation having been communicated to his majesty, by some friends of the Middlesex hospital, that two sermons were to be preached on Sunday, the 22d of October, at Percy chapel, by the Rev. J. H. Stewart and the Hon. and Rev. G. Noel, for the benefit of that institution, his majesty was graciously pleased to direct a transmission of 200 guineas, in addition to his munificent annual contribution of 100 guineas. It will be gratifying to the public to be informed, that on the late anniversary of his majesty's birth-day, in consequence of some considerable additional benefactions and increased annual subscriptions, one of the wards of the hospital, which, for want of funds, had been shut, was opened; and upon this occasion his royal highness the duke of Cambridge contributed 50 guineas. It will be still more pleasing to hear, that if the present act of royal munificence should be followed, as it is hoped it will, by the patronage of the nobility and gentry, the governors intend to open another of the vacant wards, and thus to remove their present painful necessity of being obliged, for want of room, to refuse admission to cases of the most pressing nature.

Slave Trade.—Letters received from Sierra Leone, dated the 8th May, 1820, inform us that the slave trade is driving on at a dreadful rate all along the coast, except there and down the Sherbro' country. Vessels are every week brought in and condemned, having 50, 100, 200, or more slaves on board. On the 4th of April two schooners, prizes to his Majesty's ship *Morgiana*, arrived there; one of them with 28 slaves on board: and on the 15th arrived the *Morgiana*, Captain Sandilands, with the British ship *Prince of Brazil* packet, of London, and the *Jan Nichol* schooner; the former with 70 blacks on board, and the latter 40, for landing at Wydah. The *Morgiana* has done more to check the slave trade than any other ship. *La Marie*, a French schooner, with 106 slaves on board, was captured on the 20th of January, the slaves having been put on board by a British subject, for which a reward of 400 dollars was offered by the governor there. It is much to be regretted that no power is given to captains to detain French ships; they are now the only nation who can carry on that abominable traffic with impunity. The arrival of the American frigate *Cyane* (formerly British) on the coast completely checks the Americans; she has already captured four schooners, and sent them to the United States. The American colony formed at the Sherbro', for captured negroes, has, we regret to learn, already proved the grave of most of their adventurers; like the British, they have been unfortunate in the choice of a local situation. Sir G. Collier has ordered the brigs to the windward coast, the slave ships to leeward, being too powerful: several of them had actually fired upon the *Snapper*, occupying such favourable positions, that had it not been for her long 24-pounder a-midships, they would have disabled her very much. The *Pheasant* had captured a brig with 200 slaves, in the month of October, and sent her to Sierra Leone; but, unfortunately, from whatever cause we know not, she has never been heard of. A letter from on board the *Cyane* American sloop of war, dated the 12th of April, says:—"We watered at Sierra Leone, and proceeded immediately to southward. Since passing Sherbro' Island we have detained ten slaving vessels, four of which we send in for adjudication; the others, being so well covered with false papers, were given up. The number of vessels engaged in this inhuman traffic is incredible; not less than 200 at present on the coast, all of them fast sailers, well manned and armed, and, I am sorry to add, many

of them owned by Americans, although under foreign flags. We have been constantly chasing, night and day, since our arrival on the coast; and sometimes have had several in sight at the same time. We are at this moment in chase of a schooner, called the Colorado, which has escaped from us twice by very superior sailing, and I fear we shall not be able to come up with her to-day." We are happy, however, to learn from America, that in consequence of intelligence received there to that effect, the government of the United States is about to despatch some fast-sailing vessels of war to that station, to assist the Cyane in bringing to justice these offenders against the laws, religion, and humanity. We wish, however, that they would look a little nearer home.

Saving' Banks.—By the act of the 1st George IV. cap. 83, it is enacted, "That it shall be lawful for the Trustees of any charitable institution or Society in England, from time to time, to subscribe the whole or any part of their funds, through their treasurer, steward, or other officer, into the funds of any Saving Bank, provided that the majority of the trustees of such Saving Bank shall signify their consent to receiving the same."

Poor in Scotland.—From an account just printed by order of the House of Commons, in a "Supplementary Report of the Committee of the General Assembly," as to the management of the poor in Scotland, it appears that the gross funds applied to paupers in that country amount to £114,195. 17s. 9d., of which £49,718. 10s. 5d. is derived from assessment; the rest being drawn from contributions at the church doors, and other funds. In seven out of fifteen synods there are no assessments. The paupers are as 1 to 39, and 9-10ths to the population.

OBITUARY.

MAJOR-GENERAL MUDGE.—On the 17th of April died MAJOR-GENERAL WILLIAM MUDGE, in the 58th year of his age. He was a native of Plymouth, and the son of Dr. Mudge, a physician of deserved celebrity of that place. He received his scientific and military education in the Royal Military Academy, Woolwich—an institution from which science is constantly emanating. Although General Mudge did not at that period display any of the characteristics of genius engaged in the pursuit of a determined object, he afterwards erected, upon the basis he had there laid, a superstructure at once honourable to himself and useful to society. Circumstances facilitated the application of his acquirements to practical purposes; and the present state of the trigonometrical survey of England and Wales, which was carried on under his superintendence, and the several correct and beautiful maps of the various counties already published, are sufficient proofs of his skill and assiduity. General Mudge had for several years been the lieutenant-governor of the Royal Military Academy, and examiner of the honourable East India Company's institution of the same kind. He was likewise a fellow of the Royal and Antiquarian Societies, a commissioner of the Board of Longitude, fellow of the Academy of Sciences of Copenhagen, a corresponding member of the French Institute, and a member of various other inferior societies. He had for many years laboured under an affection of the head, supposed to have originated in his anxieties and exertions on the survey in very hot weather, and which ultimately hastened his dissolution. He has left a widow and a daughter, with four sons; two in the Engineers, one in the Artillery, and the other in the Navy, to deplore his loss.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—*April 14.* At Richmond Bay, Prince Edward's Island, Rev. Andrew Nicoll, minister of that place.—*July 9.* At the rectory, Westmoreland, Jamaica, Rev. Dr. Pope.—*August.* At Trieste, Madame Bacciochi, ci-devant princess of Rombino, eldest sister of Buonaparte.—*5.* At Brussels, major-general sir H. Nicholson, bart.—*21.* Lieut.-general sir Ewen Baillie, bart. *77.*—At his house in Queen Anne street, sir Hugh Inglis, bart., of Milton Bryant, Beds. *77.*—*23.* At Osnaburgh, the Hanoverian general Victor Von Aken, who distinguished himself under the duke of Wellington in Spain and Portugal.—*24.* Rev. S. Lyon, for many years Hebrew teacher to the Universities of Oxford and Cambridge, and Etou College. He published a Compendious Hebrew Grammar, 1789, and "Observations on an Antique Medal," 1810.—*Sept.* In North America, whither he had gone for the benefit of his health, the rev. John Hudson, Wesleyan missionary of Morant Bay, Jamaica.—In America, whither he proceeded about two years ago, Abraham Thornton, whose trial for the murder of Mary Ashford, in Warwickshire, and the singular circumstances arising from the appeal of murder, afterwards brought, are well known.—*13.* At Paris, marshal Lefebvre, duke of Dantzic; and marshal Kellerman, duke of Valmy, two days after.—*27.* Rev. Joshua Webb, for many years pastor of the congregational church, Hare Court, Aldersgate Street, *73.*—*Oct. 1.* Wm. Fielding, Esq. chief magistrate of Queen Square Police Office, and son of the celebrated Novelist, *73.*—*5.* Rev. T. Edwards, one of the masters of Christ's Hospital, *56.*—*15.* At Leipsic, field-marshal prince Charles of Schwartzenberg, the illustrious commander of the Austrian forces during the eventful campaign which ended in the dethronement of Buonaparte, and the establishment of the peace of Europe.—*19.* In Paris, his excellency lieutenant-general count de Waltherstorf, minister plenipotentiary of the king of Denmark to the court of France.—*28.* Lieutenant-general Glasgow, R. A.—At Laurens district, South Carolina, aged 143, Mr. Solomon Nevet, a native of England, who emigrated to America at the age of 19.—*Nov. 8.* Dr. M'Leod, who accompanied lord Amherst in the last embassy to China, and gave to the world an account of that embassy.—Rev. W. Tate, *42.*—*16.* Jean Lambert Tallien, of revolutionary notoriety; to whose rushing into the tribune with a drawn dagger, and raising it to plunge it into the heart of the tyrant if they refused to bring him to justice, the execution of Robespierre was principally to be ascribed. He was one of the proscribed regicides; but, on the plea of ill health, was permitted to remain in France, where he died in great penury.—*17.* In Guilford Street, rev. W. Tooke, F.R.S., *76.* He was well known to the literary world, as author of "The Life of the Empress Catharine," and of several other valuable works in Russia, where he resided for some years, as chaplain to the English factory at St. Petersburg. He also translated the sermons of Zollikoff, and some other German divines; and has very lately given to the public a most valuable version of the works of Lucian. He was a man of great liberality of sentiment, and both in Russia and England lived on terms of intimacy with his brethren of every differing sect.—*21.* At his house in Hill Street, the earl of Malmesbury, in the 75th year of his age. His lordship was author of an "Introduction to the History of the Dutch Republic for the last ten years, from 1777," 8vo.; and editor of the works of his father, the celebrated author of "Hermes," to which he prefixed a brief but interesting memoir.—*23.* The hon. John Hamilton Fitzmaurice, viscount Kirkwall.—*Dec.* Dr. W. Clarke, formerly

an admired singer of sacred music, and a great favourite of his late Majesty, 82.

Ecclesiastical Preferments.—Bishop of Llandaff, deanery of St. Paul's, and a canonship residentiary of that cathedral.—Rev. James Rudge, D.D. lecturer of Limehouse, to be chaplain to H. R. H. prince Leopold.—Rev. Henry Parish, A.M. a chaplain on the Bengal, and rev. David Young, a chaplain on the Bombay establishment.—Rev. T. F. Bowes, of Foxhall, one of the chaplains to the King.

BERKSHIRE.

Deaths.—At Newbury, on his way to Bath, Hon. Thos. Dudley Carleton, son of the late lord Dorchester, 30.—*Nov.* At Froxfield, near Hungerford, rev. J. Gillmore, vicar of Tetcomb, and perpetual curate of East Kennet.

New Church.—*Sept.* 15. The foundation stone of the new church at Windsor, was laid by T. Ramsbottom, esq. M. P. for the borough, as the representative of H. R. H. the duke of York.

CAMBRIDGE.

Deaths.—*Nov.* 14. At Jesus Lodge, Cambridge, in his 76th year, the very rev. William Pearce, D.D. F.R.S. dean of Ely, rector of Houghton Conquest, cum-Houghton, Gildaple, Beds., and of Wentworth, in the Isle of Ely, and master of Jesus College; formerly public orator of Cambridge, and master of the Temple.—At West Wrating, rev. W. Bywater, rector of Anderbycum-Cumberworth, and peepetual curate of Granthorpe, Lincolnshire.

Ecclesiastical Preferment.—James Wood, D. D., master of St. John's College, dean of Ely.

University Intelligence.—Rev. Dr. Wordsworth, master of Trinity College, is elected vice-chancellor for the year ensuing. The Seatonian prize for the present year has been adjudged to Edward Bishop Elliot, M.A. fellow of Trinity College; subject, The Omnipresence of the Supreme Being.

Chapel opened.—*July* 6. A new meeting-house was opened at Fordham; preachers, rev. Messrs. Dewhurst of Bury, Clayton of Safron Walden, Morell of St. Neots.

CHESHIRE.

Death.—*Oct.* At Over, rev. T. Crane, rector. He was practically versed in the knowledge of antiquities, and possessed one of the best private collections of Roman, Saxon, and British coins in the kingdom.

Ecclesiastical Preferments.—Rev. T. Calvert, B.D. Norrisian professor of divinity in the University of Cambridge.—Wilmslow, rectory, vacant by an act of simony.—Rev. C. Kendrick Prescott, Stockport, rectory, in the room of his father, deceased; patrons, lord and lady Bulkley,

Ordination.—*Sept.* 19. Rev. C. Lowndes, over the Independent church at Pratington.

CORNWALL.

Deaths.—*Oct.* Aged 103, Sarah Milner, of Hardcastle, near Pateley, who, from the age of 10 to that of 101, continued the occupation of working lead ore.

CUMBERLAND.

Ecclesiastical Preferment.—Rev. J. Smith, Mellom, vicarage.

Ordination.—*Sept.* 23. Rev. John Walton, late a student under rev. G. Collinson, at Hackney, over the congregational church at Wigton.

DERBYSHIRE.

Ecclesiastical Preferments.—Hon. and rev. Frederic Curzon, Mickleover, rectory.—Rev. James Fieldon, Kirk Langley, rectory.

DEVONSHIRE.

Deaths.—Sept. 5. At Plymouth, Samuel Hood Linzee, esq., vice-admiral of the Blue. He fell from his horse in a fit of apoplexy, and never spoke afterwards.—19. At Plymouth, R. A. Nelson, esq., secretary of the Naval Board, brother to the gallant lord Nelson.—Oct. 27. At Lympton, rev. J. Jervis, F.L.S. aged 68 years, 47 of which he had been minister of the Protestant Dissenters' congregation there.

Ecclesiastical Preferments.—Rev. W. Carey, D.D., bishop of Exeter.—Rev. J. H. Polson, prebendary of Exeter.—Rev. Arthur Atherley, Heavitree, rectory; patrons, dean and chapter of Exeter.

Ordination.—Sept. 14. Rev. J. Griffin, jun., over the congregational church in Castle Street, Exeter.

Miscellaneous Intelligence.—A handsome monument is about to be erected at Plymouth to the memory of the duke of Kent.

DORSETSHIRE.

Death.—Oct. At Up-Cerne, rev. Charles Berjeu, 90.

Ecclesiastical Preferment.—Rev. G. J. Fisher, Wanfrith, rectory; patron, bishop of Salisbury.

Union of Churches.—July 17. The Independent churches at Bere Regis, under the pastoral care of rev. A. Garrett and rev. J. Day were happily united; the former gentleman resigning his situation as pastor of the old church. Dr. Cracknell, of Weymouth, preached upon the occasion.

DURHAM.

Deaths. Sept. 9. At his seat, Ketton House, near Darlington, aged 66, rev. H. Hardinge, LL.B., 33 years rector of Stanhope.—At Aycliffe, Mrs. Anne Simpson, 101.

Ecclesiastical Preferments.—Rev. J. B. Summer, of Eton College, prebend of Durham.—Rev. John Thornhill, A.M., Middleton in Teasdale, rectory; patron, the King.—Rev. H. Philpotts, Stanhope-in-Weardale, rectory; patron, the bishop of Durham.

Ordinations, &c.—April 6. Rev. W. Fisher, over the Particular Baptist church at Rowley and Hindley.—Oct. 19. Rev. C. Gollop, late a student at Rotherham, over the Independent church at Darlington.

ESSEX.

Deaths.—Sept. Rev. Matthew Kaye, vicar of South Bemfleet.—Oct. At Chippinghill, rev. A. Downes, vicar of Witham, 78.—Nov. At Tillingham, rev. Mr. Wright, curate.

Ecclesiastical Preferments.—Rev. T. Schreiber, Bradwell near the Sea, rectory; patron, rev. sir H. Bate Dudley, bart.—Rev. J. Jefferson, archdeacon of Colchester, Aldham and Worley rectories.

Ordinations.—June 1. Rev. J. Wood Goodrich, late of Watchett, Somersetshire, over the Baptist church at Langham.—Sept. 21. Rev. R. Burls, late a student in Wymondley academy, over the Independent church at Maldon.

New Chapel.—July 27. A new chapel was opened at Stanford Rivers, near Ongar. Preachers, rev. Mr. Stratton, of Paddington, and Dr. Andrewes, of Walworth.

Miscellaneous Intelligence.—An iron bridge was lately opened in one span over the river Chalmers, at Springfield, in the great east road leading to Colchester, Harwich, &c. Although this is not the largest, it is said to be the most classically elegant iron bridge ever erected in this kingdom. It is a flat bridge, of a superb Gothic order. Being on the principles of tenacity, it has room and play for the expansion and contraction of the iron, created

by the change of heat and cold. This bridge is, we believe, the first ever built in this country wholly resting on iron columns or standards driven into the river.

GLOUCESTERSHIRE.

Deaths.—*Aug.* 7. After a short illness, at his seat, Newark House, rev. Lewis Clutterbuck, A.M., rector of Ozleworth.—*Sept.* At Clifton, Thomas Baynton, esq., author of an "Essay on the Treatment of Ulcers," most highly esteemed in his profession.—*Nov.* 3. Mary Bennett, pauper of the parish of Longford St. Mary, near Gloucester, at the extraordinary age of 105. She retained all her faculties until within the last two years of her life.—28. Rev. John Hunt, A.M., rector of Welford, and chaplain to lord Whitworth, 58.

Ordination.—Rev. J. Welsford, late student at Hoxton academy, over the Independent church at Tewkesbury.

HAMPSHIRE.

Deaths.—*Sept.* 13. At Southampton, sir Francis Houlborne, bart., brother to the late, and uncle to the present earl of Harewood.—*Nov.* 1. At the residence of his son, Fairleigh, admiral sir Benjamin Caldwell, G.C.B., 83.

Ecclesiastical Preferment.—Rev. C. Shrubsole Bonnat, Avrington, R.; patron, the King.

New Churches.—*Sept.* 20. The foundation stone of the new church (St. Paul's) near Landport Terrace, Portsea, was laid, in the presence of a most respectable body of subscribers. The church is intended to be in the Gothic style, to accommodate 2000 persons, one half part to be free.—21. A new and commodious chapel, recently nearly rebuilt and considerably enlarged, was opened at Odiham; preachers, rev. Messrs. G. Clayton, of Walworth, and Adkins, of Southampton.

HEREFORDSHIRE.

Deaths.—*Sept.* Rev. Lewis Mascey, M.A., vicar of Bridge Sellers, and senior minor canon of Hereford cathedral.

Ecclesiastical Preferments.—Rev. Robert James Carr, D.D., dean of Hereford.—Rev. T. Wynne, to the living of St. Nicholas, Hereford; patron, the King.—Rev. James Johnson, M.A., Byford, R., and Bridge Sellers, V.—Rev. G. Pickard, jun., Staunton-upon-Harrow, R.; patron, the crown.—Rev. James Bullock, M.A., Grendon-Bishop, perpetual curacy.

Ordination.—*Aug.* 9. Rev. Sampson Penhall, late a student in Hoxton academy, over the Independent church at Whitchurch.

KENT.

Deaths.—*Aug.* 10. At Ulcombe Park, Walter, marquess and earl of Ormond, K.P. He is succeeded by his next brother, James, now earl of Ormond and Ossory.—*Sept.* 14. Lieutenant-col. sir Alexander Allan, bart., a director of the E. I. C., and late M. P. for Berwic.—18. Rev. Joseph Wilcox Piercy, minister of a dissenting congregation at Walworth.—*Nov.* 5. At Shooter's Hill, sir Wm. Robe, K.C.B., K.C.G., and K.T.S., colonel of the royal horse artillery.—7. At Addington Parsonage, Kent, rev. Peter Elers, many years rector of that parish, and of Rishangles, in Suffolk, 63.

Ecclesiastical Preferment.—Rev. R. Stevens, A.M., late chaplain of the House of Commons, rector of St. James's, Garlick Hythe, and lecturer of St. Margaret's, Westminster, deanery of Rochester.

Ordination.—*Sept.* 6. Rev. W. Groser, late of Prince's Risborough, Bucks, over the Baptist church at Maidstone.

LANCASHIRE.

Deaths.—*Aug.* 9. At Liverpool, the celebrated Miss Margaret M'Avoy, whose faculty, or supposed faculty, of distinguishing colours, &c. by the touch, gave rise, about 3 years since, to a discussion which has not yet ter-

minated.—*Sept.* 11. At his house, near Bolton, rev. James Folds, 92.—*Oct.* At Leigh, rev. R. Caunce, curate of Bolton.—Rev. Rowland Bromhead, a Catholic minister of Manchester.—22. At Manchester, Mr. Thomas Barret, well known as a skilful antiquary. His zeal and perseverance in tracing pedigrees is evinced by the numerous MSS. which he has left behind him; and was, during his life, well known at the College of Arms, and duly appreciated there, and by the most ancient families of Lancashire and Cheshire. He taught himself Latin, and the elements of Greek, and had attained to a high perfection in drawing and painting, 60.—*Nov.* At Preston, rev. J. Watmore, late of Queen's College, Oxford, 27.

Ecclesiastical Preferment.—Rev. R. Gibson, Holy Trinity, Preston, perpetual curacy.

Philanthropic Intelligence.—The keeper of the Preston House of Correction has published a half-yearly report, by which it appears that the average number of prisoners during 6 months, ending Oct. 18, was 357—the net amount of whose earnings, deducting £237. 2s. 4d. paid to the prisoners themselves, is £826. 13s. 1d. The total charges for food, after deducting the earnings, is £258. 7s. 6d., being less than 9½d. per head, weekly.

Miscellaneous Intelligence.—A piece of sculpture has recently been erected at Manchester, in commemoration of the 50th year of incumbency of rev. John Clowes, M.A., the present rector.—It consists of a tablet of white marble, containing ten figures in *basso-relievo*, executed by Flaxman, with his usual ability, and is placed over the rector's seat. The venerable man is represented in the act of instructing a numerous group of children, who are accompanied by their parents and grandsires, to signify the three generations who have attended Mr. Clowes's ministry. Behind the rector stands a guardian angel, bearing a palm branch, expressive of the Divine protection. The following is a copy of the inscription: "To commemorate the 50th year of the ministry of the rev. John Clowes, M.A., the first and present rector of this church, and to testify their affectionate esteem and veneration for the piety, learning, and benevolence of their amiable pastor, the congregation of St. John's church, in Manchester, erect this tablet with feelings of devout gratitude to Almighty God, who hath hitherto preserved, and with their united prayers that his good providence will long continue to preserve amongst them so eminent and engaging an example of Christian meekness, purity, and love, 1819."

LEICESTERSHIRE.

Philanthropic Intelligence.—The asylum for the widows of clergymen of the church of England, at Knossington, which had been dilapidated thirty-eight years, is now rebuilt, and ready for its future inhabitants. To each gentlewoman are appropriated a parlour, light pantry, bed-room, closet, and coal-house; the kitchen being in common.

LINCOLNSHIRE.

Deaths.—*Aug.* 24. At Brant Broughton, rev. R. Sutton, rector of that place, and of Great Cates, and a prebendary of the collegiate church of Southwell, 50.—*Sept.* At Horncastle, rev. W. Barnes.—*Nov.* 1. Rev. T. Clark, minister of Preston, near Gainsborough.

Ecclesiastical Preferments.—Hon. and right rev. George Pelham, D.D., late bishop of Exeter, bishop of Lincoln.—Rev. Henry Kaye Bonary, rector of Cliff, and a prebend of Lincoln, to be examining chaplain to the bishop of Lincoln.—Rev. T. Turner Roe, Barmington, R.—Rev. W. Stocking, Quarrington, reader.—Rev. J. Dupre, D.D., rector of Bow Brickhill, and vicar of Mentmore, Berks, Toynton, All Saints, and Toynton, St. Peters, R.; patroness lady Willoughby D'Eresby.—Rev. Frederic D. Perkins, B.D., Swayfield, R.; patron, the crown.

Chapel Building.—Sept. 28. The foundation stone of a new chapel at Louth, calculated to hold 600 persons, was laid by rev. Mr. Tooper.

MIDDLESEX.

Deaths.—Sept. 6. At Edmonton, rev. W. Shaw, 68.—11. At Waltham Green, rev. Leonard Chappelow, of Hill Street, 75.—Nov. 5. At Stoke Newington, rev. John Farrer, M.A., rector of the united parishes of St. Clement's, Eastcheap, and St. Martin Orgars, London, author of the Bampton Lectures in 1803, and a volume of Sermons on the Parables of our Saviour, 62.

New Church.—On Thursday, Oct. 12, the first stone of the new church at Chelsea was to have been laid by the duke of Wellington, who was expected, with great impatience, from twelve until half-past four, when his grace's brother, the Rev. G. V. Wellesley, read a letter from his grace, stating that he was detained by his majesty on business, but that he would attend at half-past five. This assurance seemed to appease the rising discontent of the company; but half after five came, and no duke arrived. Some more time was spent in idle expectation, when it was finally resolved to proceed in the ceremony without waiting any longer. The bishop of London, and others, then came forward, and laid the stone with the usual formalities; being the only instance of the first stone of a church being laid after sunset. The company then dispersed, full of disappointment and dissatisfaction.

NORFOLK.

Deaths.—Aug. 18. Rev. C. R. Dade, rector of Denver, 50.—Sept. 5. At Stratton, sir Edmund Bacon, premier baronet, of Ravensingham, in this county. He is succeeded by his eldest son, Edmund.—Nov. 3. At Yarmouth, sir Edmund Lacon, bart., 69. His title descends to Edmund Knowles Lacon, esq., of Ormesby.

Ecclesiastical Preferments.—Rev. E. Banks, LL.D., a prebendary of Norwich.—Rev. Jeremy Day, M.A. Hithersett with Cantcliff, R.; patron's Caius College, Cambridge.—Rev. G. Kent, East Winch, R.; patron, E. Kent, gent.—Rev. Samuel Colby Smith, fellow of Caius College, Cambridge, Denver, R.; patrons, the master and fellows of that society.—Rev. Robert Ferree Blake, Bradfield, R.; patron lord Suffield.—Rev. T. Preston, Needham, juxta Harleston, P. C.; patrons, the executors of rev. Anthony Preston, deceased.

New Church.—Oct. 12. The first stone of the chapel of the Holy Trinity, at Bordesley, was laid by the earl of Plymouth.

NORTHAMPTONSHIRE.

Death.—Sept. 3. Rev. J. Hebden, vicar of Norton.

Ecclesiastical Preferment.—Hon. and rev. Henry Watson, Carlton, R.; patron sir H. Palmer, bart.

NORTHUMBERLAND.

Death.—Nov. Rev. Mr. Millar, minister of the Presbyterian chapel in Norfolk Street, North Shields.

New Chapel.—Aug. 29. A new chapel was opened at Felton; preachers, rev. Messrs. Murray, of Gateshead, and Stowell, of North Shields.

NOTTINGHAMSHIRE.

Death.—At Nottingham, Mrs. Anne Smith, 100.

Philanthropic Intelligence.—A committee of ladies has been formed at Nottingham, to visit the prisons, on the plan recommended by the philanthropic Mrs. Fry.

OXFORDSHIRE.

Ecclesiastical Preferments.—Rev. John Johnson, B.D., fellow of Magdalen College, Oxford, to the donative of Sandford; patron the duke of

Marlborough.—Rev. W. Crabtree, Chickendon, R.—Rev. Frodsham Hodson, D. D., a canon of Christ Church.

New Chapel.—Aug. 11. A neat place of worship was opened at Deddington; preachers, rev. Rowland Hill, A. M., and rev. D. W. Aston, of Buckingham.

University Intelligence.—Rev. Peter Elmesley, A. M., is appointed a delegate of the Clarendon press, vice bishop Van Mildert.—Rev. Dr. Hodgson, regius professor of divinity.

SHEREPSHIRE.

Death.—Oct. At Shrewsbury, rev. Owen Williams, 64.

Legal Intelligence.—At Shrewsbury summer assizes, three colliers were convicted of bull-baiting; and obliged to find recognizances in £100. each, to appear to receive judgment when called upon for the offence.

SOMERSETSHIRE.

Deaths.—Aug. Fletcher Paris, Esq., of Pulteney Street, Bath. He has bequeathed to trustees a sum said to exceed £40,000., and a field, for the purpose of erecting thirty cottages thereon, for the free residence, with an endowment, of the widows or daughters of ten poor clergymen, ten reduced professional men, and ten decayed merchants.—5. Suddenly, of an apoplectic fit, whilst walking on the Wells Road, aged 62, rev. John Chamberlain, of Queen Square, Bath, a minister in lady Huntingdon's connexion for about thirty years.—20. At Bath, major-general sir Granby Calcraft, K. M. T., K. T. S. &c.—25. In Baldwin Street, Bristol, aged 107, Mrs. Cauty, a native of Ireland, who retained her faculties to the last.—Sept. 5. At Castle Carey, John Peyto Verney, lord Willoughby De Broke, in his 59th year. His lordship is succeeded in his titles and estates by his brother, the hon. Henry Verney.—Oct. In Kensington Buildings, Bath, rev. Joseph Gummer, formerly of Averbury, Wilts.—At Taunton, aged 62, rev. Isaac Tozer, for twenty-five years pastor of the independent church in that place.—At Brixham, rev. E. Jones.—At Wellington, rev. R. Browne, curate of Lambrook.—At Stoke under Hamden, rev. Christopher Tutchell, rector of Spaxton and Fiddington.—Nov. At Bridgewater, rev. J. Scaley, rector of Dodington, 77.

New Church.—A new service of sacramental plate, for the use of the new free church, in James's Street, has been presented by an unknown benefactor. It consists of two flagons of the ancient urn shape, two chalices, two small and one large salver for the sacramental bread; the whole richly chased and highly wrought: the flagons and chalices are gilt inside. On the rim of each piece is engraved, "An offering of gratitude to Almighty God by a native of Bath." The church is nearly finished, little more remaining than to complete and decorate the interior, which will in every respect correspond with the beauty of the exterior.

Ordination.—May 9. Rev. R. Townsend, late of Bristol Academy, over the Baptist church at Paulton.

Philanthropic Intelligence.—The endowed grammar school at Taunton, which has been held as a sinecure for the last twenty-five years, is about to be restored as an efficient seminary for the children of the townsmen, under the care and management of the assistant preacher of the parish.—Aug. 4. A society was formed at Bristol, called the "Bristol Seaman's Friend Society," on a plan similar to those of London, Glasgow, Liverpool, &c.

STAFFORDSHIRE.

Deaths.—Oct. At Wednesbury, rev. W. Tate, 43.—At Glaze, J. G. Hall, M. D., E. R. S., 55.—At Fulford, Thomas Brookes, a woodman, 105.

Ecclesiastical Preferments.—Rev. T. W. Richards, A. M., Seighford, R.—Rev. Joseph Hilton, A. M., Talk o' the Hill, P. C.—Rev. James Gisborne, Barton upon Needwood, P. C.

Philanthropic Intelligence.—One of those very useful institutions, a society for the suppression of mendicity, has recently been established in the city of Litchfield.

SUFFOLK.

Deaths.—*Sept.* At Bungay, aged 77, Rev. T. Bodden, for fifty years rector of St. Nicholas, with All Saints annexed.—*Nov.* At Batton, Mrs. Martin. At her request the coffin was carried in one of her husband's waggons, in which rode twelve of her children, followed by him in a gig, with their thirteenth and youngest child.—At Bury St. Edmund's, Rev. Edward Mills, A. M., preacher at St. James's in that town, rector of Kirby cum Ashgarby, Lincolnshire, vicar of North Cleson, Notts, and a prebendary of Lincoln.

Ecclesiastical Preferments.—Rev. J. Holmes, A. M., St. Nicholas, with All Saints annexed, Southelmham, R.; patron Alexander Adair, esq.,—Rev. Frederic Louthes, B. A., Great and Little Livennore, R. R.; patron N. Lee Acton, esq.—Rev. W. Cross, A. M., Holesworth, R., with Chideston V. annexed; patron W. Plumer, esq.—Rev. J. Maddy, D. D., Stansfield, R.—Rev. Daniel Gurlt, A. M., Icklingham, St. James, and All Saints, R. R., on his own petition.—Rev. Stephen Crofts, M. A., St. Mary, Stoke, R., Ipswich; patrons dean and chapter of Ely.—Rev. Henry Wilson, Flixton St. Mary, V.; patron Alexander Adair, esq., of Flixton Hall.

New Chapel.—*Aug.* 9. A new Independent chapel, erected by the congregation of rev. G. Pearce, was opened at Debenham; preachers, rev. Messrs. Ray, of Sudbury; Dewhurst, of Bury; and Sloper, of Beccles.

Ordination.—Rev. Abraham Calovius Simpson, A. M., third son of the late Dr. Simpson, of Hoxton, over the Independent church at Haverhill.

Miscellaneous Intelligence.—A public botanic garden is about to be established at Ipswich. It is to occupy not less than three acres of ground, and will have a green-house, conservatory, shrubbery, and rookery, besides borders for the scientific arrangement of all herbaceous plants.

SURREY.

Deaths.—*Aug.* 25. At his seat, near Farnham, aged 62, lord Stawell. His lordship was the only son of the right hon. Henry Bilson Legge, chancellor of the exchequer; and, in May, 1779, married Mary, second daughter of viscount Curzon, who died in 1804, leaving behind her issue of this marriage a son, who died in his infancy; and a daughter, married to the present lord Sherbourne. The title is extinct.—30. At Lambeth Terrace, rev. G. L. C. Young, A. M., 49.—*Sept.* 4. At Peckham, Timothy Brown, esq., formerly of the banking-house of Brown, Cobb, and Stokes, and a partner in Whitbread's brewery. He dropped down suddenly, whilst a servant was bringing him a change of apparel, in which he was to go up with an address to the queen, and died immediately.—*Oct.* 1. Rev. C. E. Decostogon, rector of Godstone, and formerly chaplain at the Lock Hospital. He was also a magistrate for Surrey, and author of an excellent volume of Sermons on the 51st Psalm, and various other publications.—*Nov.* 15. At Morden Park, aged 87, John Hatsell, esq., clerk of the House of Commons, in which he was clerk-assistant at the close of the reign of George II., succeeding to the office of chief clerk in 1768. In 1797, he retired from active service, and from that time shared the profits of his lucrative office with Mr. Ley, and subsequently with Mr. Dyson. After having read prayers to his family, as was his usual custom, on Saturday evening, he was seized in the night by an apoplectic affection, which terminated his life at three o'clock on Sunday morning. His "Precedents of Proceedings in the House of Commons," is a work well known, and of the very first authority, being constantly referred to as a text-book, both by

the speakers and members of the house, to which he was for so long a period a faithful, diligent, and most intelligent servant.

Philanthropic Intelligence.—On Monday, Aug. 15, a meeting of the friends of education was held at Oxshot, near Claremont, in the new school room, the foundation of which was recorded in our last Number. It was attended by the dutchess of Kent and her illustrious brother, the patron and patroness of the school, the latter of whom took the chair. In the conclusion of a very interesting address, he most feelingly exclaimed:—"Real piety is the only support in adversity, which never fails: I speak from sad experience; and may say, that without the support of religion, I could never have borne the calamities with which it has pleased Providence to visit me."

SUSSEX.

Death.—Sept. 7. Rev. James Rees, pastor of the Baptist church, Rye, 54.

Ecclesiastical Preferment.—Rev. D. Williams, second master of Winchester College, to the Wykehamical prebend of Bursalis, in Chichester Cathedral.

WARWICKSHIRE.

New Churches.—On the 30th of August was opened a new and spacious chapel in Carey Lane, Birmingham, erected for the use of the congregation now under the pastoral care of rev. J. A. James; preachers on the occasion, rev. Joseph Fletcher, A. M., of Blackburn, and rev. J. Bennet, of Rotherham; after whose sermons, £645. was collected towards defraying the expenses of the building.

Ordinations.—July 27. Rev. J. Sibree, late student at Hoxton Academy, and son of the late rev. J. Sibree, of Frome, over the Independent church in Vicar Lane, Coventry.—Aug. 2. Rev. Hiram Chambers, formerly a student in Cheshunt College, and since at Gosport, as a missionary to India, in the rev. Mr. East's chapel, Birmingham.

Philanthropic Intelligence.—The produce of the late Birmingham musical festival, the profits of which were devoted to charitable purposes, amounted this year to £9060. 5s. 2d.

WILTSHIRE.

Deaths.—Sept. At an advanced age, rev. T. Turner, vicar of Sherston Magna and Alderton, and rector of Lackington, in this county.—At Frowfield, rev. J. Gelmore, of Tedcombe.

Ecclesiastical Preferment.—Rev. Hugh Hodgson, B. A., Idmiston, V., and chapelry of Porton.

WORCESTERSHIRE.

Death.—Oct. Rev. W. Stafford, vicar of Overbury, and one of the minor canons of the cathedral, 41.

YORKSHIRE.

Deaths.—Sept. 10. In the 71st year of his age, rev. Robert Hemmington, 43 years vicar of Thorp-Arch.—Oct. Rev. Joseph Boden, for 42 years minister of Call Lane chapel, Leeds.—Nov. At Fulneck, rev. James Grandy, 72.—Rev. Sam. Smallpage, vicar of Whitkirk, near Leeds.—At the vicarage house, Adlington, rev. Isaac Tysons, vicar, 55.

Ecclesiastical Preferments.—Rev. J. Baker, M. A., Thorpe-Arch, V.—Rev. H. J. Todd, M. A., Sittlington, R.; patron the earl of Bridgwater.—Rev. H. Chaloner, B. A., chaplain to the duke of Sussex, Alne, V.

Ordinations.—April 5. Rev. James Rawson, late student at Rotherham College, over the Independent church at Pontefract, formerly under the pastoral care of rev. Dr. Boothroyd.—July 12. Rev. J. White, late a student at Idle, over the Independent church at Northouram.—Aug. 2. Rev. J. Allison, over the Baptist church at Idle.

Philanthropic Intelligence.—An immense augmentation has lately taken

place in the revenues of the grammar school of St. Andrew's Gate, York. A part of the tithes of Stillingfleet, belonging to the school, had more than fifty years ago been let at £30. per annum, on a lease which expired in March last, when they were relet at £1200. per annum.

Miscellaneous Intelligence.—Rev. H. Heap, the present rector of Bradford, upon his entering on the living, sent notice to all his parishioners who were Quakers, that he should never enforce his right of tithes from them; adding, that what they could not conscientiously pay, he could not conscientiously receive.

WALES.

Deaths.—Sept. At Wrexham, Mr. E. Randles, organist, aged 60. He was one of the first performers on the harp in the kingdom, and was the lyricist mentioned by Miss Seward in her poem of Llangollen Vale.—At the extraordinary age of 103, Isaac James, labourer, of the parish of Llangain, Carmarthenshire. Until a late period of life, he was remarkable for muscular strength, activity, and industry.—Oct. At Brynllwyr, near St. Asaph, Rev. P. Whitley, vicar of that cathedral, and rector of Cwm, Flintshire.—At Welchpool, rev. W. Moody, jun.—At Llanfechan, Montgomeryshire, rev. Mr. Evans.—At Cerrigy-druidion; Denbighshire, rev. W. Rowlands, M. A., rector.

Ecclesiastical Preferments.—Rev. T. S. Bright, to the prebend of Mathre, and rev. T. Hancock, to the prebend of Caerfeschel, in the cathedral of St. David.—Rev. E. Evans, Hernau, R., Montgomeryshire.

Ordinations.—April 5. Rev. J. Jones, late student at Llanfyllin, over the congregational church at Main.—July 27. Rev. David Griffith, late a student at Gosport, as a missionary to Madagascar.—Aug. 4. Rev. J. Ridge, late student at Llanfyllin, over the Independent church at Panygroes, Montgomeryshire.—Sept. 12. Rev. J. Jones, over the congregational church at Neco, Carnarvon.—Oct. 25. Rev. Richard Lewis, over the newly formed Independent church at Cregreene, Radnor.

New Chapel.—June 21. A new Independent chapel was opened at Towyn, Merioneth.

Miscellaneous Intelligence.—At a recent meeting of the Anglesea Agricultural Society, prizes were offered to the overseers of the high roads in the county, who shall have repaired the roads within their parish in the most judicious manner. And with a view to an improved system, it was ordered that extracts from Mr. M. Adam's pamphlet be translated into Welsh, and printed at the expense of the society. Prizes were also given to women for spinning the greatest quantity of thread and yarn, and to cottagers for possessing the cleanest cottages, and best cultivated gardens.

SCOTLAND.

Deaths.—Aug. 21. At the manse of Kincardine, rev. Alexander M'Bean, minister.—Sept. 1. At his son-in-law's house, Muirkirk Iron Works, rev. Dr. W. Rutherford.—8. At Stevenson, Ayrshire, after two days' illness, rev. T. Blair, late minister of the gospel, Cairneyhill.—9. At Greenlaw manse, rev. James Luke.—14. At Campton, in the 86th year of his age, and 57th of his ministry, rev. George Robertson, one of the ministers of the collegiate church there.—24. At Portobello, near Edinburgh, Alexander lord Edinbank.—Oct. At Strathaven, rev. Dr. John Scott, minister.—At Ochiltree, in her 100th year, Elizabeth Duncan, who had spent her whole life within about half a mile of the place where she was born.—At Glasgow, Dr. Cummin, who had nearly completed the 60th year of his professorship of the Oriental languages, having also been for 20 years the father of the University.—16. At Galashiels Manse, rev. Dr. Douglas, in the 78d year of his age, and 51st of his ministry.—7. At the manse of Sanguhar, rev. W. Ranken, minister of that parish, in the 69th year of his age, and 35th of his ministry.—14. At

Parkhill, Dalry, rev. J. Thomson.—*Nov. 18.* Suddenly at Glasgow, in the 74th year of his age, professor Young. Filling the chair of Greek professor in the University during 46 years, he to the last sustained the reputation which, with some of the celebrated names in the literary history of his country, he had raised for that eminent seat of learning.

University Intelligence.—Francis Jeffrey, esq., advocate, is elected lord rector of the University of Glasgow.

Ecclesiastical Preferments.—Rev. W. Burns, to the church and parish of Kilsyth; patron the King.—Rev. Abraham Huine, of Windshell, to the church and parish of Greenlaw; patron sir W. P. H. Campbell, bart.—Principal Haddane, minister of St. Andrews.—Rev. J. Thomson, minister of the chapel of ease, Canongate, Edinburgh.—Rev. John Geddes, assistant and successor to rev. Dr. Findlay, minister of the High Church, Paisley.

New Chapel.—*July 21.* A new Independent chapel, containing about 1300 sittings, was opened in St. James's Street, Paisley; preachers, rev. Messrs. Spry, of Edinburgh; Campbell, of Glasgow; and Vint, of Idle.

Ordination.—*Aug. 16.* Rev. James Dobie, over the associate burgher congregation at Annan.

Philanthropic Intelligence.—On Thursday, Sept. 21, the annual meeting of the subscribers to the Glasgow Provident Bank was held; when it appeared that, during the year which ended on the 30th of June last, 534 new accounts were opened; and that the sums deposited during the year amounted to £9,365. 3s. 7d., and the sums drawn out to £10,725. 19s. 1d. We are happy to understand, that the sums paid in since the 30th of June exceed those drawn out by nearly £300., which indicates an improved state of things, as it will be seen from the above that the drawings during the last year exceeded the deposits by £1,360. 15s. 6d.

Miscellaneous Intelligence.—A monument has recently been erected in the Grey Friars' churchyard, Edinburgh, to the memory of Allan Ramsay, the poet.

IRELAND.

Deaths.—*Sept.* At Carrick on Suir, rev. W. O'Brien.—At the Washpond, near Templemore, a labourer, after reaping, laid himself down in a field; and having slept some time, rose much indisposed, and was carried home. On the third day of his fever, he got up from his bed, and with a hammer killed his mother, as well as another woman, a neighbour, who had come to see him. He was then placed in the bridewell of Templemore, where he died next day.—At his seat, at the Priory, near Templemore, sir John Craven Curden, bart., 63.—*Nov.* At Emly, county of Limerick, rev. Garrett Wall, archdeacon of Emly, 69.—*Dec.* At his seat at Ballybrack, co. of Kerry, G. O'Connell, esq. He was very fond of angling; and has been seen, in his 90th year, in the coldest weather in November, nearly up to his middle in water, playing a salmon. He was remarkably active, and has frequently, in his 92d year, walked four, five, and six miles before breakfast.

University Intelligence.—Dr. Kyle is appointed provost of Trinity College, Dublin.

New Chapels.—The new chapel in D'Oleir Street, Dublin, was opened for public worship on Sunday, Nov. 5; preachers rev. R. Cope, tutor of the Irish Evangelical Academy; and rev. J. Petherick, minister of the place.

Philanthropic Intelligence.—A noble benefaction was recently made to the Belfast Charitable Society. In a collection at Dr. Manua's meeting-house, for that institution, two bank post bills of £500. each were found in the receiving plates. They were attached to a short note, purporting that it had been the intention of the donor to have left an equal sum posthumously, but that, from the pressure of the times, it was thought preferable to con-

tribute it now.—Government intend to erect a Lunatic Asylum, capable of containing 100 persons, for the counties of Limerick, Clare, Kerry, Tipperary, and the city of Dublin.

SUMMARY OF MISSIONARY PROCEEDINGS.

THE intelligence received by the various Missionary societies, and by them communicated to the public, since the appearance of our last Number, if not so important as of late it has been, yet wears a cheering and encouraging aspect.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, have given a very interesting and satisfactory account of their application of the produce of two estates in Barbadoes, bequeathed to them by the will of General Codrington, for the foundation and support of a college there. In that college twelve students are now maintained, besides which the fund provides a minister for the negroes, whose whole attention is to be directed to their improvement in moral and religious knowledge. Schools have also been formed upon the National system, under the direction of the chaplain; and a code of regulations has been framed and sanctioned, by which sufficient time will be allowed the negroes, during the week, for the cultivation of their own provision grounds, to enable them to attend to the religious observance of the Sabbath without interruption. These regulations will speedily be submitted to the public, in the hope that other proprietors may be induced to adopt a similar plan; a hope which, we trust, will not be indulged in vain.

Of the operations of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, we have no recent intelligence. Its missionaries at Tanjore have been visited by two Persian Christians, travelling in India to collect charitable contributions, of the truth of whose representations they were so well satisfied as willingly to grant them their testimonials. They are the offspring of ancient Jewish Christians, natives of Chosrobad, in the province of Hediobegan, in Mesopotamia, a town containing 700 inhabitants, all of the same persuasion, and all at this time suffering greatly from the intolerance and cruelty of the Persian government. They are compelled to pay heavy and unequal taxes, far beyond their ability; and two sons of Lucas John, the elder of the pilgrims, a man about forty years old, have been seized as hostages; and were threatened to be made Mussulmans, until an Englishman residing at Tebriz, the seat of Abbas Muza, a son of the King of Persia's, provincial government, has given security for the payment of 1000 rupees, as the price of their redemption; 500 of which have been collected, but the rest is still to collect. The number of Persian Christians amounts, it would seem, to about 10,000, having over them an archbishop and three bishops. The former resides at Mosul; one of the bishops at Chosrobad; another at Merdeen; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but among themselves, Ebrians, or *Beni Israel*; which name denotes their relation to the ancient Jewish Christian church, as does also their present language, which is very like the Hebrew. They have no connexion whatever with either the Greek or Roman church. They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be "the way, the truth, and the life;" and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant church. They have at Chosrobad a large church, nearly of the size and appearance

of the Scotch kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church. Within the last ten years, a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, but its scholars are very few in number. In these schools are taught the four Gospels, the Psalms, and other books. These two men seem honest and simple, and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they invariably replied, in the most artless and unaffected manner:—"God has given us so much more," mentioning the amount.

We rejoice to learn, that the Missionaries of the UNITED BRETHREN, proceeding in the strength of the Lord, and in full confidence of his support, have commenced the re-establishment of their settlement on the White River, near the borders of the Caffraria; though they have chosen a more convenient, and we trust it will prove a safer spot than that from which they were driven, by the incursions of her savage hordes. The cattle of which they were plundered have been restored by direction of the local authorities, out of 8000 head recaptured from the Caffree marauders.

The first examination of the students in the BAPTIST MISSION college at Serampore has taken place, in the presence of a number of resident Pundits, and proved highly creditable to the learned president, and to the conductors of that useful and important institution. It must have been a noble spectacle to see seventeen Indian youths examined in their progress in the Sungskritta tongue, the key to all the languages and dialects of Hindostan, under the tuition of an European of such extraordinary attainments as Dr. Carey, and that European surrounded by thirty learned Hindoos, mostly Brahmins, from all parts of India, and speaking different languages, yet equally delighted spectators of the scene. Of the pupils, nine were Christians, the others pagans, to whom we agree with the committee in thinking it of the highest importance to give the full benefits of the institution, without requiring from them any compliances which may be inconsistent with their religious scruples. This is the way at once to subdue prejudices, and to prepare for the introduction of the light of Christianity into the distant regions of this singular country of the globe. We rejoice to learn, by recent intelligence from the same valuable and indefatigable missionary, that an Hindoo, who has for some time been venerated by the lower classes for his sanctity, has been induced, by a tract which found its way into his hands, to break a vow of perpetual silence, which he had kept for four years, to throw away the anulets and charms on which crowds of prostrate dealers were wont to set so high a value, and to become a humble disciple of Jesus Christ, into whose visible church he was expected to be received by baptism in March last, together with four Brahmins, who had been educated in the benevolent institution at Serampore. At Moorsheadabad, Caunpore, and Digah, the cause also is prospering, whilst the prejudices of the natives against the instruction of their female children in our schools seem every where gradually to be giving way; several attending them, whilst others, and not a few adults, receive instruction at home. Near Boitaconah, on the road to Barrackpore, a new place of worship is erecting, at the charge of a poor servant, whose wages are but fifteen rupees per month without food, but who from such a pittance has saved enough for this erection, and to pay the ground-rent also. In the course of eleven months, the missionaries of this society at Calcutta have printed

at that press 35,000 Bengalee and English tracts; 4,000 copies of the gospel of John, in both languages; 2,100 in English alone; 3,000 in Hindoostanee; and 1,000 in Sanscrit; besides 2,500 school-books in Bengalee, 2,000 in English, and 3,000 reports of different societies. The last intelligence from Ceylon left the work almost at a stand, except a translation of the Scriptures into Cingalese, from the dreadful ravages of the small-pox, which had already carried off five thousand of the inhabitants of Columbo, where it was still raging, unsatiated, and apparently insatiable. So terrified are the poor natives at its destructive march, that, in the villages especially, they abandon even their nearest relations, and the houses in which they are, leaving them to their fate, which is generally to be devoured by tigers, to whom the smell of this disease is said to be peculiarly attractive. In the midst, however, of this charnel house of death, the Europeans escape unhurt, wherever they have been properly vaccinated; and it gives us pleasure to learn, that the missionaries of the various societies, churchmen and dissenters, Arminians and Calvinists, English and American, still continue to live in the greatest harmony and brotherly love, as becomes fellow-labourers in the same mighty cause. In Batavia, but little progress seems recently to have been made; for although elementary books, in the Malay tongue, have been prepared by the missionaries, with a view to the instruction of the Mussulman children, scarcely any encouragement seems to be afforded to the establishment of schools. The Chinamen, also, though cured in some instances of their worship of idols, cannot be cured of their idolatrous rites in honour of their ancestors. Mammon, it is truly said, is their god; and as the religion of Jesus holds out to them no immediate prospect of gain, they do not embrace, or, if they nominally profess, they seldom adhere to it. The firm hold gained by the delusion of the false prophet of Mecca seems also, humanly speaking, to be a scarcely surmountable bar to any great success of missionary labours in Sumatra; in connexion with which, amongst our Baptist brethren, we cannot avoid mentioning with high approbation the Christian benevolence of the Rev. B. J. Vernon, junior chaplain at St. Helena, in receiving, and gratuitously entertaining, a reinforcement of the mission in their voyage outward; a repetition of the kindness shewn by himself and his amiable lady to Mrs. Chater, who, shortly after giving birth to twins, breathed her last beneath their hospitable roof on her way home from Ceylon, and to her four motherless children after her death. Neither should the liberality of a Jew pass by unnoticed, though but the echo of that shewn by all the inhabitants of the isle with whom they had dealings, in resolutely refusing to take any remuneration for the lodgings of the missionaries, in consideration of the errand of mercy on which they were sent. In the kingdom of Ava, the missionaries have been summoned to the presence of the new monarch, whom they had petitioned for a toleration of their faith, on a persecution arising against them at Rangaree, on account of their having baptized their converts, the first fruits of the Burman empire. God has, we know, the hearts of kings and princes in his rule and governance, and disposes and turns them as seemeth best to his unerring wisdom; otherwise faint indeed would be our hopes of the success of his embassy. In Jamaica, the zealous efforts of our Baptist brethren for evangelizing the world seem also to be prospering; but we regret to learn, that their highly respectable missionary, Mr. Godden, has been alarmingly ill, though now greatly recovered; and that his meeting-house and dwelling have been burnt to the ground, though new and more commodious ones are expected soon to be built.

In the South Sea Islands, once the object of their desponding fears, but now in an especial manner their crown of rejoicing, and their exceeding great reward, the LONDON MISSIONARY SOCIETY is still meeting with further

and remarkable success. The New Zealanders, though the most warlike savages with whose manners and habits we are acquainted, and all of them cannibals, continue to behave with great kindness to the missionaries, to whom they are very partial, some of their number always living with them. They are now, happily, so far civilized as to have begun to cultivate lands, on which they grow maize, wheat, and other useful productions. In Southern Africa, the new field opened at Lattakoo brings forth, as yet, little but thistles and wild grapes. There ridiculous superstitions still reign in all their force; and the missionaries have been told by the natives, that though they may preach to them, they must not attempt to alter their laws, as they wished to do in dissuading them from killing some of the marauding Bushmen who had fallen into their hands, after having stolen their cattle, in some such predatory war, as was once as lawlessly carried on, and as severely punished, upon our own borders. Mr. Campbell found, however, on his second visit, that some favourable changes had taken place amongst his old friends, who have abandoned their expeditions to steal cattle, and put fewer than they used to do to death. Pumpkins, melons, beans, &c. have been successfully introduced amongst them, and the more readily, because they have something resembling them; but, though fond of potatoes, they cannot be prevailed on to cultivate them, lest they should introduce any alteration in their old system, of which they are as tenacious as the Hindoos themselves. As yet they have little comprehension of reading or writing, only about six persons attending the school, and they can only join two letters together; nor can much improvement in this art be expected, until some person well instructed in the Lancasterian plan shall go out to teach them. Very great obstacles have, of course, been opposed to the progress of the missionaries from their ignorance of the language; but this difficulty, it is hoped that Mr. Moffat, who is to labour at Lattakoo, will speedily overcome. Mr. Campbell has returned in safety to that place after an absence of two months, which he employed in a journey of discovery to the north-east, in which it is supposed that he visited a people 250 miles further up the country, whence all the iron and copper used at Lattakoo is obtained, and also the king of the Muchow country, who was at the latter city when he arrived. Every thing he saw and heard has had but the stronger tendency to confirm him in his opinion, that Lattakoo is but the beginning of peopled Africa. From eastern India, the laborious and active agents of the society continue to send home good tidings. At Beleary, the native schools progressively flourish, being now eleven in number, and affording instruction, on an average, to 400 children. A rough translation of the Old Testament into the Canara language has been completed, and is now under revision; whilst the New Testament in that tongue is actually printing at Madras, under the superintendence of one of the missionaries of the society; by whom, and by his colleague, it was translated. In Surat, the work of translating the Scriptures, one of the necessary preliminaries to missionary exertions, proceeds also rapidly. The gospel of Mark, in the Guzèrat language, has gone to press; and the remainder of the Old and New Testaments is nearly translated by Messrs. Fyvie and Skinner, the missionaries of the society at that important station. They have also translated, or composed and printed, in the same language, several little tracts, which have, it is hoped, proved very useful. From Seringapatam, we are furnished with a most interesting narrative of the extraordinary conversion of a Hindoo, by reading a copy of the Tamul gospel, which he found under a tree. Without the benefit of note, comment, or living teacher, he made himself sufficiently acquainted with the truths of the Gospel to proclaim them to others, and has already been an instrument in the hands of God in turning many of his brethren from the error of their ways, and also in bringing several catholics

into the bosom of a purer church. In Batavia, the Scriptures are widely distributing, accompanied by useful tracts, both in the Chinese and Malay tongues, many receiving them with pleasure, and reading them with deep attention. Mr. Slater goes from house to house conversing familiarly with the inhabitants on religious subjects; and in one place he was promised the use of an idol temple as a school room. He has preferred, however, building one in the town, in which about 34 boys are taught, upon the British and Foreign system. In Malacca, the mission press has been actively employed during the past year; in the course of which, books and tracts of various descriptions, in the Chinese language, have been printed, to the amount of 54,950, and in the Malay, of 22,000. In China, however, we regret to add, that the persecution of the Christians still prevails; a French missionary has very recently been strangled in one of the provinces, by order of the government, whilst L'Auriot, who has resided for the last 37 years at Peking, in that capacity, has been expelled the country. In the West Indies, Demerara affords some solid grounds of encouragement, as both the churches and schools increase in number, whilst the general conduct of the negroes seems materially improved. On Fort Island, on the river Esquibo, a chapel has been erected, by a congregation composed principally of free blacks, who meet together several times a week, for the purpose of mutual instruction.

The CHURCH MISSIONARY SOCIETY continues to go on prosperously. Two of the chiefs of New Zealand have arrived in England, in company with Mr. Kendall, one of the first settlers in the Bay of Islands there, but who has returned for a while to England, for the laudable purpose of arranging the copious materials he has collected for fixing the language of the island, and of those around it, upon a regular foundation, and preparing in it elementary books of instruction. In furtherance of these views, he and his interesting companions have proceeded to Cambridge, where he will have the kind and able assistance of that extraordinary linguist, Mr. Lee, a man raised up, as it would seem to us, of God, at this particular period, for such difficult yet important undertakings. The chiefs are anxious to take back with them more preachers and other settlers skilled in the various arts of civilized life, of their want of which they are now very sensible. From Western Africa we rejoice to learn, that a chief of the Sherbro country has introduced the observance of the Sabbath into his dominions, and makes use of a part of the book of Common Prayer, which he has himself translated into the Bullom tongue.

By the arrival of Governor M'Carthy in London, for the re-establishment of his health, the society has been put in possession of an accurate return of the population of the colony of Sierra Leone, which, on the 20th of February last, amounted to 12,509; an increase, in a year and a half, of 2944 on the census of December 31, 1818. Of this total, 8076, or nearly two-thirds of the whole population, are liberated negroes, 943 of whom have been landed in the years 1819 and 1820 from slave vessels captured by our cruisers. Here then is an ample field for missionaries and Christian teachers; and it gives us great pleasure to find that 2097 of the inhabitants of the colony are at this time under instruction in the national system. So that good be done, we care not by whom it is done. In India, within the Ganges, the cause of education flourishes far beyond the most sanguine anticipations of its warmest friends. In the schools under the patronage of this society, and in that at Burdwan especially, the scholars have made such rapid progress that, at their last general examination, they were able to give a simple but correct account of the English Government, the two Houses of Parliament, the army, navy, and universities of Great Britain, with its chief towns, cities, and rivers; information which, a few years since, could never have been expected from a company of poor Bengalese boys. But to diffuse this information still more widely, and gradually to extend it to ob-

jects of far higher importance to an immortal being, the society have very prudently established at Bardwan a central school, for the purpose of teaching to the upper classes of native scholars the English language, that the stores of our literature may thus be thrown open to them, that they may impart to their own countrymen that knowledge, which is now only to be conveyed through the medium of translations, slowly and laboriously made by Europeans for their use. For the better execution of this prudent plan, an establishment has been formed for receiving the boys as weekly boarders, at the expense of the society, or rather of its Calcutta branch. A new and important post has also recently been selected at Buscar, where the native Christians have long intimated a wish for a resident missionary; though at present they can only be supplied with a catechist, in the person of a native Christian, who has for some time been placed under the care and patronage of the society. He has proceeded to his destination, and opened his school; and such, we rejoice to hear, is the great anxiety of the people amongst whom he is to labour, for the reception of the pure Gospel, that several of them, natives as well as Europeans, have engaged to contribute small weekly sums, for they are generally poor, towards the maintenance of a settled minister; which we have no doubt but that they will ere long possess. In Palestine, Mr. Conner continues his interesting tour, having succeeded in procuring an active agent for the sale and distribution of Bibles at Jerusalem, in Procopius, the chief agent of the Greek patriarch. The patriarch of the Arminian church, in the holy city, also purchased from him sixty-six Arminian Testaments, for presents to his friends; but he would not suffer their open sale until he had ascertained that the version was approved at Constantinople, a point upon which he would soon be satisfied. To the priest of the few Abyssinians there, Mr. Conner presented twelve Ethiopic Psalters, which he distributed amongst his flock, poor and supported by the charity of the Arminians. He visited the Druses in their mountainous retreats, and was kindly received by the emir, who is a Maronite Christian; and notwithstanding the obstinate prejudices and mysterious rites of this singular people, he entertains strong hopes that means may soon be found for introducing amongst them the light of Christianity—a hope on which we place the stronger confidence, in that it was entertained by an intelligent and a most valued friend of the writer of this article, who resided amongst them for four months, three or four years ago; but who has been summoned to his rest, in the prime of life, whilst this number of our work was passing through the press. At the convent of Del er Sharpi, Mr. Conner visited and was kindly received by Giarve, the new Syrian patriarch, who is anxiously waiting the arrival of his printing press, that he may commence printing the Carshan Scriptures, and tracts for the spiritual instruction of his numerous flock, scattered throughout Syria, Mesopotamia, and the surrounding countries of this scriptural region. He informed his visitor, that the Maronites, by whom he is surrounded, would gladly receive the Arabic Scriptures in an edition that would stand the test of a rigid examination and precisely such an one, we are happy to know, is now in preparation by the British and Foreign Bible Society, under the careful superintendence of those able Orientalists, Professor Macbride of Oxford, and Professor Lee of Cambridge; of which the New Testament is just completed, and a thousand copies of it have been ordered to be shipped off for the Mediterranean, to be speedily followed by larger supplies. The excessive heats then prevalent induced this active and enterprising traveller to abandon his determination of proceeding across Asia Minor to Constantinople. The death of twenty persons, from the mere effects of heat, out of one caravan, between Aleppo and Cesarea, was a sufficient warning to him not to risque the fate of his fellow-labourer Buck-

hardt; but to return to Latichen, by way of Antioch and the coast, and thence proceed by sea to Smyrna and Constantinople.

In the midst of much general co-operation, and a wide diffusion of their labours, each of our missionary societies seems to have its own peculiar field of enterprise. To the London Society the Pacific Ocean appears to have been allotted; to the Baptist India; the Moravian Greenland; the Church of England Western Africa; to the Edinburgh Russian Tartary, and to the Methodist the West Indies, as the spots in which peculiar success seems respectively to attend their exertions.

THE WESLEYAN MISSIONARIES in Granada have recently taken under their care a congregation of about 385 Creoles, removed two and thirty years ago from Antigua to the Isle of Rhonde, where they have retained to this day the benefits derived from the instructions of the missionaries of the United Brethren, of whose church they were members. The influence of Christian principle was strongly exhibited by this little flock, on the fatal insurrection of the slaves in Granada, about 25 years since, when this handful of negroes, instead of rising with their brethren, were entrusted with arms, and became the guardians of the island, in which there was not more than 2 white people to 250 slaves. We rejoice to learn that auxiliary societies, in aid of the missionary institutions of Great Britain, have been formed at St. Christopher and Nevis, under the patronage of the colonial government; and warmly supported, not only by the established clergy and missionaries of every denomination, but by the civil authorities of the islands.

THE EDINBURGH MISSIONARY SOCIETY have already four important stations in Russia; one at Karass, another at Orenburgh, a third at Astrachan, and a fourth just forming in the Crimea. Under the liberal and enlightened patronage of the Emperor Alexander, the brightest prospects are opening before them, for the introduction of the gospel by their instrumentality among the Tartar and Mahomeddan tribes. Their resources, however, are not equal to these encouraging openings for their exertion; and they have, therefore, incurred a debt of seventeen hundred pounds, for whose liquidation a deputation is now soliciting, and not, we are persuaded, in vain, the benevolent assistance of their Christian friends in London and its vicinity.

We are happy to learn, that Mr. Zachariah Lewis, one of the secretaries to the AMERICAN UNITED FOREIGN MISSION SOCIETY, is about regularly to publish at New York an American Missionary Register, on a plan very similar to that of the very valuable one published by the Church Missionary Society in London. It will embrace the operations of the "United Foreign Missionary Society;" the "American Board of Commissioners for Foreign Missions;" the "Board of Missions under the patronage of the General Assembly of the Presbyterian Church;" the "Board of Missions under the care of the Dutch Reformed Synod;" "the Protestant Episcopal Missionary Society;" "the Methodist Episcopal Missionary Society;" the "Baptist Board of Foreign Missions;" and other missionary institutions of the United States, of whose proceedings we should in our present Number have given an outline, but that we are prevented alike by the want of room and time. In our next, this new and important work will, we doubt not, enable us to render our Summary much more complete than the private information with which we have been kindly furnished, from various quarters of the new world, would make it now.

POLITICAL RETROSPECT.

At the present moment of strong political excitement — with the mania of congratulatory addresses and loyal declarations raging alike furiously on the one hand and the other, it would be deemed by many an act of high treason against the sovereignty of public opinion, to commence this article with any other subject than the Queen. Yet on the question of her guilt or innocence of the crimes laid to her charge, we confess that we find it extremely difficult to make up *our* minds, especially as this said important monosyllable is with *us* somewhat more than the makeweight of the reviewer, or a mere figure of editorial embellishment. Though our name be not Legion, for we are not many, yet whilst but one can hold the pen, he must have respect to the opinions of others than him self; a circumstance which may be a check upon the prejudices and bias from which none of us are free. On the point immediately before us there has been so much of gross contradiction and artful forgetfulness in the evidence on the one side and the other — so much of important testimony has been withheld by both, which, if produced, must have removed every shadow of doubt upon the subject — that we wonder not that good and wise men should come to diametrically opposite conclusions upon it, as they may do, without impeachment to the qualities either of their heads or hearts. Knowing full well that such a difference not only may, but actually does exist, we leave the point to the conclusion of every man's judgment, with this memento, drawn from one of the soundest principles of our law, that if they doubt, the merciful is the side to which they ought to lean. There are matters, however, connected with this disagreeable subject, on which we entertain no doubt. Most unequivocally do we condemn its agitation in any shape, the omission of the Queen's name in the Liturgy, and the bribe offered her to remain abroad, — most firmly are we persuaded, that the extraordinary course of proceeding resorted to, not unconstitutional, we admit, but one of the extreme remedies which the constitution tolerates from mere necessity, rather than establishes, should never have been adopted but on evidence of a very different description to that adduced — evidence too clear to admit of doubt. Loyal to our King on Christian principles, the best security for loyal ones, yet owing allegiance to a still higher power, we are satisfied that divorce ought never to have been pronounced in this case, not only because it is contrary to the law of the land, as administered between subjects, but expressly repugnant to the word of God. But on this subject we have already given an opinion in another part of our work; we but add, therefore, here, in the inflexible discharge of our duty, from which nothing will ever deter us, though we add it with the sincerest regret that the exalted personage who is to be considered as the prosecutor of this charge, was clearly not the person whose past and present conduct in connexion with his matrimonial tie, and the discharge of his matrimonial duties, was warranted in casting the first stone. Let not this, however, be supposed to justify the guilt of the Queen, if guilty she has been, or even the imprudencies into which, from whatever cause it may have arisen, she seems unquestionably to have fallen. "Go, and sin no more," is the scripture admonition which we would respectfully, but firmly and impartially, address to both parties. On no side can we find ground for triumphal processions, abundant as may be the motives to silent gratitude, and redoubled caution through the future course of life. Even upon the showing of her own witnesses, her Majesty was at least sufficiently void of prudence and female delicacy, to have given rise to suspicions so strong, and so plausibly supported, that she herself ought not to have been much surprised at her conviction upon those charges, from which we rejoice, as sincerely as the most shameless of her parasites, that she has been delivered. Whilst we cannot see the "purity of unsunned

snow" in her past conduct, because we think it has been most unguarded at the least; arising, perhaps, in some measure, from habits which we hope will ever be foreign to British wives, and partly from her desolate condition after her abandonment by her husband—the moving spring of all the evil; most ardently do we hope, that it may shine resplendent through her future years. To this end, however, we would recommend her to adhere to the principles with which she set out on her arrival in England, but from which she has so widely departed—of not interfering in politics—instead of being, as she now but too evidently is, the dupe and the rallying point of the very worst men the country can produce. We hope that no further mischief will ensue from so unnatural a union, though upon this point we confess that we are not without our fears. The Radicals were sinking below contempt; if they are again raised to importance, it will be immediately by their association with the Queen, and not very remotely through a want of sufficient firmness in those who adopted proceedings against her, which their own better judgment disapproved.

From home, where such a spark has been fanned into so wide, and, it may be, so ruinous a flame, we look abroad upon scenes that as powerfully assure the Christian that this world is not a place of rest. Sovereigns and ambassadors,—the plenipotentiaries, as they arrogantly style themselves, of the earth,—are met in solemn congress, to decide the important question, whether the comparatively peaceful revolutions effected chiefly in the Bourbon states shall be suffered uninterruptedly to proceed in giving a freer tone to governments, and liberty, without licentiousness, to the governed, or whether the torch of war shall be rekindled, to delay for a while a change that must surely come, and that ere long, to them, will come still nearer home. Would, again we could repeat, that these mighty monarchs, the parties to a holy alliance, which is worse than a farce and a caricature, if it is but to support despotism on its tottering throne, would learn wisdom from the fatal error of our own Stuart race, from whom the sceptre passed because they discerned not the character of the times, and would not conform themselves to the slow, but certain march of intellectual improvement—never to be separated, nor separable, from that of liberal and enlightened notions of government, and of civil and religious liberty. The reported results of the deliberations at Troppau are, however, altogether of a peaceable character; and, at any rate, it seems to be quite clear that our government will not engage in any new continental war, to check the spread of principles which bring the constitutions of other states nearer to our own.

Since our last, another of the singular revolutions of these days has broken out in Portugal, where, as in Spain and Naples, the military have been the instruments in obtaining for the people, without the effusion of blood, a constitution which defines their rights and duties, instead of leaving them to the mercy and discretion of the king. But here, too, we have to regret the prostitution of the sabbath to secular purposes, though it be to such as most powerfully excite the better feelings of our nature. It was on Sunday that the *feu de joie* was fired which celebrated the union of the Lisbon with the Oporto soldiery and citizens in support of the cause of liberty—on Sunday that the deafening shout of "Viva a Constituição," rose from ten thousand voices—on Sunday that the inhabitants of the Portuguese capital paraded the streets, singing patriotic songs—on Sunday, finally, that the city once laid in ashes by an earthquake, the fiercest of the ministers of Heaven's wrath, was one blaze of light, one vast moving scene of festal joy, in honour of the new constitution given to the state. That may be, and we hope is reformed; but other and more important reformation is needed here, and in all the newly renovated countries, for which, we trust, this change will pre-

pare the way. The provisional government seems to want strength; and will, we hope, soon gain it.

In Spain, for a while, the new order of things wore an aspect so bright and encouraging, as scarcely to be darkened by a single cloud. The people were quiet—the king was popular—the Cortes were diligent and prudent. The latter have temperately discussed the important questions of the liberty of the press and trial by jury, which seem likely to be established among them: these are illustrious proofs of the triumph of knowledge over a despotism the most absolute, and a bigotry than which it seemed that nothing could have taken firmer root. Too great haste in the suppression of monasteries, and the appropriation of their revenues to the national use, has, however, roused into active exertion the powerful opposition of the clergy, who have still but too much influence over the minds of the people, amongst whom symptoms of discontent have already appeared in the provinces, and even in the capital, to such a degree, that the king withdrew himself to the Escorial, declaring that his consent to the abolition of the monasteries had been extorted from him. He has, however, returned to Madrid, where tranquillity seems to be in some measure restored.

In Naples, the old king, after swearing to observe the new constitution, has withdrawn from the cares of government, which he has transferred into the hands of the duke of Calabria, his son; and under his auspices that constitution seems to be peaceably, but firmly established.

Sicily still continues to reject the Neapolitan constitution, and, in all probability, will finally separate from Naples; a measure more, perhaps, to be desired than feared. That separation will not, however, be effected without a severe struggle, in which much blood has been shed, is still shedding, and, unless Naples shall adopt a policy more consonant with her own new principles of liberty, will, we fear, still remain to be shed.

In France, brighter prospects, we hope, are dawning; the birth of a son to the dutches of Berry having given an appearance of stability to the Bourbon throne, which it long has wanted. The elections are proceeding auspiciously to the reigning family, a decided majority of the new deputies being devoted to their interests. These nevertheless seem still to hang but by a slender thread, the king being very infirm, and not expected to live more than a few months; when, in the event of his removal, the country will, at a critical period, be exposed to all the weakness of a regency, and the disadvantages of a long minority—to say nothing of the uncertainty of life in an infant, now but a few months old.

The rest of Europe exhibits little or nothing new, save that the king of Saxony has issued precepts for the convocation of his states; an example which we earnestly wish that some of his neighbours would be induced, ere they are made, to follow.

In America, the death of Christophe, the black tyrant of regal Hayti, has, we trust, opened the way for a reunion of the whole population of the island under the presidency of Bowyer, the chief of its republican part, who has already entered the capital of the deceased king without opposition, had his family delivered up to him, and come to a pacific arrangement with General Romaine, who claimed the presidency of Christophe's dominions. This consolidation of power will, we hope, lead to results highly favourable to the progress of civilization, and to the introduction of pure Christianity amongst the citizens of this singular commonwealth.

The message of the President of the United States to Congress is entirely pacific in its tone; and we rejoice to see that it recommends additional vigilance against the horrid traffic in slaves, though our present Number will abundantly prove that such vigilance might advantageously have been directed to a sphere of operation still nearer home.

THE INVESTIGATOR.

APRIL, 1821.

*Memoirs of the Life of his late Royal Highness Prince EDWARD,
Duke of Kent and Strathearn, K. G., G. C. B., K. P., &c.
&c. &c. &c.*

[Concluded from p. 32.]

BEFORE his royal highness went abroad, during the last year of his stay in England, he presided at no less than seventy public meetings. His absence from these subsequently was severely felt, and by no one more than by himself. He wrote from Brussels—"I have to thank you kindly for your most friendly letter of the 6th inst. received yesterday, and particularly for the expressions of that lively interest which you continue to feel for my welfare. I have also to assure you, that I appreciate as I ought the kindness with which you have kept from me the various applications you allude to; as *really*, while absent from home, I could not have acted with any effect upon them; and, therefore, they would only have occasioned me the regret of being obliged to express this, and have diverted me from that regular course of air and exercise which I now pursue, and which agrees with me a great deal better than the great confinement to the desk, or the heated rooms, which I have been subject to for some time past at home. — You are extremely flattering in all you say to me relative to the effect produced by my absence; and I wish I could realize the expectation I had formed, of annually passing as much time in England as would enable me to continue my services, in presiding at some of the great public charities, as well as other institutions, in which I formerly bore so active a part: but circumstances having rendered it impossible for me to think of moving this year; and looking forwards, if I do visit England at all the next, to its being for a very short period; I have felt it necessary to resolve in my own mind to give the idea up altogether, until, released from my embarrassments, I can meet my friends as I would like to do, free from all shackles and excuses; and, therefore, should any application be made to you on the subject, pray say at once decidedly, that I could not undertake meeting or presiding at

any, until I resumed my residence at home; the period of which may, perhaps, be earlier than I at first expected, as the liquidation of my difficulties is gradually and steadily progressive: but to the friends of all those institutions with which you are connected, and to which I belong, you may safely say, that *my heart remains with them*, and that I feel most anxious for their welfare."—These were the unaffected sentiments of his heart: such principles, and such feelings, endeared him most to those who knew him best; and drew from the pen of one who was always about him, an animated tribute to the consistency and benevolence of his character:—"Most honestly do I affirm my real belief, that as far as virtue consists in the exercise and encouragement of every amiable feeling that is calculated to adorn human nature, or benefit society, his royal highness is worthy of the full meed of praise that is allowed to wait upon human efforts in so endearing a cause." Nor was that meed withheld by the public, upon whom his unwearied exertions, in the cause of benevolence, and for the diffusal of liberal principles, conferred so many and such essential obligations.

On the 25th of April, 1816, the common council of the city of London unanimously resolved, that, "in consideration of the distinguished manner in which their royal highnesses the Dukes of Kent and Sussex have exerted themselves to promote every object of benevolence throughout the united kingdom, and especially within this city; thereby adding to the lustre of their high birth as the sons of our beloved sovereign, and meriting in an eminent degree the sincere respect and gratitude of the city of London; the freedom of this city be presented in a suitable manner to each of their royal highnesses." This resolution was carried into effect on the 11th of July following, when the freedom of the city was presented to the Duke of Kent and his royal brother in gold boxes of exquisite workmanship; their illustrious relatives, and fellow-labourers in these noble works of benevolence, the Duke of Gloucester and Prince Leopold of Saxe-Cobourg, receiving a like civic honour at the same period. The ceremony of presentation took place at Guildhall, and the illustrious princes afterwards dined with the Lord Mayor and corporation at the Mansion House. We take advantage of this diversion from the detail of his public and private life, derived from our personal knowledge, and from his confidential correspondence, by which the latter portion of our memoir has been exclusively occupied, to record some few facts of a public nature, which we have not inserted in their

exact chronological order, because we were unwilling, for such an object, to break the thread of our narrative.

On the new modelling of the military order of the Bath, on the 3d of January, 1815, his royal highness, in conjunction with the rest of the male branches of the royal family, except the Duke of Sussex, who, from his not having any military or naval rank, was not eligible under the new regulations affecting the British princes, was made a knight grand cross. Disinclined on various accounts from taking any prominent part in public affairs during the life-time of his venerated father, and whilst the reins of government were held in his name by the heir apparent to the throne, our present most gracious sovereign, we find but one instance upon record of his giving more than his silent vote in the House of Peers; and that was the appearance of his name to a very long protest, entered on the journals of that house, on March 14, 1813, against the rejection of the claim of General Knollys to the earldom of Banbury; in which he was joined by his illustrious relatives, the Dukes of Sussex and Gloucester, Lord Erskine, and six other peers. On the 16th of May, 1817, he gave, however, a convincing proof of the consistency of his principles, in dividing with the minority of 90 against 142, on Lord Donoughmore's motion for the house to resolve itself into a committee of the whole house, to consider the petition of the Irish Roman Catholics, for relief from the disabilities under which they labour. On this occasion, his vote was given by proxy.

We must now resume the unpleasant detail of the Duke of Kent's embarrassments, and the honourable means which he had recourse to for their removal. On the disappointment of his hopes of obtaining justice rather than relief from the Pitt and the Grenville administrations, his royal highness, from a reluctance to remain any longer so deeply burthened with debts, felt himself compelled to give up half his income for their liquidation, under the direction of trustees, by whom it was calculated, that a continuance of this sacrifice for ten years would pay off the principal and interest of his encumbrances. It was the lot, however, of this upright and excellent prince but too uniformly to find the fairest prospects of deliverance from a thralldom that he ill could bear, fading away almost as soon as they presented themselves. Reduced to live on the one half of a very moderate income, at a period when all the necessities of life were rapidly advancing to that enormous price which it is to be hoped that they will never attain again, his royal highness found, that though

a far greater deduction had been made in his establishment than was consistent with his rank as a prince, his expenditure unavoidably exceeded his limited income; and that he had no alternative left, but to live as a private gentleman of very narrow fortune, or to add to the debt he had already contracted, to enable him to live in any thing like the style in which he ought to move. The former path would have been chosen, but that he found, after a trial of six years, and the consecration of £60,000. of his income to the liquidation of his debts, so very inadequate a progress had been made towards the attainment of this desirable object, that a perseverance in the present plan seemed all but hopeless. The payment of interest at 5 per cent on the existing debt, and of a large annual sum for an insurance on his royal highness's life, as a security to the creditors in the event of his death before their demands were satisfied, left but a comparatively small sum to be annually applied to the extinction of the principal of the debt; and that pittance was considerably reduced by the untoward circumstance of the absconding of the solicitor to whom the whole arrangement had unfortunately been intrusted, with a large sum of money advanced to him by the trustees, to make good the insurance of the duke's life, and for other purposes. In addition to these various disappointments of his hopes, in consequence of a Treasury minute made in the year 1807, to limit the future supplies of articles of furniture from the Lord Chamberlain's department to the younger branches of the royal family residing in the royal palaces to fixtures only, his royal highness was exposed to a still further hardship, in being compelled to increase his debt £9000., for furniture supplied for that part of his apartments in Kensington Palace for which none of any description had ever been provided, in consequence of the Office of Works not having completed the repairs of that portion of the palace in time to admit of the rooms being furnished before this resolution took effect. This circumstance was the more severely felt by the Duke of Kent and his friends, from his royal brothers, the Dukes of Clarence and Cumberland, having had their apartments completely furnished and decorated at the expense of the Lord Chamberlain's department, long after this regulation had been strictly enforced in his case.

Thus overwhelmed by debts, and not only foiled in every attempt to discharge them, but finding them, on the contrary, rapidly increasing upon him, from a retrenchment of the government allowances, which seemed to operate but against

him, his royal highness determined to make one more appeal to the justice of his country, through the medium of those who were placed at the head of its affairs; and who, consequently, had in a great measure the control of the public purse. Through Mr. Vansittart he accordingly submitted his claim to Lord Liverpool, as prime minister, in the spring of 1814, having the advantage of a confirmation from Lord Commissioner Adam of the correctness of his recollection of the promises made by Mr. Pitt; but, after being kept in a state of constant and harassing suspense until the close of the session of parliament in that year, his royal highness had the mortification to be informed, not only that ministers would themselves do nothing for him, but also that they would not sanction the introduction of his case into the House of Commons by an independent member, which the duke was very anxious to have done, from a firm, and we doubt not, a well-grounded persuasion, that the more his claims to remuneration for his losses, and for the privations in his income, which he had sustained, were known and canvassed, the more would their justice be apparent, and the removal of all ground of complaint rendered certain. Some of his brothers had already applied for and obtained large parliamentary grants for the discharge of their debts; but he asked not for this, but merely to be allowed to substantiate his just claims upon the public purse, which, if admitted, would enable him to discharge every debt that he owed in England or abroad; yet this was denied him. One only step now remained, and this he was strongly advised to take, and after some deliberation did take, by addressing to his royal brother, then Prince Regent, a memorial upon the subject, bearing date January, 1815, and transmitted through Lord Liverpool. In that memorial his royal highness, in a firm and dignified manner, urged his right to be put in as good a situation as his elder brother, the Duke of Clarence, with whom he had principally been brought up, and placed in early life on a footing of equality by their royal father. Documents appended to the memorial proved, however, to a demonstration, that a very different course had since been pursued; and that before their equality could be restored, the Duke of Kent must receive a sum of between 190 and £200,000., which, from the period of their each attaining the same age of twenty-four, had been paid from the public purse to the elder beyond what the younger brother had received, though in age the former had the advantage but by two years. At the same time another memorial was prepared,

to be transmitted through Lord Sidmouth, on the subject of the losses sustained by his royal highness as Governor of Gibraltar, through acting in obedience to his directions in correcting the gross abuses there. By so doing he afforded a pretext for his recall, by which he lost at least £84,000.; and even compelled as he was to remain a reluctant sinecurist at home, one half of that sum ought, according to all the precedents of this and other colonial governments, to have been paid to him; whereas the allowance in lieu of fees went entirely to a lieutenant-governor, whose duties he himself was most anxious personally to discharge. This representation was not, however, transmitted to the Prince Regent, from the circumstance of Lord Sidmouth having no recollections of the promise which he as prime minister had made to the Duke of Kent previous to his departure for his government; though his royal highness had so perfect a recollection of it as to feel himself warranted, if called upon, to make oath to the truth of his statement upon the subject; though those who knew the habitual veracity of the Duke of Kent, and his high sense of honour, must be convinced that such a confirmation was altogether needless. To the other representation, Lord Liverpool, on the 22d of February, 1815, returned an answer decidedly refusing all assistance, though offering very poor and unsatisfactory reasons for this determination. From his ministers the Duke of Kent made an appeal to the Prince Regent, by a letter calculated to work alike powerfully on his fraternal feelings and on his sense of justice. "If," says he, in this interesting document, "the principle be acceded to, of placing me on a footing with the Duke of Clarence, (which I claim, first, as being just and equitable; and, secondly, as having been repeatedly admitted by Mr. Pitt,) my only wish is to be completely clear from my embarrassments; and I am perfectly ready to subscribe to any arrangement for their being discharged by any gentlemen who may be chosen by yourself or ministers, without touching a farthing of the money myself, except such balance as shall remain after that object shall have been fully accomplished; and I hope, after saying this, no further proof will be wanted to satisfy you, that my motive for making this present appeal is solely that of being honourably exonerated from my debts, and not a mean sordid desire of becoming possessed of a sum of money to be appropriated to any other purpose. Pray forgive me for the length of this letter, the matter of which I found it impossible to comprise in a smaller compass; and permit me

to add one request, which is, that you will judge my claim from your own upright just mind and good heart, as then I cannot doubt of the result being favourable to my interest."

This appeal was also as fruitless as the others; we believe, indeed, that no answer was ever returned to it. The Duke of Kent, therefore, felt that he had now no resources for extricating himself from his difficulties but his own personal exertions, and an extension of the sacrifices which he had already made to a sense of justice, which seemed not to be felt in his case by those to whom he had preferred his equitable claims. After many conferences with his friends, he accordingly resolved to appoint a committee of them, to whom he assigned three-fourths of his income, professional as well as parliamentary, until the complete liquidation of his debts was accomplished; giving them for this purpose a *carte blanche* in the arrangement of his affairs, and limiting his expenditure to the remaining fourth of his income—a pittance, indeed, for a prince of the blood to live upon; and on which, after a year's trial, with the greatest economy practicable in his situation, he found it impossible to live in England; and therefore went to Brussels in August, 1816, as we have already stated in a preceding part of our memoir. Here he continued principally to reside, in the strict execution of the plan he had laid down for himself, and which had been so prudently acted upon by his friends in England, that in the course of the first year of this extraordinary, we had almost said, and we should be justified in saying, unprecedented retrenchment, more was done towards the accomplishment of an object in which his royal highness was deeply interested, than had been effected in eight preceding years. The very period at which we write, had his valuable life so long been spared, was that to which his royal highness was justifiably looking forward as that of his complete emancipation from the encumbrances which had so long pressed heavily upon him, and most materially impeded the execution of those plans of benevolence which his liberal heart devised. But Providence had otherwise determined his lot; and long before the arrival of this period, some of the most afflictive of its dispensations, by cutting off the hopes of the country, in the bloom of youth and at the very threshold of existence, induced his royal highness, in common with several of his illustrious brothers, both older and younger than himself, to turn their attention towards forming matrimonial connexions more speedily than they might perhaps otherwise have done. Of these, that formed by the Duke of Kent was one of the

happiest, most auspicious, and, in this country, the most popular. On the 29th of August, 1818, his royal highness was married, at Cobourg, to her serene highness Victoria, Princess Dowager of Leinengen, sister to Prince Leopold of Saxe-Cobourg, the husband of our late lamented Princess Charlotte of Wales; and, on his return to England, he was re-married, on Monday the 3d of July, at Kew, by the Archbishop of Canterbury; the Bishop of London assisting at the ceremony. The nuptials of his elder brother, the Duke of Clarence, took place at the same time.

It grieves us, however, to connect with the union of this estimable prince aught that is calculated to awaken painful emotion in the mind; but in following the detail of his pecuniary embarrassments, prepared under the immediate direction of her illustrious and lamented consort, it would not be right to pass over the circumstance of this marriage, though conducted with every possible regard to economy, having involved him in a very heavy though unavoidable expense, to meet which the ministry had led him to expect an outfit of £12,000., not one farthing of which was ever granted to him; and the committee of his friends were, consequently, obliged to appropriate a considerable sum from the funds so honourably allotted to the liquidation of his debts, to meet these unforeseen extraordinary disbursements, for which he had very naturally expected other provision would have been made. By this untoward circumstance the final period of his deliverance from his encumbrances, and, consequently, for his re-assuming his permanent residence at home—a point upon which he now felt a double anxiety—was to his great regret postponed to a far more distant day. His royal highness, as an act not of choice, but pure necessity, accordingly lost no time in repairing with his illustrious and amiable consort to Amerbach, the residence of her late husband, the Prince of Leinengen, which the dutchess, left by his will the guardian of their son, and regent of the principality during his minority, had occupied during the period of her widowhood. It was during the residence of their royal highnesses at this spot, where they lived upon the fourth of the duke's previous income, with the addition of its parliamentary augmentation by £6000. per annum, one half of which had been settled on the duchess at her marriage, that the prospect of giving an heir to the British crown induced his royal highness, as an Englishman, to wish to return home with his interesting partner, that their child might draw his first breath upon English ground. In this

patriotic desire the duchess fully participated; but we want language to express our regret, that so difficult was it found to procure the means for accomplishing this important object, that her royal highness had completed the seventh month of her pregnancy before, at its most dangerous period, she was enabled to set out towards England; "being literally prevented," says her royal husband, "from moving until then, through the want of means to meet the expenses of the journey." We make no comment upon this affecting circumstance; for none can it require, though it speaks volumes in favour of the integrity of the Duke of Kent—the conjugal tenderness of the duchess—and as strongly against those who persevered in treating him with so much injustice and neglect. Providentially, however, no evil resulted in this late removal of the princess, but she reached England without meeting with any accident; and, on the 24th of May, was safely delivered of a princess, at Kensington Palace; where, on the 24th of June following, she was baptized by the Archbishop of Canterbury, assisted by the Bishop of London, by the name of Alexandrina Victoria: his royal highness the Prince Regent; his imperial majesty the Emperor of Russia, represented by his royal highness the Duke of York; her majesty the Queen of Wurtemberg, represented by her royal highness the Princess Augusta; and her serene highness the Duchess Dowager of Cobourg, represented by her royal highness the Duchess of Gloucester, being sponsors.

In answer to a congratulatory letter on the birth of a princess, at that time the heiress presumptive in her generation to the throne of these realms, in the fulness of his affectionate heart the royal parent wrote:—"I have to acknowledge your favour of this date, in which you are so good as to renew those congratulations upon the happy event that took place yesterday morning in my family, which you personally tendered when you favoured me with a call; and to assure you I very highly appreciate them, being satisfied they come from the heart."

It was to be expected that a man who filled up so honourably all the departments of human life, and who evinced, on every occasion, such unaffected goodness, would prove a most affectionate husband, and a most tender parent—he did so. Among the latest papers which lie before us, we have a letter written in answer to a request that a volume of Lectures might be dedicated to his duchess; and to a reference to that truly maternal act of her suckling herself the

infant princess. It is the last we shall insert, and we therefore give the whole :—

“ Kensington Palace, Sept. 30, 1819.

“ MY DEAR DOCTOR,

“ In answer to the request contained in your letter of yesterday, I venture, on the part of the duchess, to sanction the dedication of your volume of Lectures to her; as I am convinced, from the merit of your former publications, that her name will be given in support of literary labours deserving of every countenance that can be bestowed upon them, whether public or private.—I appreciate most gratefully your obliging remarks upon the duchess's conduct as a mother; upon which I shall only observe, that parental feeling and a just sense of duty, and not the applause of the public, were the motives which actuated her in the line she adopted. She is, however, most happy that the performance of an office most interesting in its nature has met with the wishes and feelings of society.—I have heard from Mr. Pettigrew of the severe loss he has sustained,” (in the death of a child), “and deeply lament the circumstance. Your letter for him shall be duly forwarded with mine of this day.—In concluding these few lines, I have to express my earnest desire for the perfect recovery of Mrs. Collyer; and to repeat the assurances of those sentiments of friendly regard and sincere esteem, with which I remain,

“ My dear Doctor,

“ Yours faithfully,

“ The Rev. Dr. Collyer, &c. &c. &c.

“ EDWARD.”

But whilst giving utterance to these patriotic and paternal feelings, the mind of his royal highness was still considerably perplexed by the unsettled state of his affairs. He had now additional and very strong ties to bind him to his native country, and to give fresh force to the wish he had ever strongly felt and uniformly expressed, to spend there the remainder of his days, now that the sphere of active service in the profession to which he was enthusiastically attached seemed closed on him abroad. He had, however, no other means of doing this, than by disposing of his favourite residence at Castle-Bar Hill, the sole convertible property which he possessed; and this, under the advice of his friends, he resolved to do, could he obtain the sanction of parliament to the measure, by means of a public lottery—a step which, notwithstanding our high respect and veneration for his character, and the deep commiseration which we have

ever felt for his unmerited misfortunes, we cannot but regret that he was, under any circumstances, induced to take. This application having however failed—the only one, in our opinion, that deservedly did so—his royal highness was induced to authorize the publication of the detailed statement of his case, to which we have so often referred, in hopes of obtaining an advantageous offer for the purchase of the only property he had in the world; “upon the sale of which,” says this plain unvarnished tale of his difficulties and distresses, “alone must rest the possibility of his continuing his residence in England, and his being able to bring up his child amongst his countrymen—both wishes nearest his heart, as well as that of the duchess; but neither of which can be accomplished, if they have no other prospect before them than that of being obliged to live, for the next six or seven years, on an income barely amounting to a third of that which the duke is known to receive from parliament, and a little more than a fourth of what it would be, if the advantages arising to him from his military situations (which he has similarly given up to his committee) were added thereto.”

This was one of the last of the public acts of a life to whose closing scene we are now drawing near: a few notes afterwards passed between the writer of this article and his illustrious friend, of no consequence, and relating to business only. Alas! little was it imagined, on either side, that those were the last! In December the duke went to Sidmouth, for the re-establishment of the health of the duchess, weakened by her maternal attentions. In about a fortnight he caught a cold, arising from getting wet in a walk, and neglecting to change his boots, which produced inflammation—fever—and death! We hurry over a scene, which we dare not trust ourselves to describe. Others, less deeply interested in it, *may* do it—*we* dare not attempt it. Suffice it to say, that he bore his illness with exemplary patience; and sensible of his approaching dissolution, resigned himself calmly to the will of God. His last words, addressed to the duchess, who never left his bed-side, were these: “Act uprightly—and trust in God!” Six weeks after he had walked over the cathedral of Salisbury, with its venerable prelate, his much respected tutor, did his corpse rest within its hallowed enclosure, on the self-same day, in its way to Windsor, to the sepulchre of his family.

Thus lived and died “the most mighty and illustrious Prince Edward, Duke of Kent and Strathearn, Earl of

Dublin, Knight of the most noble Order of the Garter, Knight Grand Cross of the most honourable Military Order of the Bath, and Knight of the most illustrious Order of St. Patrick; fourth son of his late most sacred Majesty, King George III. of blessed memory, and third brother of the most high, most mighty, and most excellent Monarch, George IV., by the grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, King of Hanover, and Duke of Brunswick-Lunenburgh, whom God bless and preserve with long life, health, and honour, and all worldly happiness:" words of little weight, had they not been borne out by intellectual and moral qualities, surpassing all the pomp of heraldry, and the warmest eulogy that friendship could pronounce. We have produced the evidence of these in his own correspondence, at the expense of the feelings of the writer of the major part of this article, who would not have consented to appear so prominently, could he have separated himself from the letters of his royal friend without a mutilation that would have rendered them unintelligible.

Farewell, great, good, and generous prince! Other tears have dropped upon thy sepulchre; it has been embalmed with those of the widow and the orphan—it is gemmed with those of thy country, as numerous as the dew-drops of the morning—but none more bitter nor more sincere have been shed, than those which have fallen upon these memoirs. The public will indulge this last burst of private feeling, and mingle their sympathies with the sorrow of the writer, as he turns away from the sepulchre which covers the remains of him that he once prized so well, and still loves so sincerely:—

The bridegroom may forget the bride
 Was made his wedded wife yestreen;
 The monarch may forget the crown
 That on his head an hour has been;
 The mother may forget the child
 That smiles so sweetly on her knee;
 But I'll remember thee, kind prince,
 And all that thou hast done for me! ♀. β.

Memoirs of JOHN TYLSTON, M. D., of Chester.

FAITHFUL biography has justly acquired, among the wiser part of mankind, a high degree of importance; not so much on account of the eventful incidents frequently recorded, as

because the mind is therein best exhibited in its desires, its efforts, and operations. It is there we perceive the nature of the soul immortal—its adaptation for sacred intercourse—and, alas! its degeneracy. The pen of truth, therefore, instead of claiming for its subject a charter of exemption from universal frailty, will, by ascribing spiritual renovation to its proper origin, promote the Divine honour. At the same time, biography operates powerfully as a stimulus. When St. Paul desired to excite the Hebrews to a more exalted piety, he set before them illustrious examples; and, by an elegant allusion to the Olympic race, represented saints long since departed as surrounding and observing travellers to Zion. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sins which do so easily beset us, and *let us run with patience* the race that is set before us, *looking unto Jesus.*"

The great increase of biographical writings of late years may surely be hailed, by the friends of Christianity, as an omen singularly favourable to the progress of truth, and the ultimate evangelization of the world. The brilliancy of a pious life, in proportion to its clear exhibition, not only silences irreligion, but it illumines the Christian's path, and by its splendour prevents supineness and indolence: when exposed to a meridian sun, it is not easy to slumber. "The examples of virtue," observes the excellent Bishop Reynolds, "will sooner allure and prevail with the minds of men to frame them to the like resolutions, than a naked and empty speculation of precepts*."

The following narrative, while it may serve to excite in the devout mind a more earnest desire after the best gifts, will also demonstratively prove the fallacy, not to say impiety, of the accusation, that the doctrines of grace are licentious. Here will be seen a lovely union of good sense and religion, of ardour and discretion, of uniform and persevering obedience to the precepts, as well as a love to the doctrines, of the Gospel. Here the reader will discern the holiness of faith—the animating nature of a good hope—and the true character of scriptural assurance—an assurance which, instead of producing an inattentive lukewarmness, or enthusiastic presumption, impels its possessor, by every heavenly motive, to increased exertions and deeper humility.

Dr. Tylston was born at Whitchurch, in Shropshire,

* Works, fol. p. 1005, ed. 1658.

March 15, 1663-4. His father was Mr. John Tylston, of Fair Oak, in Staffordshire; and his mother, Mrs. Hannah Wild, of Rushton, in Cheshire. They were eminent for their piety, a holy contempt of the world, and every virtue that adds lustre to the Christian character. They trained him up in the nurture and admonition of the Lord, and witnessed in his early conversation the fruit of their labour and supplications. Who can describe the honour, the blessedness of those, who, adopting the words of Obadiah, can say, "I fear the Lord from my youth?" With such a right direction is early given to the impetus of the mind—a direction in which it will continue to move through time, and to all eternity.

Being the eldest son, he was not designed for a scholar, and his excellent father for some time discouraged the diligence he manifested in the pursuit of knowledge. Observing, however, his attachment to literature increase, and that constraint was evidently associated with unkindness, he was placed under the tuition of a respectable master; and so great was his application, perseverance, and steadiness, as to induce high expectations of future eminence. Industry at school, and respectable success, are manifestly allied. Time lost in the onset of life is seldom recovered. Those who would accomplish a good day's journey must employ the morning in it. After quitting school, he resided with the Rev. Mr. Malden*, at Alkington, near his native place; under whose tuition he perfected himself in the Greek and Hebrew tongues.

Soon after Mr. Malden's death he was admitted into Trinity College, Oxford; where he had Dr. Sykes, the Margaret Professor of Divinity, for his tutor. His brilliant talents, adorned by a deportment in all respects exemplary, soon attracted the notice of Dr. Bathurst, then President of the College, whose able directions much assisted him. When about bachelor's standing, his inclinations suggested the study of physic as the employment of his future life; and having by an acquaintance with natural philosophy laid a good foundation for medical inquiries, he speedily turned the course of his reading into that channel. Literary pursuits, too often chilling to devotion, did not render him less atten-

* Mr. Malden, to borrow the language of the Rev. Philip Henry, who knew him well, was "a man of great learning, an excellent Hebræcian, and of exemplary piety. The relics of so much learning, piety, and humility, I have not seen this great while laid in one grave. He died May 23, 1681." See P. Henry's Life, Rev. Matthew Henry's Misc. Works, Messrs. Burder and Hughes' ed. p. 76.

tive to the exercises of piety; and as he was stimulated in his researches by pure motives, so he consecrated all his acquirements to the service of religion.

Being born in the neighbourhood of Broad Oak, his connexion with the excellent family of the Henry's there was, in all probability, very early; and, in addition to the example of his parents, it may be presumed to have had an influence upon his progress through life, especially as it respects the happy union of faith and holiness so manifestly conspicuous in his public, domestic, and personal character. While at College, he addressed to his friend, Mr. Matthew Henry, whose sister he afterwards married, the following letter, which, though it contains nothing characteristic of the writer's talents, may, as an historical document, be worth preserving:—

“DEAR SIR,

“Trin. Coll. May 6, 1685.

“I hope, if you continue your thoughts of coming to London, you will also cast to make Oxford in your way, and not only so, but make some abode with us; for I fear I shall not have the opportunity of enjoying your company at London this summer. Dr. Marshall, of Lincoln, died on Easter day, in the morning; Dr. Turner (who took his degree at our house two or three years ago) the next day after. Dr. Hicks, Dean of Worcester, is preferred to Lincoln College; and Dr. Jeane, our divinity professor, to the deanry of Gloucester. Mr. Wills, of our house, has took his doctor's degree, and married Sir William Walker's daughter (our present mayor). The coronation* was celebrated in Oxford with great solemnity, both at St. Mary's and the Theatre. Dr. Hall† was appointed to preach, who gave us a very excellent sermon upon Rom. xiii. 5. Mr. L. E. by some of his late observators, has utterly lost himself in Oxford. Pray give my hearty love and service to my Mrs., my very humble service to father, mother, sisters, &c.

“I am yours affectionately,

“J. T.”

After he left College he removed to London, where he studied industriously, under the guidance of Sir Richard Blackmore. His fame reached the learned Dr. Sydenham, who not only admitted him to his most familiar friendship, but opened to his access the invaluable treasure of observa-

* Of James II.

† Master of Pembroke College, afterwards Bishop of Bristol.

tions, which, by many years' extensive practice, he had amassed. A letter written not long before his death conveys a pleasing estimation of his early privileges:—

“ I have ever looked upon my obligations to those to whom my education was committed as inexpressibly great, and beyond all possibility of return; my tutor, the Rev. Dr. Sykes, was always to me as a father, and as such I still love and honour him. I love the very name of Sir Richard Blackmore, who first encouraged me to the study of physic, gave me the first invitation to London, recommended me to several good friendships there, took care of me in the small-pox, put me in a way of acquainting me with the city practice, and honoured me with the freedom of his own most ingenious and instructive conversation, as well as the use of his library. As for the great Dr. Sydenham, who took me into his house, carried me with him to his patients, led me into the mysteries of the faculty; and, with a most generous freedom, and perpetual expressions, both verbal and real, of a true affection, treated me not only as a son and a disciple, but as a friend and companion, interesting himself with a paternal kindness in all my concerns; I cannot think of him otherwise than as a father, a friend, and benefactor; and as such, his memory must ever be sacred to me. He often told me, that if it were possible for him to get loose from his engagements at London, he would gladly come and spend the remainder of his days with me in the country: all this was the effect of his own generous temper of mind; for which way could I either deserve such a degree of friendship, or make any suitable returns?”

In the beginning of the year 1687, he went, accompanied by Dr. Sydenham's son, to Aberdeen; and received from that university, with peculiar marks of respect, the degree of doctor of physic. On his return, he commenced his professional career at Whitchurch. He gave especial proof, that skill and success are not confined to age. The common prejudices against a young physician were soon removed, and he quickly obtained celebrity. On the 30th June, 1687, he married Katharine, the second daughter of Mr. Philip Henry. They had six children, five of whom survived him. At the earnest request of many friends in Chester, he quitted his native town for that city in the year 1690; and, by successful practice, continued to increase in fame.

Having thus traced his life to its last scene, it may be edifying to point out more particularly the features of his character, and therein much that is instructive.

His mental powers rose far above the ordinary standard. In the prosecution of any inquiry he exercised a patience of thought truly manly and admirable, regarding the opinions of others rather as guides to direct, than authorities to govern, the efforts of his own mind. After his attainments became very considerable, such was his thirst for knowledge, that he redeemed for study all the time his professional engagements would allow. His closet and books were to him "what the counting house is to the industrious merchant, or the laboratory to the successful chemist." Few books came within his reach, but he made himself master of their contents: his principal delight, however, was in the writings of antiquity, especially those of Cicero, Seneca, and Plutarch. In the *Epistles* of Pliny he took great pleasure; and shortly before his death read, with high satisfaction, the works of Lactantius. Passages which illustrated any portion of Scripture he transcribed into an interleaved Bible, or other repository. He was accustomed also, in perusing valuable authors, to mark the most striking parts, that he might review them with more facility and advantage.

The study of natural philosophy occupied a part of his attention, and it afforded frequent opportunities for displaying his modesty and humility. He was able to discourse, with considerable ability, on the history of nature; but instead of arrogating to himself a mysterious understanding, or making an empty boast of intuitive discernment, he was ever ready to acknowledge that the causes of innumerable effects of daily occurrence exceeded his powers of comprehension. A friend having written concerning the cause of muscular motion, he replied—"I think it more ingenuous (and cheaper, I am sure it is) for a man to *confess* his ignorance, than be at a great deal of pains to *discover* it: for my own part, I hope I can employ my time better than in such disquisitions as, after all my search and thought, will afford me no satisfaction; 'tis as good to be unsatisfied at first as at last, when I find that a progress in the search doth not lessen the difficulty."

Poetry seems to have occupied a due place in his reading; and his anxiety that it should be subservient to the great cause of truth and virtue, rendered him observant and reflecting. Popularity was not, in his judgment, synonymous with approbation. He estimated talent, and measured his respect for character by consistency and moral worth. Hence arose, in addition to other considerations before alluded to, his extreme partiality for Dr. Blackmore. Though the

numbers of that satirized physician, being long since surpassed in strength as in melody, have lost their charms, it is gratifying to observe the repeated testimonies which are borne to his sterling and unvarying integrity. It is to his honour that he was the "first who professed to reform the spreading pest of poetical licentiousness, and to correct such men as Dryden, Congreve, and Wycherly *." Nor will the following letter, addressed by Dr. Tylston to his friend, Mr. Tallents †, be uninteresting, when it is connected with the state of literature in the days of Dryden. It may indeed serve as an antidote to the predominant influence of that "manly" poet: "He was not," it has been well remarked, "gifted with intense or lofty sensibility; on the contrary, the grosser any idea is, the happier he seems to expatiate upon it ‡." It was natural for Dr. Tylston to defend Blackmore, by a comparison with his powerful opponent, and as a contrast between their respective characters was rendered needless by their striking discordance, the Indian Queen furnished an opportunity, too advantageous to be neglected, for pressing the superior worth of his despised but excellent friend:—

"Chester, July 30, 1695.

"HONOURED AND DEAR SIR,

"Your just exceptions against this piece of Mr. Dryden's, leave no hopes that ever you will be pleased with any thing that is his; since it's too easy to observe, not only some slips in morality, (and more perhaps in most of his works than this) but a general air of vanity and irreligion running through them all. That the author himself may (even in judgment of charity) be esteemed a Deist, is as plain from some of his writings besides this, (as particularly his *Life of Plutarch*) as it is from others that he can act either the Protestant or Papist, as will best serve his interest. Of the latter, he gave the world a notorious specimen in his *Hind and Panther*; and of the former in his *Religio Laici*, where he seriously confutes the Papist—and his *Spanish Friar*, where he exposes him,—as he does in the beginning of this play, where the exorbitant power assumed by the Pope of disposing of kingdoms; the immoderate ambition and avarice of Popish princes in extending their dominion, by the most unjust and

* *Life of Dryden*. Works, vol. i. p. 419; Sir W. Scott's ed.

† Of Shrewsbury. Ejected under the act of uniformity from St. Mary's Church there. A learned and excellent man. See M. Henry's memoir of him. Misc. Works, p. 782. Burder and Hughes' edition.

‡ Campbell's *Specimens of the British Poets*, vol. i. p. 258.

most cruel methods, under pretence of propagating religion; the ridiculous methods of penance and mortification prescribed, and the unparalleled luxury and excesses practised by the Romish clergy, are justly reproached as gross enormities, discoverable by the light of nature, and contrary to the principles of all religion. The humour of love and honour prevailing to such an exorbitant degree, and so industriously kept up and fomented by our men of wit, hath certainly been a great artifice of the devil, whereby he hath most effectually debauched the most refined minds, and not only alienated them from all religion, but perverted their judgment in the notion of what is virtuous and truly honourable. This humour was brought out of Spain by Don Quixote, where a lazy, torpid, and inactive temper succeeded instead of it, and it is hard to say which of those two extremes had a more fatal influence upon the state; the one by exciting a boundless and expensive ambition of invading others, or the other by taking away that degree of spirit and resolution that was necessary to defend themselves! It were well, however, if this fury, when, being banished Spain, it passed the Pyrenees, had been timely laid, before it had raised such tempests in other parts of Europe; or, if when at last it shall have spent itself, and vanished into smoke, it may be succeeded by a more solid, and truly great, and generous sense of virtue and religion. But, to return to our poet; his Indian's description of the Spaniard's ships looks the most glaring indeed, but, perhaps, falls more short of the rules of art than many other parts of his poem: give me leave to repeat some verses of it, which, I think, if set in a true light, will appear to be mere stuff:—

“ The object I could first distinctly view,
Was tall straight trees, which on the waters flew;
Wings on their sides, instead of leaves, did grow,
Which gathered all the breath the winds could blow:
And at their roots grew floating palaces,
Whose out-blown bellies cut the yielding seas.”

“ Is not this arrant fustian*? (to use one of his own terms.) Did you ever hear of the belly of a palace, and a palace *growing* at the root of a tree; and that not into a plant, but an animal? It is true he is describing monsters, but the description itself is more monstrous than even the

* That is, “ thoughts and words ill sorted, and without the least relation to each other.” Dryden's explanation of Fustian; Ep. Ded. to the Spanish Friar. Works, Sir W. Scott's ed. vol. vi. p. 379.

wildest creatures of fear and fancy. We have heard of many monstrous births, of hobgoblins, and phantoms in a thousand shapes; but never did any affrighted or distempered brain so muster up the animal, vegetable, and mineral kingdoms, as to force in a tree with wings, and a big bellied palace to the composition of a *Divine Monster*, as Montezuma calls it; what is most monstrous of all, he brings in (not a silly frightful woman, or an ignorant and credulous peasant, but) one of the heroes of his play; the most accomplished prince for wisdom, courage, and virtue, all in a fright, uttering this emphatical nonsense. His description of night, methinks, looks more artificial than this: but in that and other descriptions, I think, Dr. Blackmore hath outdone him; and am sure hath done good service in vindicating the art from the licentiousness of our modern poets, who had debauched it to the highest degree. The entertainment they generally afforded was such as, if it pleased the fancy, yet the judgment would presently be sick of; and, I confess, I did often nauseate so much, that I had almost contracted an utter antipathy to the art itself. But our English Virgil hath not only naturalized but christened the Muses, and is the first that writes to the severest critics, the most chaste virgins, and most pious votaries.

"My most humble service to good Mrs. Tallents.

"I am, Sir, your most affectionate humble servant,

"J. TYLSTON."

* To the Rev. Mr. Francis Tallents, at his house in Shrewsbury."

So far as respects the extract selected in the preceding letter, a doubt, perhaps, may be entertained as to its presenting the reader with a specimen of what Dryden intended to convey by "arrant fustian." The Mexicans, we are informed, when they first saw the Spanish ships, really took them for living creatures; and, it is said, that savages have been generally confused with a similar notion on the first sight of a large vessel. But, whether historically true or not, the thing is sufficiently probable in itself to be received as a *poetical* fact. It seems, indeed, difficult to conceive how a Mexican could describe such *divine monsters* to his countrymen, but by comparing the different parts of which they were composed to such objects, either of nature or art, as they were most familiar with. The tall masts would be like *trees*—the flapping sails would have the appearance of *wings*—the vast hulks would resemble castles or *palaces*—and the terms employed to connect the differing members of the wondrous creature would naturally be of a poetical cast

—inspired by a mixture of fear, of admiration, and astonishment. The principles of correctness, refinement, and chastity, which have so laudably distinguished the most elegant of Dryden's successors, seem, however, to justify the remarks of Dr. Tylston, especially as his taste was evidently in unison with an alteration more classical, though less enthusiastic.

The medical profession is, confessedly, not only honourable, but a fertile source of blessings. Dr. Tylston, whether we consider the solidity of his qualifications—the extent of his benevolence—the continuation of his success—or the fervency of his piety, was no common ornament to it. The theory of medicine he had diligently studied, and, by extensive practice, had improved, as well as augmented, his knowledge. It was his desire to have published a *Universal History of Epidemic Diseases*, digested chronologically from the earliest period; and, could the plan have been accomplished, he hoped to have conveyed much information, both rare and useful; but, for want of necessary books, which he found it impossible to procure, he was obliged to lay it aside unfinished.

In practice he was as remarkable for charity to the poor, as for diligence, fidelity, and concern for his patients. He sometimes travelled far, gratis, to advise the indigent, with as much kindness and cheerfulness as the most generous and wealthy; and not only gave them advice, but frequently physic also*. He wrote, in his pocket dispensatory, two portions of Divine truth, as excitements to beneficence: the one—"He went about doing good:" the other—"It is more blessed to give than to receive." In the same book he wrote likewise the following excellent, not to say scriptural remark of Pliny's: "'Tis most pleasant to be kind to the grateful, but most honourable to be so to the ungrateful." His aim being to glorify God, he sought rather to do good than to obtain wealth; practically adopting that saying, "Let me be God's hand." His frequent and earnest prayers on behalf of those he attended, as also for direction in prescribing, and for a blessing on what he administered, evinced a tender concern for their welfare, while they proclaimed an active faith in Divine Providence. His spiritual improvement was

* Valentinian, the Emperor of Rome, established by law a physician in each of the fourteen quarters into which the city of Rome was divided, who was to take care of the poor, and be maintained at the public expense. By this law the physician was allowed to accept what his patient should think fit to give him, when entirely recovered, but not what he had promised during his illness.—*Univ. Hist.* vol. xvi. p. 303, ed. 1748.

hereby increased, inasmuch as by observing the influence of minute circumstances in the changes of symptoms, his belief in the Divine adaptation of means to the end was greatly strengthened.

Nor were his charitable exertions limited to the boundaries of his professional walks. He diligently promoted every work of mercy, and he often mentioned the final rule of judgment, Matt. xxv. 3, &c. as furnishing the surest rule of present practice. His generous donation towards the building of the new chapel at Trinity College, in Oxford, was one instance of his forwardness to good works, as also of his gratitude to the seminary of learning in which he had been educated.

As the head of a family, prudence and virtue beautified his conduct. In the domestic circle he manifested a happy mixture of authority and love; and, in the education of his children, great wisdom and tenderness. The sacrifice of prayer and praise, though he was often prevented from observing a *stated* time, daily ascended, morning and evening, from his family altar. He constantly wrote the sermons he heard on the Lord's day, and in the evening repeated them—to the instruction and edification of his household. On the occurrence of any special providence, he frequently sought the devotional assistance of select friends; and for some years commemorated in his habitation, by solemn praise, the recovery of his eldest son from a dangerous fever. "I will sing," said the pious Psalmist, "of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart!"

It was his excellence, as a *Christian*, that formed the basis of the superstructure we have admired, and rendered the whole stable, compact, and ornamental. Convinced of the importance and necessity of discovering the existence of faith by its fruits, he was assiduous in the practice of virtue. To the apostolic description of a citizen of Zion he often appealed, when pleading the cause of religion, "He that doth righteousness is righteous." He was a man of prayer. The Scriptures he perused with unfeigned delight, and was influenced by their authority as a supreme rule. By frequent meditation he became conversant, in an unusual degree, with the instructive doctrines and sublime mysteries of the Gospel. When a subject particularly interesting engaged his attention, he clothed his conceptions in writing. Many divine contemplations on the being of God—the truth of the

Christian religion—the present darkness of mankind as to a future state—the extent of Divine grace, religious joy, and other important topics, survived him, evidential not only of great erudition, but of an experimental acquaintance with the truth as it is in Jesus. His natural endowments, assisted by diligent cultivation, and increased by obedience to the Divine will, raised him to an eminence in wisdom and knowledge, from which he viewed theological subjects with a comprehensive distinctness, not to be expected by those whose minds, though stored with scriptural truths, remain uninfluenced and impure. Divine communion and holy practice, as they are inseparable from the true Christian, so they are friendly to his advancement in wisdom and understanding. “If any man,” said the Redeemer of our race, “will do his will, he shall know of the doctrine whether it be of God.” When the disciples were in doubt, they applied for information to their companion, who leaned on the Saviour’s bosom.

The Divine attributes and operations, both in providence and grace, were familiar themes to his devout and contemplative mind. God was the subject of habitual gratifying thought, and as he had been enriched by the communications of his “abundant mercy,” so he delighted to speak, as well as muse, upon its free and infinite nature. He took great pleasure in testifying from his own experience the Divine goodness, and often mentioned with comfort that Scripture, Jer. iii. 4. “My Father, thou art the guide of my youth.” He ascribed the success of his affairs to him “who giveth power to get wealth,” and thence arose humility, gratitude, and a cheerful consecration of his substance to the cause of God.

In reference to the manifestly deplorable state of a great part of mankind, he pleased himself with the thought, that this earth is but a small part of the universe, and that it is probable there are many worlds of holy and blessed beings which we know nothing of; and he was much inclined to believe, that though in this earth they who find the way to life are comparatively few, yet taking the whole creation together, the everlasting monuments of God’s mercy and love will be many more than those of his wrath and justice. Connected with his exalted conceptions of the Divine excellencies, may be noticed the mean opinion he indulged, as a necessary consequence, of the present world. By daily intercourse with heaven, and with the King of kings, he made discoveries which induced a superiority to trifles. Transitory concerns being at best but vanity and vexation of

spirit, could not satisfy his affections, because renewed and elevated. So far from indulging the body, he complained of it as an incumbrance to his soul, and often said he did not think it worth while to live unless to do good; and as to worldly wealth, "What more is it," he would pleasantly ask, "than food and raiment, and having that, one may be content."

His diligence in attending the public worship of God was observable. Indeed he esteemed his frequent, though unavoidable absence from the sanctuary one of the greatest infelicities of his profession, and he would sometimes remark, "Had not our Redeemer taught us to prefer mercy before sacrifice, whenever they are rivals, the grievance would have been intolerable."

A few extracts from his accustomed memoranda on his birth-day, may serve for the further illustration of his principles and character. They express the sentiments of gratitude and sobriety—they discover a humble dependence upon Providence—and earnest desires and hope of everlasting life.

On March 15, 1696-7, he writes: "Ebenezer, I have now been a sojourner and pilgrim in the earth these three-and-thirty years. I am obliged to say my days have been few, I cannot say they have been evil, for but few of the sorrows of mortality, in events more afflictive, or health less constant, have happened to me. Divine Providence has afforded me a constant supply of life, and of all the happy conveniences of it; and with a tender care to aid me from the invading fury of those evils, to which I've sometimes apprehended myself exposed.

"The issues of futurity, set out by God in vast eternity, shall never be viewed by my mortal eye."

"March 15, 1697-8. The 15th of March, 1663-4, was the day of my own birth; the 15th of March, 1683-4, was the day of my father's funeral; on one and the same day, at the distance of twenty years, my own mother, his consort, delivered me into his tender arms; and our common mother, the earth, received him into the enclosure of the grave. So that the same time was a spring of day to him, and of grief to me. God had set the one over against the other, to prevent a luxurious mirth on the one hand, and disanimating sorrow on the other; but I am still within the lines of affliction, and that there is more occasion to lament myself, who am yet waiting for the goal, than him who is safely arrived at it, is a thing indisputable. We are born to anguish, we die to triumph; and O! thou happy soul, who having piously

and honourably discharged the duties and fatigues of mortality, art with endless pleasure and triumph at once got up to everlasting bliss; it remains that I follow thee. Heaven grant that I may arrive at thee."

" March 15, 1698-9. Infancy commences at birth, and continues to the fifth year of life. Puerility begins there, and goes on to the eighteenth year. The time between that and twenty-five affords us the style of young men. The space between that and our thirty-fifth year is our most flourishing time. Afterwards, till we arrive at forty-nine, we are said to be middle aged. That being once passed, we are justly declared old. I have, therefore, this very year, entered on the last stage but one of mortality. It is most equal that now, at last, I abandon the vanities, not only of childhood, but of youth too, and compose myself to designs that are manly. If human age must not be reckoned beyond the seventieth year, I've run over half of my course. What dangers have I escaped! What blessings have I enjoyed by the mercy of my most kind God! Wherefore, I entirely depend on him, I entirely commit myself to him, who will certainly afford me seasonable relief in this weary pilgrimage, and bestow on me a blessed immortality in the native country of my then happy soul."

In his profession of Christianity he was an avowed enemy to narrow principles. He too well knew the influence of education, of early habits and associations, and too correctly estimated the variety of intellect and perception of mankind to cherish bigotry. A spirit of genuine Catholic charity ever actuated his judgment, he disliked nothing more than the monopolizing of Christianity by any party; and the unchurching, yea unchristianizing those, who in matters of doubtful dispute fostered a different opinion. Religion did not with him consist merely in talking, or professing, or knowing; but, as the business of the heart, in habitual vigilance, sincere obedience, and holy love, as the necessary consequence of a lively faith in the essential doctrines of the Gospel. Instead, therefore, of wasting time in vain janglings about points of minor importance, still less upon garments and ceremonies, and external observances, he sought the communion of saints as such; and laboured, by diffusive benevolence, a shining conversation, and visible moderation, to commend religion to her enemies. Hence arose a proper regard for the pious and moderate divines of the established church; and though from principle a Dissenter, he joined as seriously and reverently in the Liturgy, when occasionally

present, as any worshipper. In the choice of his stated communion, he was determined chiefly by two rules. They are thus stated by his excellent brother-in-law, Matthew Henry* :—

“ 1st. That we should choose to attend ordinarily upon those administrations (as far as the Divine Providence puts them into our reach) which we find to be most for our edification in knowledge and faith, in comfort and holiness, and most likely to answer the end of ordinances. He particularly pleaded for himself, that he that had so little time to spare for his soul, from the business of his profession, had reason to improve that little to the best advantage. What is most edifying and advantageous, every man is best able to judge for himself.

“ 2d. That it is most comfortable to join with those who take all occasions to express their love and respect for those Christians that differ in their apprehensions from them, and uncomfortable to hear those, upon all occasions, condemned in the lump, and put under the blackest reproaches, some of whom, we have reason to believe, fear God, work righteousness; and, therefore, doubtless are accepted of him.

“ These I know,” continues Mr. Henry, “ to be the principles he went upon; and in his practice according to them, he was steady, uniform, and constant; and I think he was not to be called a Dissenter from the church of England, but a dissenter from all parties, or a consenter to Catholic Christianity. He gave this reason among others, why he would have his children baptized publicly—because he would publicly own a ministry which was condemned by many as null and invalid.”

The rapidity of his growth in grace was, in the estimation of some, predictive of an early removal to the heavenly world. A body naturally feeble, and rendered more so by the animation of a spirit, whose energies were too vigorous for its strength, added force to the expectation, and the event proved its correctness. On the 20th March, 1699, he was attacked by a violent fever, which he apprehended would prove a summons to the grave; but, committing himself with cheerful resignation to God as his father, he remarked, for his own support, and the encouragement of his friends—“ What we will we think is best, but what God wills we are sure is best.” “ He said † he had now lived past half the age of man, which was longer than he had expected some

* MS. Account of Dr. Tylston.

† MS. Account by Matt. Henry.

years ago." Thus the approach of death is no surprise to those who, all the days of their appointed time, wait till their change comes. He expressed much satisfaction in the mercy and goodness of God, and relied particularly upon his oath, that he hath no pleasure in the death of sinners. He likewise cheerfully resigned himself to the Divine will. He addressed himself to his dying work with great seriousness and application. "I cannot think of death," said he, "without concern; but, I bless God, I can think of it without terror:" and frequently in his sickness, he spoke of the final struggle with all the concern and satisfaction that became a wise man and a good Christian. He knew, not only that it is a serious thing to die, but also that death hath no sting in it to a child of God. Many excellent things he said in his illness which bespoke a great contempt of the world, an entire resignation, and a cheerful expectation of the glory to be revealed, which cannot be recovered in his own words, but deserve to be written in letters of gold. The disease, after the first onset, (which was fierce) seemed to retreat for two days, and gave good hopes of a speedy recovery, though he himself spoke doubtfully of his case; but, on the fourth day, it rallied again, and seized his spirits with such a violence in its assault, that he received the sentence of death within himself: and though afterwards there were some lucid intervals, yet, thenceforward, he manifestly declined apace, and set himself very solemnly and deliberately to take his leave of this world, and to make his entrance into another.

"As his distemper gave leave, he scarce left any thing untouched that was proper to be said by a dying man. He several times said, 'that when he reflected upon his manifold failings and defects, he had reason enough to tremble at the thoughts of going to give up his account to God; but,' said he, with an air of courage and cheerfulness, 'I trust to the infinite mercy of God, and the all-sufficient merits and mediation of the Lord Jesus.' Here," proceeds Mr. Henry, "he cast anchor as one abundantly satisfied. Sometimes he was much enlarged in blessing God for the experience he had had of his goodness to him, which he said he could never enough admire; particularly, he thanked God, that he had kept him from Deism, or from imbibing any corrupt principles of religion when he was abroad: also that he had lived not altogether a useless life in the world, but that God had owned him in his profession, and given him success in it. 'I cannot express,' said he, 'how good God hath been

to me all my days, and it is my comfort that I am going to a world, where I shall be for ever praising *him*.' He said, if he thought his time would have been so short, he would not have spent so much of it as he had done in the study of heathen authors; but he did it with a good design, that he might acquaint himself with the dictates of the light of nature, and know how far they went; and he had found this search a very great confirmation to him of the truth of the Christian religion—a religion which doth so highly improve and perfect natural religion, and relieves where that is manifestly defective, and leaves us at a loss.

"He frequently expressed a great willingness to die, though he had upon many accounts reason enough to desire to live; 'But,' said he, 'every man must go in his order; let this be the order appointed for me, I am very well satisfied.' He encouraged his relations and friends cheerfully to resign him up to the will of God, and desired they would do it without murmuring. He much delighted in prayer, and joined with much affection in the prayers that were frequently made with him: during all his illness he seemed to have a very great composure of mind and settled peace, except one night, when he was in a delirium, or, as he called it afterwards, a stupor, which he could give no account of; and in that he expressed a dread of God's wrath, and some amazing fears concerning his everlasting state: but, in a short time, (through God's goodness) that storm passed away, and he enjoyed a constant serenity of mind till he entered into everlasting peace.

"He bore the pains of his distemper," continues his excellent brother-in-law, "with an exemplary patience and easiness of mind; making the best of every thing, and seldom complaining. He was very thankful to those who attended and ministered to him. He took a solemn farewell of those about him, spoke to his dear yoke-fellow with good words and comfortable words, kissed and blessed all his children, and to them that were become capable of receiving it, he gave good advice. He charged his son to be sure to study the Scriptures, and make them the guide of his ways; and said he to him, 'whatever new opinions thou mayest meet with in philosophy, play with them as thou wilt, but never affect new notions and new opinions in religion; but stick to the good old religion of Christ and his apostles, and that will bring thee to heaven.' He desired his children might read Mr. John Janeway's Life, and Mr. Baxter's Poor Man's Family Book, which latter he had read a little before he

sickened, as he had some time before, with abundant satisfaction. He abridged that work, with his reasons for the Christian religion; and particularly expressed himself greatly pleased with the summary at p. 227, 'Religion is nothing else but faith turning the soul by repentance from the flesh and world, to the love, praise, and obedience of God, in the joyful hope of heavenly glory.'

"He called for his servants, and took leave of them with prayer and good counsel; he earnestly pressed upon them diligence in religion, and to take heed of all sin. 'See to it,' said he, 'that you do that, that you may reflect upon with comfort, when you come to be in my condition.' He commended the ways of religion and godliness to those about him as good ways, and such as he himself had experienced to be ways of pleasantness and paths of peace.

"It was an expression, among many, of his great humility, that to one of his affectionate farewells he gave to one (Mr. Matthew Henry) he added, 'And I pray God, that those who survive me may profit more by your ministry than I have done, abundantly, abundantly more!' He remembered his love and respects to many of his friends in the country, 'and,' said he, 'I must not forget the church of God. Though it be a time of trouble with the church in many places, yet those that are gone before, died in this belief, that God would do great things for his church in the latter days, and so do I too; Lord, do good in thy good pleasure unto Zion.' He often, with the believing hopes and expectations of a better state on the other side death, recited many Scriptures that speak of it. 'Oh, the glorious mansions,' said he, 'in our Father's house, and glorious inhabitants in those mansions; pleasures for evermore.' When he had some food given to him he said, 'What a blessed state will that be when I shall hunger no more, nor thirst any more!' When he was sometimes asked how he did, he answered, 'I am going to another world, I hope through grace, to a better. I *know* whom I have trusted, and that he is able to keep that which I have committed to him.' One present answered, 'A great truth;' he replied, 'Yes, and a great trustee.' He said, 'If it were the will of God, he would desire to die in the actual contemplation of the *goodness* of God, and the glory to be revealed*.'"

The last two days previous to his dissolution, though sensible and tranquil, he took little notice, but gradually declined; and on Monday night, April the 8th, about eleven

* MS. Account.

o'clock, finished, without a sigh or groan, his mortal course, in the thirty-sixth year of his age.

Sweet is the scene when virtue dies,
 When sinks a righteous soul to rest;
 How mildly beam the closing eyes!
 How gently heaves th' expiring breast!
 So fades a summer cloud away;
 So sinks a gale when storms are o'er;
 So gently shuts the eye of day;
 So dies a wave along the shore.

The following Tuesday he was interred in Trinity Church, Chester, attended by multitudes testifying unfeigned sorrow and respect; a funeral sermon was preached by the Rev. Mr. Newcome, of Tattenhall, his dear and intimate friend, from Phil. i. 21. "To me to live is Christ, and to die is gain."

An extract from the original manuscript of a letter written on the event, by Matthew Henry to the Rev. Francis Tallents, will be interesting, whether regarded as an honourable testimony to departed worth, or as affording suitable instruction under bereaving providences. "I find it easy to say a great deal to aggravate the affliction we are under in the death of Dr. Tylston, whom we miss daily. What improvement I have made in learning of late years, has been owing as much to my converse with him as any thing. He set an excellent example to all his friends of serious piety. He was the ornament of our congregation, and a great reputation to us. We must own that God has a controversy with us, and would humble ourselves under this humbling providence. It should silence us, that the will of God is done, but it should abundantly satisfy us (and it would so, if we lived more by faith) that this providence was appointed to fetch one to heaven, and (I hope) to fit many for it. I desire to have death and the grave, heaven and glory, made more familiar to me. Oh! that I could, with humility and dependance upon Christ, and a holy contempt to this world, live in a believing expectation of the glory to be revealed."

J. B. W.

Christian Philosophy.

"How charming is Divine philosophy!
 Not harsh and crabbed, as dull fools suppose;
 But musical as is Apollo's lute,
 And a perpetual feast of nectar'd sweets,
 Where no crude surfeit reigns." MILTON.

THE universe of matter and of mind, whatever is discoverable, or capable of investigation, constitutes the proper object

of philosophy in the most extended use of the term. It contemplates things visible and invisible—the outstretched earth—the high heavens, the worlds of conscious existence, or possible being. The researches of philosophy cannot be circumscribed, but by those impassable limits which Infinite Wisdom has assigned to finite intelligencies. She has an eye which opens on all that is visible to sense, or perceptible by intellect; an ear susceptible of all sounds; a taste adapted to discriminate all the varieties of impression: her spirit walks abroad through all space, and her home is every where.

The pretensions of the vain, and the credulity of the illiterate, very early in the history of mankind, concurred to dignify a chosen few with the name of *Sophists*, or *wise men*; each of whom, in the most remote periods, might be described, without any extravagant censure, as “a fool amongst judges, amongst fools a judge.” Undoubtedly, a very few of the facts of natural philosophy, half understood and carelessly observed, distorted by mythological fables—associated with astrological absurdities—combined with hideous superstitions—and subordinated to a mysterious system of trickery, constituted a very considerable proportion of what was called *wisdom*: and to accumulate a fresh stock of mistakes or inventions upon the already too mountainous mass, was the great business of a speculative philosopher. The barbarian nations, as the Greeks arrogantly styled all who spoke a different language from themselves, long disputed with them the honour of originating this admirable farrago; and one cannot help smiling at the folly of their mutual disdain and self-conceit. Greece comprehended, in the opinion of a Greek, all that deserved the name of knowledge; and hence, as from its sacred fountain, issued all the streams that flowed through the world, to fertilize and purify it: while the opinion of the Phœnician, the Egyptian, the Persian, is expressed by Plato in his *Trinæus*, who introduces a barbarian addressing himself to Solon in these words: “You Greeks are always children; there is not an old man among you: you have no such thing as grey-headed wisdom.” While we pity, we cannot be much surprised at this arrogance. Ignorance is always vain, always looks upon the little mole-hill, on which it crawls, as the whole universe; being either incapable or unwilling to ascend to a greater elevation, to detect its errors. The more comprehension the mind acquires, the lower is its self-estimation. Presumption vanishes as knowledge increases. As the clouds clear away, the day of intellectual discovery and moral wisdom brightens; illusions disappear,

and the scene expands. When men were wise in their own eyes, or accredited by the vulgar and superstitious for extraordinary endowments, they were called Sophists; but when they were becoming wise in reality, they assumed a different, and more modest appellation.

The invention of the name Philosopher must, according to Cicero, be ascribed to Pythagoras. It signifies "a lover of wisdom." Pythagoras was on a visit at Phlius; and Leon, chief of the Phliansians, being exceedingly pleased with his discourses on various topics, asked him in what he principally excelled; to which he replied, that he did not profess to be *master* of any art, but was a *philosopher*. Leon inquired who were philosophers? "As in the public games," said Pythagoras, "whilst some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class who attend merely as spectators; so in human life, amidst the various characters of men, there is a select number, who, despising all other pursuits, assiduously apply themselves to the study of nature, and the search after wisdom; these are the persons whom I call philosophers." From a very superficial acquaintance with human nature, we shall readily believe that this term, unexceptionable as it is, was very soon assumed with no less arrogance of feeling, and applied with no less credulity of mind, than that for which it was a happy substitute. It became also less appropriate and select in its application, including the science of physics, medicine, polite literature, policy, ethics, and revealed truth; in a word, as was before remarked, whatever in the universe of matter and of mind, is capable of human investigation.

Whilst, therefore, the term philosophy may be considered as general in its signification; and is become so in its most frequent and accepted use, in the present age, there is an obvious propriety in designating the particular object of our philosophical research, by some qualifying and expressive epithets. Thus the study of nature may be denominated natural or physical philosophy; the art and science of medicine, medical philosophy; the consideration of literature, polite or literary philosophy; policy, political philosophy; ethics, ethical or moral philosophy; and revealed truth, in all its bearings, *Christian philosophy*: but since moral and revealed wisdom are essentially but one, constituting parts of the same whole, the theory and the practice of the same great system, the term may be considered as equally applicable to each, and is generally applied to both.

There are empirics in philosophy as well as in medicine, and it is possible they may feel disposed to sneer, when it is affirmed that the Christian Scriptures, emphatically styled the Word of God, and the Scriptures only, contain a revelation of true wisdom—wisdom profitable to direct in the concerns of this life, and the more momentous affairs of another state of existence. They teach moral and evangelical truth, and render the moral efficacious, by grafting it on the evangelical. Their precepts constitute the best guide for the life that now is, and they shed a holy and kindly radiance on the path of immortality. The first advice, therefore, which we beg to suggest, is, “*Study the Scriptures.*” The barbarian may despise the Greek, and the Greek disdain the barbarian; and it might be the high privilege of the Christian to laugh at the pretensions of both, were it not that the Volume whence he derives his superiority, influences him rather to compassionate than to ridicule. He may, indeed, look down upon others who grope in the misty vales of ignorance or infidelity, but it is only to devise the most suitable means of raising them to that high summit of peace and happiness, which, through the grace of God, he has himself attained; and he has learnt to pity, not to revile the weakness which refuses his benevolent aid.

If it be inquired, what is wisdom? the reply is obvious. Wisdom consists in choosing the best means of obtaining the best end. We, therefore, repeat the admonition, “*Study the Scriptures;*” for this most important of all reasons, they direct to those means and to that end. What is the highest good, the noblest end of which our nature is capable? Doubtless it is “to glorify God, and enjoy him for ever.” No intelligent creature can pursue a higher purpose, than to glorify God. He is the best of beings. The pre-eminent importance of this end may be ascertained, by considering that the Divine Being constantly pursues it in all his operations, and by all his arrangements in the universe. It is essential to a perfect being to pursue the best end, and it is essential to the best end to terminate in him, to honour his perfections. For this, “in the beginning God created the heavens and the earth;” “all things were made by him and for him:” and, amidst the last most solemn supplications of his incarnate Son, this is conspicuous, “Father, glorify thyself.” This purpose steadily pursued, is the best occupation of time, the great employment and the bliss of eternity; for the infinite benevolence of God has connected the felicity of immortal creatures with the advancement of his own glory.

The man who pursues this end is the genuine *Christian philosopher*. To know God, and the means of acceptance with him, is *real wisdom*. There is but one way in which a guilty creature can be made happy, and the Gospel of Jesus Christ is a revelation of that way. If, therefore, we remain ignorant of this, or disinclined to accept it, we know nothing to any good purpose—we fail of real wisdom, and commit the greatest folly and crime. “There is none other name given under heaven amongst men, whereby we can be saved, but the name of Jesus.” To neglect this salvation is, consequently, the highest offence against God, and a sacrifice of our own souls; it is in truth the most deliberate, the most awful act of suicide which a rational being can commit. Religion, or spiritual wisdom, induces a joyful acquiescence in this manifestation of mercy. The spirit imbued with this influence, like Zaccheus, beholds the Saviour with infinite admiration, listens to his voice, descends to sit at his feet, and welcomes him home.

From these considerations it is evident, that the principle which regulates worldly minds, merits no better name than folly. It terminates in a low object, in self, in personal aggrandizement and honour—it pursues a mean, selfish, and sordid purpose. It rises no higher than the petty distinctions, the transitory hopes, and the fleeting pleasures of the present world. Instead of terminating in the greatness of God, it is wholly absorbed in the littleness of man. What a majesty is there—what a glory then in the Christian character! He is the only *wise man*. In a just estimate of things, how does religion dignify our nature! It elevates us not only above the *brute*, but above the *man*. It brings us into close affinity with superior spirits, into converse with Heaven. It enables the poorest of Christ’s disciples, the most feeble in intellect, to look down with pity on the most splendid rank, the most exalted talent, as infinitely below them. If wisdom is to be estimated by its results, then the disciple of Jesus is wise. Worldly wisdom conduces to opulence, fame, and earthly enjoyment; but the wisdom which is “from above,” secures the bliss of eternity.

It is not meant to be affirmed, that what is revealed in the Scriptures, ought to be the sole object of reflexion or inquiry; that to be a genuine Christian philosopher, the attention must be exclusively directed to that holy Volume. May we not pursue moral, metaphysical, or other investigations? Certainly we may. Are we to close our eyes upon the fair scenes of nature, or check all curious research into her

recesses and laws? By no means. But this we assert without hesitation, that the Bible is the grand test by which truth is to be tried — the principle by which conduct is to be regulated — the guide we must implicitly follow. Whatever in morals is not built on this foundation, must inevitably fall: whoever contradicts the dictates of this instructor, must at last be silenced. The philosophy of mind must comport with the philosophy of God. This is the only “lamp to our feet, and light to our path.” Truth is conformity to this revelation. Error is inconsistency with it. Whatever system of morals may be erected, unless founded here, will prove but like “the baseless fabric of a vision.” Some of the most celebrated productions of human genius we should have admired as ingenious, had we not seen reason to condemn them as untrue; and untrue, because unscriptural. The third time, therefore, let this advice be repeated. “*Study the Scriptures.*” The present age may be justly congratulated, and this country in particular, for the zeal which it has shown in circulating these inestimable writings. All classes, and nearly all nations in Europe, have united in giving currency to them. Divine wisdom is now flowing through a thousand channels. By the translation of heavenly inspirations into the various languages of mankind, the confusion of Babel is about to be rectified; and “from the rising of the sun, to the going down of the same,” every man is about to “hear in his own language the wonderful works of God.”

A docile and humble spirit is essentially requisite, in order to eminent proficiency in the great science of Christian philosophy. Nothing so completely disqualifies the learner as vanity. The heights, and depths, and lengths, and breadths of this divine science, are open to the humble mind; but concealed in impenetrable darkness from the proud one. Humility inspires caution, but does not extinguish zeal. This disposition differs most entirely from a servile submission to the opinions of men. A variety of errors have prevailed in the world, and even whole nations have been “carried about by every wind of doctrine,” from negligence of the Saviour’s command, “learn of me.” Through forgetting or despising it, presumptuous tyrants have dared to decree the faith of others, and too tractable slaves have permitted the imposition. Assuming the dictator’s chair, how often has the infuriated persecutor thundered forth his anathemas against all who have not worshipped *him* instead of Jesus Christ, and demanded their blood as the price of their temerity in main-

taining the "liberty with which Christ hath made us free." How many monsters of impiety have, through this cause, dyed their hands in the blood of martyrs; and with more than wolfish ferocity, torn in pieces the flock of Israel. When the great day arrives to disclose the characters, and to fix the destinies of mankind, what myriads of these sanguinary reactors of the awful tragedy of Calvary will rise to shame and everlasting contempt! and what myriads will receive a crown of glory from the final Judge, who have been influenced by the principles of a Peter and a John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!"

We recommend further, as pre-eminently conducive to the same great end, the *habit of thinking*. Activity is indeed the element of mind, and to be totally devoid of thought is impossible to a rational being. The absence of all thought is the state of a stone. But it is to be apprehended that few, very few comparatively, use their rational faculties to any good purpose. They do not think in a train, or with profound and continued attention. Thoughts indeed dart through the mind like images across a mirror, leaving no trace behind. The airy fugitives are not often detained, as they ought to be, or rendered subservient to improvement by reflection. It is this which tends to correct mistakes, and to regulate inquiry. Reflection is the nurse of sentiment. It will be found expedient, in order to derive the greatest advantage from reflection, as well as to secure opportunity for it, to practise occasional and not unfrequent retirement, to withdraw from the crowd of tumultuous engagements and promiscuous society, to sit and to think alone. When the Redeemer of the world was about to favour his disciples with the brightest manifestation of his glory that he ever made on earth, or ever will, till he returns in the clouds of heaven, he "took Peter, James, and John his brother, and brought them up into a high mountain APART, and was transfigured before them." It has been justly remarked by Mr. Bates in his "Rural Philosophy," that "when a man is left to his own reflections, and is deprived of the countenance and approbation of those around him, his solitary opinion is less able to resist the convictions of truth; he is more at liberty to search into the motives and principles of his conduct, and his conscience is more likely to speak home to the reality of his situation. How many are there who are borne up in a conceit of their superior virtue, by the judgments or flatteries of the world, who would soon be reduced to a mortifying sense

of their true character, if this fantastic support was happily withdrawn from them!—Nor ought a deviation from ordinary life, in pursuit of such an object, to incur censure, while it is allowed to studies of far less importance or dignity. While the literary man is permitted to separate himself from society, and to devote his days and nights to disquisitions concerning ancient laws and manners, which bear little relation to us in the present circumstances of the world, it would seem unjust not to grant the same privilege to the Christian moralist, who would carry his researches up to the primitive state of human nature, from which our departure is the source of all the evils that we either feel now, or that we fear hereafter. Or while the virtuoso is allowed to wander to Rome or Athens, that, by a critical survey of the noble remains of ancient architecture he there discovers, he may be enabled to trace out the original models, we cannot fairly deny to the Christian philosopher an occasional retreat into shades and solitude, in order to look narrowly into himself, and to trace out, in the ruins he finds *there*, the perfect model of our nature as it came first from the hands of the Creator, and thence to ascertain its present state of degeneracy.”

Let us be unceasingly grateful for that glorious pre-eminence, which Infinite Wisdom has assigned the human species above every other part of the vast creation. The skilful architect usually finishes his work by the choicest selection of materials, and the most exquisite specimens of workmanship. So the “great Builder” of this varied universe first created *matter* the most inferior production, then imparted life, and produced *instinct*, and lastly inspired *reason*. “And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him.” The superiority of man to matter, however fair, to life however pleasing, to instinct however perfect, appears in this, that he alone is capable of contemplating and admiring the works of God. He alone possesses an eye that opens upon the heavens, and a mind capacitated to investigate its own faculties and movements—to appreciate its own principles and motives—and, above all, to receive the revelations of an infinite Intelligence. We cannot indeed but deplore the present degraded state of reason in a fallen and sinful world. Averse from God, plunged into an abyss of cares and anxieties, aiming only to acquire gain, or chained to the

oar of constant, unvarying labour, the great mass of mankind is disregarding of these momentous truths. They live without reflection; without reflection they die. "God is not in all their thoughts."

Let us, however, look forward a few short ages to the great renewal of our character, and the grand regeneration of our being; to that period when the various impediments to knowledge and happiness which now exist, and amongst which our degeneracy is most conspicuous, will be eternally removed; when our progress will be commensurate with our opportunities—our sanctification proportionate to our privileges—and our station, and our intellectual capacities, and moral feelings, attuned to the light of heaven, and perfected in the splendours of an ever present Deity. It is then that every other philosophy will prove "vain" but the Christian; that, and that only, will prove to be true wisdom. Every attainment the Christian philosopher makes on earth—every degree of knowledge he acquires—and every holy principle he cherishes and practises, connects him with that final state of blessedness. His preparation for it is daily progressive, and his assurance of it every moment brightens. He possesses this peculiar and exclusive privilege, that whatever he discovers is his own. "We who believe do enter into rest," and his final inheritance exceeding in vastness and value his most rapturous anticipations, will be "incorruptible, undefiled, and that which fadeth not away."

C.

An Essay on the Religion of the Indian Tribes of North America: Read before the New York Historical Society.
By SAMUEL FARMAR JARVIS, D.D., A.A.S.

PART I.

THE religion of the Indian tribes of North America has not been viewed with that largeness of observation which is the characteristic of enlightened philosophy. Various causes may be mentioned, which have hitherto conspired to prevent, or to impede such an examination. In the first place, the horror proceeding from the cruelties of their warfare forbade the calmness of investigation. As long as they were formidable, curiosity was overpowered by terror; and there was neither leisure, nor inclination, to contemplate their character

as a portion of the human family, while the glare of conflagration reddened the midnight sky, and the yells of the savage, mingling with the shrieks of butchered victims, rode, as portentous messengers, upon every gale. But that state of things has long ceased to exist. The white men of America have become too numerous to fear any longer the effects of savage barbarity; and the tales, which once carried terror to the stoutest heart, are now scarcely heard beyond the precincts of the nursery. In the room of fear should now arise a sentiment of pity. "The red men are melting," to borrow the expressive metaphor of one of their most celebrated warriors, "like snow before the sun;" and we should be anxious, before it is too late, to copy the evanescent features of their character, and perpetuate them on the page of history. But when fear ceases, contempt is a natural consequence. The Indian, whose character was once so lofty and independent, is now seen begging at our doors for the price of his perdition; and, as our foot spurns the suppliant, we are apt to think that nothing, connected with one so vile, can be worthy of our attention. But is it fair to judge from so vitiated a specimen? When a race of men are mingled with others, who consider them as inferiors, they inevitably become so. Submission to contempt is an acknowledgment of its justice. If, therefore, the Indian would avoid degradation, he must retire from the habitations of white men; and if we wish to see him in his original character, we must follow him to his native forests.—There, surely, he is worthy of our attention. The lovers of the physical sciences explore the woods of America to cull her plants, and to investigate the habits of her animals. Shall not the lovers of the moral sciences be equally ardent and industrious? Shall man, who stands at the summit of earthly creation, be forgotten amid the general scrutiny?

The sources of prejudice which I have mentioned, influence the examination of every subject connected with the Indian character: there are peculiar difficulties with regard to that which is the subject of the present essay.

The Indians themselves are not communicative in relation to their religion; and it requires a good deal of familiar, attentive, and, I may add, unsuspected observation, to obtain any knowledge respecting it. Hence, many who have been transiently resident among them, have very confidently pronounced that they have no religion; an assertion which subsequent and more accurate travellers have shown to be entirely unfounded.

Those also, on whom we rely for information, have either

been too little informed to know what to observe, or they have been influenced by peculiar modes of thinking, which have given a tinge to all they have said on the subject. The various speculations, for example, on the question whence America was peopled, led to many misrepresentations of the religious rites of its inhabitants; and affinities were discovered, which existed no where but in the fancy of the inventor. Gomara, Lerius, and Lescarbot, inferred from some resemblances of this kind, that America was peopled by the Canaanites when they were expelled by Joshua; and the celebrated Grotius, adopting the sentiment of Martyr, imagined that Yucatan was first peopled by Ethiopians, and that those Ethiopians were Christians! The human mind derives pleasure from paradox, for the same reason that it delights in wit. Both produce new and surprising combinations of thought; and the judgment, being overpowered by the fervours of imagination, becomes for a time insensible to their extravagance.

It is well known, that among the philosophers of Europe the opinion has very generally prevailed, that the natives of America were, both as to physical and mental powers, a feeble race; and, impressed with this belief, they hardly considered the religion of the Indians as worthy of minute attention. The celebrated historian of America has unconsciously fallen into this error, at the very moment in which he was censuring others, for suffering their relation of facts to be perverted by an attachment to preconceived theories. Volney, in opposition to the sentiments of Rousseau, has endeavoured to sink the character of the savage, in the same proportion as that eccentric author sought to raise it. On the subject of the Indian religion especially, no one should be read with greater caution. He who could imagine that Christianity was only an astronomical allegory, and that the birth of our Saviour meant no more than that the sun had entered the constellation Virgo, can hardly be considered as perfectly sane, even when he treats on the religion of Heathens. We need not be surprised, therefore, at the assertion, that the Indians have no regular system of religion—that each one employs the liberty allowed him of making a religion for himself—and that all the worship they know is offered to the authors of evil. Never was there an assertion more unfounded; but it enabled him to quote that maxim of the Epicurean poet, which is so frequently in the mouths of unbelievers, that all religion originated in fear:—

“*Primos in orbe Deos fecit timor.*”

On the other hand, an hypothesis has somewhat extensively prevailed, which exalts the religion of the Indians as much above its proper level, as Volney has debased it below; I mean that which supposes them to be the descendants of the ten tribes of Israel. This theory so possessed the mind of Adair, that although he had the greatest opportunities of obtaining knowledge, his book is comparatively of little use. We are constantly led to suspect the fidelity of his statements, because his judgment had lost its equipoise, and he saw every thing through a discoloured medium. I feel myself bound to notice this hypothesis the more, because it has lately been revived and brought before the public, by a venerable member of this society, whose exalted character renders every opinion he may defend a subject of respectful attention*.

To the mind of every religious man, the history of the Hebrews is a subject of peculiar interest; and it is impossible to read of the extermination of the kingdom of Israel, without a feeling of compassion for the captives who were thus torn from the land of their prerogative. The impenetrable darkness which hangs over their subsequent history, combines with this sentiment of pity the powerful excitement of curiosity. It is not then to be wondered at, that when the disquisitions arose respecting the peopling of America, the idea of tracing to these western shores the long-lost tribes of Israel, should also have arisen before the eye of imagination with captivating splendour—that the thought should have been seized with avidity by men who were pious, and ardent, and contemplative—and that in the establishment of a theory which every one could wish to be true, facts should be strained from their natural bent, and resemblances imagined, which have no existence in reality. The most unequivocal method of tracing the origin of the Aborigines of America, as Charlevoix has sensibly remarked, is to ascertain the character of their languages, and to compare them with the primitive languages of the Eastern hemisphere. But this test will, I conceive, be found very fatal to the theory in question. The best informed writers agree that there are, exclusive of the Karalit or Esquimaux, three radical languages spoken by the Indians of North America. Mr. Heckewelder denominates them the Iroquois, the Lenapé, and the Flo-

* See Dr. Boudinot's *Star in the West*, or a humble attempt to discover the long-lost ten tribes of Israel, preparatory to their return to their beloved city Jerusalem. Trenton, (N. J.) 1816. 8vo.

ridian. The Iroquois is spoken by the six nations, the Wyandots or Hurons, the Naudowessies, the Assiniboils, and other tribes beyond the St. Lawrence. The Lenapé, which is the most widely extended language on this side of the Mississippi, was spoken by the tribes, now extinct, who formerly inhabited Nova-Scotia and the present state of Maine, the Abenákis, Micmacs, Canibas, Openangos, Soccokis, Etchemins, and Souriquois: dialects of it are now spoken by the Miamis, the Potawotamies, Missisaugoes, and Kickapoos; the Conestogos, Nanticokes, Shawanese, and Mohicans; the Algonquins, Knisteneaux, and Chippeways. The Floridian includes the languages of the Creeks or Muskohgees, Chickesaws, Choctaws, Pascagoulas, Cherokees, Seminoles, and several others in the southern states and Florida. These three languages are primitive, that is to say, are so distinct as to have no perceivable affinity. All, therefore, cannot be derived from the Hebrew; for it is a contradiction in terms to speak of three languages radically different, as derived from a common source. Which then, we may well ask, is to be selected as the posterity of the Israelites: the Iroquois, the Lenapé, or the southern Indians?

Besides, there is one striking peculiarity in the construction of American languages, which has no counterpart in the Hebrew. Instead of the ordinary division of genders, they divide into the animate and inanimate. It is impossible to conceive that any nation, in whatever circumstances they might be placed, could depart in so remarkable a manner from the idioms of their native language.

But supposing that there were some affinity in any one of the languages of North America to the Hebrew, still it would not prove that the persons who speak it are of Hebrew descent. The Arabic and the Amharic have very strong affinities with the Hebrew: but does it thence follow that the Arabs and Abyssinians are Hebrews? Admitting, therefore, the fact of this affinity in its fullest extent, the only legitimate inference would be, that the languages of America are of Oriental derivation; and, consequently, that America was peopled from Asia.

To pursue this subject further would occupy too much time, upon a point which is merely subsidiary. But I cannot forbear remarking, that while the nation of Israel has been wonderfully preserved, the Indians are nearly exterminated. The nation of Israel will hereafter be restored to the land of their forefathers; but this event must speedily arrive, or the unhappy tribes of America can have no part in it. A few

years more; and they will be beyond the capability of migration! The question, then, with regard to the immediate origin of the American Indians, must remain in the uncertainty which hangs over it. Nothing but a more extensive knowledge of the languages of this continent, of those of Northern Asia, and of the Islands in the Southern Pacific, can throw any additional light upon a problem, which has so long exercised, and so completely exhausted, the ingenuity of conjecture. Their religion furnishes no assistance in the solution, for it cannot be identified with that of any particular nation in any other portion of the globe; and though resemblances, and those very strong and striking, can be traced, yet they are such as are common to the great family of man, and prove nothing but that all have one common origin. It will be readily seen, however, that this proof is of vast importance. If the religion of the Indians exhibits traces of that primeval religion which was of Divine appointment—if the debasement of it was owing, as among all other nations, to the concurrent operation of human ignorance, weakness, and corruption—and if its rites, and even its superstitious observances, bear that analogy to those of the old world, which must exist where all have flowed from one source: then all that is really useful in the question respecting the origin of the inhabitants of this continent, will be fully obtained. There will be no anomaly in the history of human nature; and the assertion of Voltaire will be found to be as false as it is flippant, that the Americans are a race entirely different from other men, and that they have sprung into existence like plants and insects.

Previous to the dispersion of the descendants of Noah, the knowledge of the true God, of the worship which he required from his creatures, and of the sanctions with which he enforced his commands, must have been common to all. It is impossible to conceive of any distinction where all were equally related to him, and possessed equal means of instruction and knowledge. In a word, the whole of mankind formed one universal church, having the same faith and the same worship. How long this purity continued we know not, nor when, nor where, idolatry was first introduced. That it began, however, at a very early period, we have the strongest evidence; for Terah, the father of Abraham, was an idolater, notwithstanding the precepts and example of Noah, both of which, for more than a hundred years, he personally enjoyed. We may account for it from that tendency in our

nature, which seeks to contract every thing within the compass of our understanding, and to subject it, if possible, to the scrutiny of our senses. A Being purely spiritual, omniscient, and omnipotent, is above our comprehension; and we seek, by the multiplication of subordinate deities, to account for the operations of his power. When this is done, the imagination feels itself at liberty to clothe them with corporeal forms; and, from this idea, the transition is not difficult to the formation of idols, and the introduction of idolatry. But notwithstanding this departure from primeval purity, the religion of mankind did not at once lose all its original brightness. It was still the form of the archangel ruined. It did not reject the worship of the true God, but seems only to have absurdly combined with it the worship of inferior divinities.

When Abraham sojourned at Gerar, the king of that country had evidently communications with the Almighty; and the testimony which God gave of the integrity of his character, and his submission to the divine admonition, clearly proves that he was a true believer. At a subsequent period, when Isaac lived in the same country, the king, a descendant of the former monarch, requested that a covenant of friendship should be made between them, because, as he observed, Isaac was the blessed of Jehovah. "This," as Bishop Horsley remarks, "is the language of one who feared Jehovah, and acknowledged his providence." When Joseph was brought before the King of Egypt, both speak of God as if they had the same faith, and the same trust in his overruling providence. Even at so late a period as when the Israelites entered Canaan, the spies of Joshua found a woman of Jericho, who confessed that "Jehovah, the God of Israel, he is God in heaven above, and in the earth beneath." The book of Job presents an interesting view of the patriarchal religion as it existed in Arabia; and it will be remembered, that in Mesopotamia, Balaam was a prophet of the Most High.

These instances are sufficient to show how extensively the worship of the true God prevailed, and that it had not become extinct even when the children of Israel took possession of the land of promise, and became the peculiar people of Jehovah. That it was blended, however, with the worship of inferior divinities, represented in idolatrous forms, is equally apparent from the sacred history. When the servant of Abraham had disclosed to the family of Nahor the

purpose of his mission, both Laban and Bethuel replied: "The thing proceedeth from Jehovah; we cannot speak unto thee bad or good." This reply was an evidence of their faith in the true God; yet it afterwards appears that the same Laban had images which he called his gods, and which were regarded with veneration, and greatly valued by himself and his children. Upon the occasion of Jacob's departure to Bethel, he commanded his household to "put away the strange gods that were among them." These gods must have been numerous, for it is mentioned that "they gave unto Jacob all the strange gods which were in their hand, and he hid them under the oak by Shechem." Even the chosen family, therefore, was not exempt from the infection of idolatry. But this was idolatry in its milder form. The progress of corruption among mankind soon introduced a grosser and more malignant species. The worship of the invisible Creator was at length forgotten, his seat was usurped by fictitious deities, and a general apostacy prevailed:—

" Quis nescit—qualia demens
Ægyptus portenta colat?—
Porrum et cæpe nefas violare, aut frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!" JUVENAL. Sat. xv.

Then it was that the Almighty was pleased to give the nations over "to a reprobate mind," and to select a peculiar people, to be a signal example of his providence, the witness of his wonders, and the guardian of that revelation with which he sought to check the waywardness of human corruption.

Having thus seen that all false religions are, in a greater or less degree, departures from the true; that there is a tendency in the human mind to form low and limited views of the Supreme Being; and that, in fact, all nations have fallen into the corruptions of polytheism and idolatry; we should conclude, even in reasoning *à priori*, that the religion of the Indians would be found to partake of the general character. Accordingly, the fact is amply attested, that while they acknowledge one Supreme Being, whom they denominate the *Great Spirit*, or the *Master of Life*, they also believe in subordinate divinities, who have the chief regulation of the affairs of men.

Charlevoix, who had all the opportunities of obtaining information which personal observation, and the united testi-

mony of the French missionaries could give, is an unexceptionable witness with regard to the Hurons, the Iroquois, and the Algonquins. "Nothing," says he, "is more certain, though at the same time obscure, than the conception which the American savages have of a Supreme Being. All agree that he is the Great Spirit, and that he is the Master, Creator, and Governor of the world." The Hurons call him Areskouï; the Iroquois, by a slight variation, Agreskoué. He is, with them, the God of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle. But, beside the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship. These they divide into good and bad. The good spirits are called, by the Hurons, *Okkis*; by the Algonquins, *Manitous*. They suppose them to be the guardians of men, and that each has his own tutelary deity. In fact, every thing in nature has its spirit, though all have not the same rank, nor the same influence. The animals they hunt have their spirits. If they do not understand any thing, they immediately say, *It is a spirit*. If any man performs a remarkable exploit, or exhibits extraordinary talents, he is said to be a *spirit*, or, in other words, his tutelary deity is supposed to be of more than ordinary power. It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favour. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and, on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the *okki* reveals himself. With this figure, in the conception of his votary, the spirit becomes identified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship. As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favours—to confide implicitly in his care—and to dread the consequences of his displeasure. For this reason, when the

Huron, or the Iroquois, goes to battle, or to the chase, the image of *his okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear.

With this account of Charlevoix, the relations which the Moravian missionaries give, not only of the Iroquois, but also of the Lenapés, or Delawares, and the numerous tribes derived from them, perfectly accord. "The prevailing opinion of all these nations is," says Loskiel, "that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature." But, "beside the Supreme Being, they believe in good and evil spirits, considering them as subordinate deities." "Our missionaries have not found rank polytheism, or gross idolatry, to exist among the Indians. They have, however, something which may be called an idol. This is the *Manitto*, representing, in wood, the head of a man in miniature, which they always carry about them, either on a string round their neck, or in a bag. They hang it also about their children, to preserve them from illness, and ensure to them success. When they perform a solemn sacrifice, a *manitto*, or a head as large as life, is put upon a pole in the middle of the house. But they understand by the word *manitto*, every being to which an offering is made, especially all good spirits. They also look upon the elements, almost all animals, and even some plants, as spirits, one exceeding the other in dignity and power. The *manittos* are also considered as tutelar spirits. Every Indian has one or more, which he conceives to be peculiarly given to assist him, and make him prosper. One has, in a dream, received the sun as his tutelar spirit, another the moon; a third, an owl; a fourth, a buffalo. An Indian is dispirited, and considers himself as forsaken by God, till he has received a tutelar spirit in a dream; but those who have been thus favoured are full of courage, and proud of their powerful ally."

This account is corroborated by Heckewelder, in his late interesting history of the Indian nations. "It is a part of their religious belief," says he, "that there are inferior

manittos, to whom the great and good Being has given the rule and command over the elements; that being so great, he, like their chiefs, must have his attendants to execute his supreme behests; these subordinate spirits (something in their nature between God and man) see and report to him what is doing upon earth; they look down particularly upon the Indians, to see whether they are in need of assistance, and are ready at their call to assist and protect them against danger. Thus I have frequently witnessed Indians, on the approach of a storm or thunder gust, address the *manitto* of the air to avert all danger from them: I have also seen the Chippeways, on the lakes of Canada, pray to the *manitto* of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances they expressed their acknowledgment, or showed their willingness to be grateful, by throwing tobacco in the air, or strewing it on the waters."—"But amidst all these superstitious notions, the Supreme *Manitto*, the Creator and preserver of heaven and earth, is the great object of their adoration. On him they rest their hopes—to him they address their prayers, and make their solemn sacrifices."

The Knistineaux Indians, who inhabit the country extending from Labrador, across the continent, to the Highlands which divide the waters on Lake Superior from those of Hudson's Bay, appear, from Mackenzie's account, to have the same system of one great Supreme, and innumerable subordinate deities. "The Great Master of Life," to use their own expression, "is the sacred object of their devotion. But each man carries in his medicine bag a kind of household god, which is a small carved image, about eight inches long. Its first covering is of down, over which a piece of beech bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard."

It is remarkable, that the description given by Peter Martyr, who was the companion of Columbus, of the worship of the inhabitants of Cuba, perfectly agrees with this account of the Northern Indians by Mackenzie. They believed in the existence of one supreme, invisible, immortal, and omnipotent Creator, whom they named *Jocahuna*, but at the same time acknowledged a plurality of subordinate deities. They had little images called *Zemes*, whom they looked upon as only a kind of messengers between them and the eternal, omnipotent, and invisible God. These images they considered as bodies inhabited by spirits, and oracular responses were,

therefore, received from them as uttered by the Divine command: The religion of Porto Rico, Jamaica, and Hispaniola, was the same as that of Cuba; for the inhabitants were of the same race, and spoke the same language. The Carribean Islands, on the other hand, were inhabited by a very fierce and savage people, who were continually at war with the milder natives of Cuba and Hispaniola, and were regarded by them with the utmost terror and abhorrence. Yet "the Charaibes," to use the language of the elegant historian of the West Indies*, "while they entertained an awful sense of one great Universal Cause, of a superior, wise, and invisible Being of absolute and irresistible power, admitted also the agency of subordinate divinities. They supposed that each individual person had his peculiar protector, or tutelary deity; and they had their *lares* and *penates*, gods of their own creating." "Hughes, in his History of Barbadoes, mentions many fragments of Indian idols dug up in that island, which were composed of the same materials as their earthen vessels. 'I saw the head of one,' says he, 'which alone weighed above sixty pounds. This, before it was broken off, stood upon an oval pedestal, about three feet in height. The heads of all the others were very small. These lesser idols were, in all probability, made small for the ease and convenience of being carried with them in their several journeys, as the larger sort were, perhaps, designed for some stated places of worship.'" Thus, in this vast extent of country, from Hudson's Bay to the West Indies, including nations whose languages are radically different, nations unconnected with, and unknown to, each other, the greatest uniformity of belief prevails with regard to the Supreme Being, and the greatest harmony in their system of polytheism. After this view, it is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much more perfectly preserved; the subordinate divinities are kept at a much more immeasurable distance from the Great Spirit; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe. In fact, theirs is exactly that milder form of idolatry which "prevailed every where from the days of Abraham, his single family excepted;" and which, after the death of that patriarch, and of his son Isaac, infected, from time to time, even the chosen family itself.

* Edwards, vol. i. p. 48, 9.

The belief of a future state of rewards and punishments has been kept alive among all heathen nations, by its connexion with the sensible enjoyments and sufferings, and the consequent hopes and terrors of men. Its origin must have been in Divine revelation, for it is impossible to conceive that the mind could have attained to it by its own unassisted powers. But the thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality. When, however, we descend to detail, and inquire into their peculiar notions with regard to this expected state, we find that their traditions are coloured by the nature of their earthly occupations, and the opinions they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians. "The belief most firmly established among the American savages," says Charlevoix, "is that of the immortality of the soul. They suppose, that when separated from the body, it preserves the same inclinations which it had when both were united. For this reason, they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body, unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy; and who, therefore, have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains. When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is, therefore, called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream, in which many suffer shipwreck;—of a dog, from which they with difficulty defend themselves;—of a place of suffering, where they expiate their faults;—of another, in which the souls of those prisoners who have been tortured

are again tormented; and who, therefore, linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart." To be put to death as a captive is, therefore, an exclusion from the Indian paradise; and, indeed, "the souls of all who have died a violent death, even in war, and in the service of their country, are supposed to have no intercourse in the future world with other souls. They, therefore, burn the bodies of such persons, or bury them, sometimes before they have expired. They are never put into the common place of interment; and they have no part in that solemn ceremony which the Hurons and the Iroquois observe every ten years, and other nations every eight, of depositing all who have died during that period in a common place of sepulture." To have been a good hunter, brave in war, fortunate in every enterprize, and victorious over many enemies, are the only titles to enter their abode of bliss. The happiness of it consists in the never failing supply of game and fish, an eternal spring, and an abundance of every thing which can delight the senses, without the labour of procuring it. Such are the pleasures which they anticipate, who often return weary and hungry from the chase, who are often exposed to the inclemencies of a wintry sky, and who look upon all labour as an unmanly and degrading employment.

The Chepewyans live between the parallels of lat. 60 and 65 north, a region of almost perpetual snows; where the ground never thaws, and is so barren as to produce nothing but moss. To them, therefore, perpetual verdure and fertility, and waters unincumbered with ice, are voluptuous images. Hence they imagine, that after death they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake they will embark in a stone canoe, and if their actions have been generally good, will be borne by a gentle current to their delightful and eternal abode. But if, on the contrary, their bad actions predominate, "the stone canoe sinks, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good; and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever." On the other hand, the

Arrowauks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, would naturally place their enjoyments in every thing that was opposite to the violence of a tropical climate. "They supposed, therefore, that the spirits of good men were conveyed to the pleasant valley of *Coyaba*, a place of indolent tranquillity, abounding with *guavas* and other delicious fruits, cool shades, and murmuring rivulets; in a country where drought never rages, and the hurricane is never felt." While these voluptuous people made the happiness of the future state to consist in these tranquil enjoyments, their fierce enemies, the Charaibes, looked forward to a paradise, in which the brave would be attended by their wives and captives. "The degenerate and the cowardly they doomed to everlasting banishment beyond the mountains—to unremitting labour in employments that disgrace manhood—a disgrace heightened by the greatest of all afflictions, captivity and servitude among the Arrowauks."

Thus the ideas of the savage, with regard to the peculiar nature of future bliss or woe, are always modified by associations arising from his peculiar situation, his peculiar turn of thought, and the pains and pleasures of the senses. With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. "Whether you are divinities or mortal men," said an old man of Cuba to Columbus, "we know not—but if you are men, subject to mortality like ourselves, you cannot be unapprized, that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe with us, that every one is to be rewarded in a future state, according to his conduct in the present, you will do no hurt to those who do none to you." This relation is given us by Martyr, and it is sufficient to show with what exactness the primitive belief has been retained. This man was a savage, but he spoke the language of the purest revelation.

On the Sufficiency of Mr. Owen's Principles to counteract the Evils existing in the Manufacturing Districts. By THOMAS JARROLD, M. D., of Manchester.

THE weakest mind is sufficiently strong to perceive disorder and confusion in the moral world, and many who see the

evil imagine they are able to point out a remedy. Hence we are told, impiously told, by one set of philosophers, that he who made us has not comprehended the works of his own hands; for that he has given to the human race a principle of increase, by which the whole world is to be peopled from a single pair, but has fixed no controlling power by which that principle is to cease, when its object is accomplished; and thus there must be confusion—thus there must be a constant pressure to force the human race from the care and protection of their all-wise and benevolent Creator, to be destroyed by vice and misery, or to disobey his commands by a cold, frigid, unnatural state of celibacy. Famine, and pestilence, and war, are thus the necessary and certain checks to the folly of marriage. This is philosophy. But, with all the force of argument, and depth of research, by which this doctrine is maintained, one error, which destroys the whole fabric, has been committed—the principle of increase has been taken as uniform and certain. The human race may double their numbers in twenty-five years; and, therefore, the supporters of this system say that, in every instance, they will do so, if not prevented by vice, misery, or moral restraint. The principle of fecundity is not, however, fixed and certain; one nation does not produce the same number of children to a marriage that another does, nor does one order of society produce the same number as another order. The marriages in Scotland, on an average, produce $6\frac{1}{2}$ children—the marriages of the Aborigines of America do not produce more than three—the marriages of the lower order, in our own country, produce more than the marriages of the middle or higher orders. The circumstances that occasion the Aborigines of America to produce only three children to a marriage, would occasion the Scotch to produce the same, and *vice versa*, without a reference to the quantity of food. The state of civilization and society influences fecundity, and thus, in a mild and imperceptible way, the progress of population becomes various; and in a highly refined population, increase altogether ceases. Was it merely a proposition presented to philosophic investigation, whether vice and misery were not necessary in the constitution of our world to check the increase of population, it might fill up the tedium of an hour, and excite the smile of folly on the reflexion; but strange as it may appear, it is the prominent feature in that system of political economy by which Europe is governed, and which is the great bar to the consideration of those plans of moral improvement, and of personal hap-

piness, which Mr. Owen and other philanthropists have suggested. "Our population is too great," exclaim our legislators, "emigrate, emigrate; America or the Cape will receive you." "And why will America receive us?" they might reasonably demand; "have we not waste land as capable of cultivation as America?" It is the moral and political state of America that will make us room, not her soil; that requires as much labour to make it productive as ours does." But what branch of the community is oppressed by its population? is it the agricultural? In the year 1690, there were in ten agricultural counties, Bedfordshire, Huntingdonshire, Berkshire, Buckinghamshire, Cambridgeshire, Essex, Hertfordshire, Norfolk, Suffolk, and Sussex, 260,796 houses; in 1801, there were only 243,189, being a decrease of 17,607 houses in 111 years: but the population appears to have increased from 1,064,017 to 1,215,945, in the same space; the number to a family must, therefore, have increased, if there has been no mistake, to which the numbering of the inhabitants is more liable than the numbering of houses. But allowing that the inhabitants have increased one-sixth in the 111 years, the cultivated land has increased in a greater proportion; and the advancement of civilization has opened other channels of employment, for the industry of the people, to a still greater extent. Thirty thousand families dispersed over ten counties in 111 years, cannot be equal to the increased demand for labour, which even luxury and artificial wants have created. But not having a personal knowledge of the state of the agricultural districts, I shall not attempt to investigate the cause of the evils that are complained of in those counties; but shall confine my remarks to the manufacturing districts. It appears, that from the year 1690 to 1801, the number of houses in the counties of Chester, Nottingham, Lancaster, Leicester, Stafford, Warwick, and York, have increased from 280,559 to 472,005, being an addition of 191,446 houses in 111 years. The increase of population can scarcely be estimated by the number of houses, for up to 1810 the pressure of the population was so great, that suitable accommodation could not be obtained; and, in many instances, every room in a house contained a family; so that some houses would be occupied by twenty or more individuals. It is, therefore, not presuming too much to say, that those seven counties, with the metropolis and the seaports, swallow up almost the whole increase of the population for the last 111 years. And is the population of those counties excessive? Certainly not, every

moment of time, every degree of strength, is in requisition; neither infancy nor age are exempt, all that can work are invited to exert their utmost power. The late Mr. Nathaniel Gould, with lasting honour to himself, endeavoured, by the assistance of Sir Robert Peel, to obtain an act of the legislature to diminish the hours of labour in the cotton factories, and for preventing children under ten years of age from being employed. The masters were alarmed, they could not afford a diminution of time, and supply the demand for their yarn; they would do any thing that kindness or charity could devise for their servants, but they could not diminish the period of labour, which, in some establishments, was from five in the morning till nine at night: and so determined and powerful was the opposition, that the government thought proper so to modify the bill, that the object of the applicants was only partially obtained. Certainly, then, the population cannot be excessive, where the demand for labour is so great. In a population so large, and a manufactory so fluctuating as the cotton, variations must take place in the demand for labour; but at no period have I known the population excessive. If, for a short period, a few men have been unemployed, the women and children have been fully occupied. At a period when the demand for labour was the smallest, the town of Manchester opened a workshop, and there were not two hundred applicants. The married women who work in factories have, at all times, exceeded the number of men unemployed; and it is disgraceful that married women should be suffered so to work. Their proper place is their cottage, and their occupation, the duties of a wife. The money they earn is wasted, and their abodes are mere stys. But is it advisable to employ females at all in manufactories? Were this the proper place, I think I could prove that the community was not bettered by their being so employed; and, in that case, the population of this county, in place of being excessive, would not be half equal to the demand. At present females, because they are more manageable, are preferred to males; and the demand for their labour is such, that almost all our domestic servants are obtained from other counties. But allowing all the individuals now employed to be retained at work, if the population be excessive, why not abridge the hours of labour? At present every moment is occupied that the laws will allow, or the physical powers sustain. When all are thus employed, it would be preposterous to attribute the discontent which exists to a redundant population. But if the people are not unemployed, is not

the price of their labour insufficient for their wants? The curate, the exciseman, the clerk, who receives from 70 to £100. a-year, is expected to make a creditable appearance, and to live in some degree of comfort. The majority of the labouring families in Manchester have from 70 to £200. a-year; spinners, printers, silk weavers, iron founders, and artisans and mechanics, in general, earn each from 70 to £80. a-year. To this must be added the earnings of the wife and children, which is, in many instances, a larger sum. Those individuals whose labour requires no skill, as porters and dyers, obtain from 40 to £50. a-year. The weavers of calicos, and other plain fabrics, do not obtain more than from 18 to £25. a-year; but the wife, and every child above twelve years old, can earn as much; and if a man does the work which a child can do, he can in justice only expect the price of a child's labour. The country has often been alarmed at the low price of labour in Lancashire, and the inhabitants themselves have sometimes caught the impression; but the estimate should always be made of families, not individuals: and the price of wheat, which is made the standard by which the adequacy of wages is judged of, is not the standard for this county. Potatoes and oatmeal constitute the chief means of subsistence, so that wages that might be inadequate elsewhere, are not so here. Philosophers, reasoning in their closets, have, it thus appears, attributed the discontent which every where prevails to wrong causes. The evil is of a moral nature; the habits of the people have been interrupted, and thus debauched. We must retrace our steps, and replace the moral standard. Our people must have more recreation; women must resume their proper station; and the subject must be discussed and rediscussed, till the masters shall be induced to act up to the principles which Mr. Owen advances.

The errors of economists, with respect to the discontent and murmuring which disturb and alarm the manufacturing districts, originate in their depending on registers, on statistical documents, and on common report. But the closet is not the place where we can study man in his social character, in his wants, in his habits, or in the principle of his increase. Those economists have never mixed with the multitude, and there studied the secret workings of the heart, and the spring of those feelings and sentiments which have confederated the mass of our labouring population into one organized body, as terrific as the rocking of the earth before an earthquake; an object indeed of alarm and dread, though the cause has been mistaken; and, therefore, the means used

to dissolve and dissipate the impending evil, have only given to it strength and order. With the economists the quantum of food is the measure of contentment—the quantum of ignorance the measure of obedience. They forget that man is a rational and a social being, and that these capacities as imperiously demand attention, as the sense of hunger and of cold. Man, in every state of civilization, has feelings he will not suppress—sentiments he will not abandon—affections he will not stifle: he demands time for their operation—opportunity for their enjoyment—he requires recreation to fit him for employment, social intercourse to endear him to life, mental relaxation to fit him for mental exertion. But these are, in a great measure, denied the manufacturer, he is refused time for their indulgence; yet he cannot, like the beast, divide his time between labour, and sleep, and satisfying the calls of hunger. There must be seasons when the bonds of obligation and servitude are unloosed, and the man feels that he is free. Why does a soldier mutiny, he is well fed and well clothed? and if these, from necessity, are sparingly supplied, he expects privations, and bears them with fortitude; but still the camp is not exempt from mutiny: mark the circumstance, it is not when the rations of bread, but when the pay is withheld. The men cannot forego the little independence their pay procures, nor can any body of men be kept in subjection, however their wants may be supplied, who have not a pittance to call their own, and a portion of time for its enjoyment. A pauper in a workhouse is never grateful, although he lives better than he had been accustomed; he wants for a moment to forget the workhouse, and to regale himself at his own expense. What is there that is galling in slavery, but the total and unterminable dependence on the will of another? The horse and the ox are dependent and happy, but man cannot be reduced so low; he has a mind which gives him a dignity he cannot surrender—which demands, and will exert, its influence—which claims, and will enjoy a portion of independence and leisure. Attempt to withhold these claims, and depravity will gather strength till it bursts the fetters. But, it may be asked, what bearing can these remarks have on the state of society in the commercial districts? They have this bearing; the people in those districts have given up the whole of their time, the total of their strength, to their employers; and, like the soldier without his pay, they are dissatisfied and mutinous—like the soldier, they are amply supplied with the means of subsistence, but they have no

time to call their own. Roused from their beds at five in the morning, the husband and his family above ten years old proceed to their daily labour, and return again at eight or nine in the evening; at noon they go home to a hasty meal, and as soon as it can be finished, the bell again rings to work; so that the father scarcely sees his smaller children oftener than once a week: and is it enough that the head of a family can only attend to its concerns and its interests on a Sunday? On other days no cheerful fire, and well swept hearth, announce to him that his arrival had been with pleasure anticipated; no frugal repast, set out with neatness, adds to his comfort, while the charms and the solace of home dispels the weariness of the mind, and the fatigues of the body; and induce him to repeat an old adage, "Where can a man be better than in the bosom of his family?" But it is not thus; he comes home weary, but to a family that have borne the like toil with himself; from such a home he retires disgusted; and, at the public-house, spends a large part of the earnings of the day—and can it be otherwise? His wife, bred up in a factory, or at the loom, finds pleasure in no other employment. She has no knowledge of domestic affairs, and consequently the house disgusts and repels by its filthiness, and gives to a stranger the idea of poverty and wretchedness. But it is not poverty that originates the evil; on an average of the last five-and-twenty years, our working families have received above a hundred pounds a-year, and very many of them still receive that sum. A curate, an excise officer, or a merchant's clerk, with such an income, cast around their families an air of respectability and of plenty; but here is wretchedness, the report of which has reached every ear, yet no one asked the cause, for all concluded, if there was wretchedness, there must be poverty. Excessive labour has made our people unhappy and discontented; they want that recreation and leisure which fits for every duty, and which, if denied, prepares for every crime. Glance for a moment at their situation. Man, woman, and child, labour from fourteen to sixteen hours daily; labour supposes a motive, and that motive, in a well regulated state, centers in the family; but with our people there is only time to work and to sleep, no time for the females to acquire a knowledge and a pleasure in the duties that devolve upon them—no time for the males to unbend their minds, and cultivate those generous feelings of the heart, which bind man to society, and give him a place in it. Our people are as strangers in the very town that gave them birth; what

scenes of their youth cheer them in the relation? the factory bell is ever in their ears. Excessive wages have made them intemperate, and added to their misery. Four hundred public-houses consume a third of their earnings; whether in any year that sum has amounted to one million of pounds I cannot learn, but certainly it has never been so little as half that sum. No Saving-bank receives the weekly surplus*—no ornamental piece of furniture graces their dwellings—a few days' sickness drives them to the parish. But, it may again be asked, if the people are in a state so unfriendly to their happiness, why do they not manifest it? They do manifest it in their combination—they feel an evil which has united them into one body—they did manifest it during the war, when the price of labour could not influence their conduct. Then they enlisted in an unprecedented manner. The precise number of recruits who left Manchester during the war, I am unable to ascertain; but, marvellous as it may appear, the number exceeded the number of males born in the same time. A circle drawn round Manchester, reaching half way to the next military station, did not include, during the war, more than 180,000 persons. The average of life is twenty-eight years, but as more are born than die, we will suppose that in twenty-five years the births equal the population, which gives for that period 90,000 males. In the year 1793, Mr. Griffiths, one of the magistrates, administered the oaths to 23,000 recruits; this has his own authority, verified by the number of shillings received by his clerk; and I cannot find that, in any one year, fewer than 2000 of our youths became soldiers. No man willingly leaves his home if he is happy there; the place of our birth, the friends of our youth, have also their ties. The agricultural districts sent forth but few soldiers, except those who had committed some offence of which they were ashamed; but the whole of the manufacturing population rushed forward in a body, till some streets were without a youth of the military age. I know not how to conceive of the misery of a people, if this be not a proof of it. It is a circumstance that ought to excite the attention of the legislature, rather than the foolish dreams which some have had of an excessive population. The foundations of social order are shaken, when life is without hope, without a prospect that tolerates present evils. Who can be accountable for the peace of that society where there

* The deposits in the saving-bank are almost exclusively made by domestic and confidential servants.

are no attachments, where there has never been time allowed to form any? Another manifestation of the discontentedness of the people, is their ingratitude, as some term their conduct; no price for their labour satisfies them. When an individual could gain from 1 to £300. a-year, extensive combinations were formed, to impose laws and regulations on their employers. Should a temporary interruption to commerce take place, provision is immediately made to supply those poor who may be sufferers; but this is received without thankfulness. Every institution that ingenuity can devise for the indigent and afflicted is most liberally supported, the tear of pity is ever falling, and the hand is ever ready to relieve; but still no impression is made on the people, the masters are anxious to obtain the affections of their servants, but no master can rely on their protection and adherence. Their favour is sought at a considerable expense, but they seek it on wrong principles; and, therefore, it is never obtained. People who are not made happy, are conscious of no obligation. This state of things cannot long continue; an evil exists which must be corrected, or discontent will end in commotion. To avert the evil, the following preventatives are suggested:—Let the old practice of employing servants from six in the morning, to the same hour in the evening, be again resorted to; and if occasionally more labour is required, let the rate of payment be double for the extra time. From the adoption of this plan the most happy results would follow. The bias of the mind would be changed: now the only stimulus to exertion is the means of intemperance; then a thousand cares and pleasures would occupy the mind, and soften the heart. Then the work-people would become good servants and good subjects, because they will be made happy; they will then attend to prudent counsel, and a great moral change may be anticipated. Now so great is their hatred and animosity, that in many instances they have desisted from attendance on a place of worship, because they might meet their employers there. Another good effect of this plan, would be the improvement of the system of commerce. Most of the merchants employ, not only the whole of their capital, but the whole of their credit; so that when a market is overstocked with goods, which, in consequence, fall in price, the merchant, in place of sending fewer goods at the next shipment, sends more; for he must receive a certain amount to keep up his credit. The only consideration with him is to obtain them so low, that they may be sent with advantage to the falling market; if the fall has

been 25 per cent., he increases the quantity he sends one-fourth, and thus still farther depresses the market. During the last seven years the price of cotton goods has been falling, but the exportation of them has increased in the following ratio :—

Exported from Hull,

	1814	1815	1816	1817
Pounds Weight of Twist	7,332,302	6,520,792	11,864,539	10,410,669
Yards of Cotton	9,244,948	12,879,524	19,178,694	27,834,516
	1818	1819	1820	
Pounds Weight of Twist	11,630,910	13,183,895	17,269,502	
Yards of Cotton	33,339,802	33,855,805	49,926,314	

It is understood, that during this period the capital employed in commerce has not increased; much has been withdrawn, and not an equal sum brought in or acquired. An increase of export thus immense and rapid, without an increase of capital, excites an apprehension that the system on which commerce is conducted, rather than a fair and legitimate increase of demand, has occasioned this increase; should this supposition prove correct, the fate of the South Sea Company awaits our merchants—and how wide will be the desolation, it is impossible to conjecture. But the evil, if impending, may in a great measure be prevented, by a return to old habits, by dismissing the work-people at six o'clock; and thus lessening the production of goods, and giving to it an uniformity; so that should the demand more than equal the supply, the production being limited, the prices must rise. Should not this general principle be adopted, there are minor regulations which promise considerable benefit, at least to the morals and comfort of the people. The first is, to dismiss all the married women from the factories: it is not their place, nor is it productive of any good result; their families are the most poor and wretched, for the public-house consumes their earnings. The women thus employed greatly exceed in number the men, who, at any time, have been unable to obtain employment. One great evil attendant on married women working in factories is, the necessary neglect of their offspring; but I would extend the remark a little further, and ask whether the custom, which of late years has prevailed, of bringing females up to some trade or occupation not domestic, is not the great cause of the prevailing immorality? "A child left to itself is a shame to its mother!" (Prov.) but such have been the pursuits of the married, and such the bringing up of the young women, that

the concerns of the family must have been neglected by the one, and unlearned by the other; the children, therefore, grow up without advice or reproof; nothing in the nature of discipline is attempted. Hence it is, that as soon as the children can earn as much money as will maintain them, they leave their father's house, or bargain with him for their board, and consider themselves as discharged from all authority: this sometimes takes place at the age of twelve, but commonly at fourteen. What constitutes a spoiled child, but one that has been brought up without discipline? In this light, the present, but especially the rising generation of the labouring class, may be considered; and spoiled children are never pleased, never satisfied. Personal gratification is their only aim; being vicious, they become unhappy, and complain of the conduct of all with whom they are connected: the road to infamy is opened to them by their parents, and their career terminates in a prison. Is it not because domestic discipline is so little exercised, that our jails are full of young delinquents? This is not the place to discuss this important subject, but I recommend it as a fit inquiry for your interesting Publication. Another means for bettering the condition of our working population, is for the well educated females to cast their influence and their kindness over the poor degraded factory girls. At present no one pities, but all avoid them; they are considered and treated as infamous, and thus their situation claims commiseration; they feel their degradation, and wish for instruction; for after undergoing fatigue, which once would have been thought impossible, and now ought to be forbidden, many of them give up the only day when they can breathe a little fresh air, and attend the Sunday school. Such children have a claim on those who can assist them—on those who can cast over them their influence, and improve, while they gratify, by little attentions, and who can foster a rising character, check the wanderings of others, and make a fair reputation valuable in all. I suggest no plan—the effort itself will furnish the method; but this should be the aim, to stamp a value on domestic and moral character.

Another regulation I advise, is to pay wages less frequently than once a week. The clerk, who receives a salary of £100. a-year, expects it in quarterly sums; and why should not the mechanic, who also receives a handsome income? In a few instances this is attempted, and with the best success. The men are less intemperate, attend with greater punctuality at their work, and their families are better fed and clothed. It

will be objected to this plan, that if the wages are not paid, debts must be contracted; but this is not an objection, debts are contracted now; almost every family owes the shop-keeper one week's consumption, for which credit they are supposed to pay 25 per cent. above the market price. If wages were paid at a more distant period this might be prevented, and would operate as an advance upon wages to that amount. Were this attempted, various articles might be bought on the best terms for a given credit guaranteed by the master; with whom also a sum might be left at each payment, to accumulate till the person could pay with ready money. If this plan could be made general, the poor rates would be almost abolished; for when a person has acquired a little property, and tasted its sweets, and the consequence that it gives him, he will struggle with adversity rather than become a pauper. The public-houses will indeed suffer, but that is a consummation devoutly to be wished. The master will object to the trouble and the responsibility; and is that the case? Yes; but it is disgraceful: for his benefit the men have given up much that makes life valuable, have lost their influence in their families, and their credit with the public; and yet the master meanly draws back, and will not assist in restoring that which is so important. Perhaps it may give some idea of what might have been done by the masters in keeping their servants from the parish, by encouraging them to make little accumulations of property, if it be told that individuals are now worth from 1 to £3000., who have gained it entirely by labour, and who have only put by what others have expended at the public-house. It would be easy to suggest other plans and regulations, but it is desirable first to see some attention paid to the subject. Mr. Owen has shown what may be done, and if manufacturers in general imbibed his spirit, all would be done. The happiness and character of the people would be rescued and restored, and we should dwell in peace, and taste prosperity.

An Essay on the Agriculture of the Israelites.

PART III.

The Vintage—extraordinary Size of the Grapes—Vineyards—how constructed; Time of the Vintage; Mode of gathering the Grapes; and of making Wine—Vinegar—The Gleaning of

the Vineyard—Vessels in which Wine was kept—Olive-yards—Olive tree; Mode of gathering its Fruit; and of making Oil—Use of Olive Oil—Fig tree—Mulberry tree—Palm tree—Dates—Pomegranate tree—Apple tree—Citrons—Almond tree—Nuts—Locust tree—Balsamum, or Balm of Gilead—Orchards—Gardens—Cucumbers—Gourds—Mandrakes—Herbs—Hyssop—Rue—Mint—Wormwood—Mustard—Coriander seed—Woods and Forests—Cedars—Firs—Cypresses—Oaks—Ashes—Teil tree—Algum tree—Shittah tree—Willows—Roads—Rivers—Brooks—Bridges.

To the harvest and threshing succeeded the *vintage*, (*Levit. xxvi. 5. Amos, ix. 13.*) Noah was, perhaps, the first person who cultivated *vines*, and made *wine* from the grapes; and showed, in the very first instance, what care and self-command is requisite to a proper use of it. Grapes were very abundant in the land of Canaan, and especially in the territory of Judah, (*Gen. xlix. 11.*) The cluster which the Hebrew spies brought from *Eshcol*, was carried on a staff between two of them, (*Numb. xiii. 23.*) "Ancient writers tell us, that the vines in that country were very thick, and that single clusters of grapes weighed from thirty to forty pounds." (*Orton.*) Strabo says, that the vines in Margiana, in Asia, and other places, were so large, that two men could scarcely compass them with their arms, and that they produced bunches of grapes two cubits or a yard long. Even in this country, a bunch of the *Syrian* grape, which was produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, weighed nineteen pounds. It was carried more than twenty miles on a staff, by four labourers, two of whom bore it in rotation. Its greatest diameter was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches. (*Time's Telescope for 1819, p. 273.*) Gilpin, in his *Forest Scenery*, mentions a vine of the black *Hamburgh* sort, in a hot-house at Valentine House, near Ilford, in Essex, which used to produce about four hundred weight of grapes annually. The stem of this vine was, in the year 1789, thirteen inches in circumference. (*vol. i. p. 153.*) He likewise tells us, on the authority of Misson, a traveller in Italy, that the gates of the great church at Ravenna were made of vine planks, twelve feet long, and fourteen or fifteen inches broad. (*Ib. p. 155.*) As the Hebrews were much employed about their *vines* and *fig trees*, their *sitting under*

them, imported their safety and prosperity. They had also a *wild vine*, which, of its own accord, grew by the way-side; and which produced *wild grapes*, of a sourish and bitter taste, (*Isa.* v. 4.) The *vines of Sodom*, or those which grew near the Dead Sea; being impregnated with its nitre and sulphur, produced grapes as bitter as gall. (*Deut.* xxxii. 32.)

The *vineyard* was commonly made on the south side of a hill, or mountain; the stones being gathered out, and the space hedged round with thorns, or walled: "My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it," for the safe and convenient residence of the keeper and vine-dressers; "and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.—I will," therefore, "take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it." (*Isa.* v. 1—6. see also *Psalms* lxxx, and *Matt.* xxi. 33.) A good vineyard consisted of a thousand vines, and produced a rent of "a thousand silverlings," or shekels of silver. (*Isa.* vii. 23.) It required two hundred more to pay the dressers. (*Song of Solomon*, viii. 11, 12.) In these the keepers and vine-dressers laboured, digging, planting, pruning, and propping the vines; and gathering the grapes, and making wine: This was at once a laborious task, and often reckoned a base one. (*2 Kings*, xxv. 12. *Song of Solomon*, i. 6. *Isa.* xli. 5.) Some of the best vineyards were at Engedi, or perhaps at Baal-hamon, which might not be far distant, and at Sibmah. (*Eccles.* ii. 4. *Song of Solomon*, i. 14. viii. 11. *Isa.* xvi. 9.) Vines also were trained upon the walls of the houses. (*Psalms* cxxviii. 3.) "The vines with the tender grapes gave a good smell" early in the spring, (*Song of Solomon*, ii. 13.) as we learn also, from *Isa.* xlviii. 5, "afore the harvest," that is, the *barley* harvest, "when the bud is perfect, and the sour grape is ripening in the flower."

The *vintage* followed the wheat harvest and the *threshing*, as we have seen before, (*Levit.* xxvi. 5. *Amos*, ix. 13.) about June or July, when the clusters of the grapes were gathered with a sickle, and put into baskets, (*Jerem.* vi. 9.) carried and thrown into the wine-vat, or wine-press, where they were probably first *trodden* by men, and then *pressed*. (*Rev.* xiv. 18—20.) It is mentioned, as a mark of the great work and

power of the Messiah, "I have trodden the" figurative "wine-press alone; and of the people there was none with me." (*Isa.* lxiii. 3.; see also *Rev.* xix. 15.) The vintage, as we have before observed, was a season of great mirth. Of the juice of the squeezed grapes were formed *wine* and *vinegar*. The wines of Helbon, near Damascus, and of Lebanon, where the vines had a fine sun, were reckoned most excellent. (*Ezek.* xxvii. 18. *Hos.* xiv. 7.) The wines of Canaan being very heady, were commonly mixed with water for common use, as the Italians do theirs; and sometimes they scented them with frankincense, myrrh, calamus, and other spices; (*Prov.* ix. 2, 5. *Song of Solomon*, viii. 2.) they also scented their wine with pomegranates, or made wine of their juice, as we do of the juice of currants, gooseberries, &c. fermented with sugar. Wine is best when old and on the lees, the dregs having sunk to the bottom. (*Isa.* xxv. 6.) Sweet wine is that which is made from grapes fully ripe. (*Isa.* xlix. 26.) The Israelites had two kinds of *vinegar*, the one was a weak wine, which was used for their common drink in the harvest field, &c. (*Ruth*, ii. 14.) as the Spaniards and Italians still do: and it was probably of this that Solomon was to furnish "twenty thousand baths" to Hiram, for his servants, the hewers that cut timber in Lebanon. (2 *Chron.* ii. 10.) The other had a sharp acid taste, like ours; and hence Solomon hints, that a sluggard vexes and hurts such as employ him in business; "as vinegar" is disagreeable "to the teeth, and smoke to the eyes;" (*Prov.* x. 26.) and, "as vinegar" poured "upon nitre" spoils its virtue; so "he that singeth songs to a heavy heart," does but add to its grief. (*Prov.* xxv. 20.) The poor were allowed to *glean* grapes, as well as corn and other articles; (*Levit.* xix. 10. *Deut.* xxiv. 21. *Isa.* iii. 14. xvii. 6. xxiv. 13. *Mic.* vii. 1.) and we learn that "the gleaning of the grapes of Ephraim" was "better than the vintage of Abiezer." (*Judges*, viii. 2.) The vineyard was not to be pruned and dressed in the sabbatical year. (*Levit.* xxv. 3, 4.) The vessels in which the wine was kept were, probably, for the most part, *bottles*, which were usually made of *leather*, or goat skins, firmly sewed and pitched together. The Arabs pull the skin off goats in the same manner that we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle, to pour from; and in such bags, they put up and carry, not only their liquors, but dry things which are not apt to be broken; by which means they are well preserved from wet, dust, or insects. These would in time crack and wear out. Hence, when the Gibeo-

nites came to Joshua, pretending that they came from a far country, amongst other things they brought "wine bottles old, and rent, and bound up" where they had leaked." (*Josh.* ix. 4, 13.) Thus, too, it was not expedient to put new wine into old bottles, because the fermentation of it would break or crack the bottles. (*Matt.* ix. 17.) And thus David complains, that he is become like "a bottle in the smoke;" that is, a bottle dried, and cracked, and worn out, and unfit for service. (*Psal.* cxix. 83.) These bottles were probably of various sizes, and sometimes very large; for when Abigail went to meet David and his four hundred men, and took a present to pacify and supply him, "two hundred loaves," and "five sheep ready dressed," &c. she took only "two bottles of wine;" (*1 Sam.* xxv. 18.) a very disproportionate quantity, unless the bottles were large. But the Israelites had *bottles* likewise made by the *pottery*, (see *Isa.* xxx. 14. margin, and *Jerem.* xix. 1, 10. xlviii. 12.) We hear also of vessels called *barrels*. That of the widow, in which her meal was held, (*1 Kings*, xvii. 12, 14.) was not probably very large; but those four in which the water was brought up from the sea, at the bottom of Mount Carmel, to pour upon Elijah's sacrifice and altar, must have been large. (*1 Kings*, xviii. 33.) We read likewise of other *vessels*, which the widow of Shunem borrowed of her neighbours, to hold the miraculous supply of oil; (*2 Kings*, iv. 2—6.) and of the "water-pots," or jars, or jugs, "of stone," of considerable size, in which our Lord caused the water to be converted into wine. (*John*, ii. 6.) Grapes, among the Israelites, were likewise *dried* into *raisins*. A part of Abigail's present to David was "an hundred clusters of raisins;" (*1 Sam.* xxv. 18.) and when Ziba met David, his present contained the same quantity. (*2 Sam.* xvi. 1.; see also *1 Sam.* xxx. 12. and *1 Chron.* xii. 40.)

Amid the blessings promised by God to the Israelites in the holy land, was that it should be "a land of oil-olive," (*Deut.* viii. 8.) and that he would give them *olive trees*, which they planted not. (*Ib.* vi. 11.) And, accordingly, we find that they had their *olive-yards*. (*1 Sam.* viii. 14. *2 Kings*, v. 26. *Neh.* v. 11.) These were made sometimes "in the low plains," (*1 Chron.* xxvii. 28.) and sometimes in the high grounds, as on the Mount of Olives, and on Mount Carmel. Maundrel does not mention any olive trees growing upon Mount Olivet when he visited it, but says, "About twenty yards lower they show you Gethsemane, an even plat of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet and the brook Cedron. It is well

planted with olive trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In virtue of which persuasion, the olives, and olive stone, and oil, which they produce, become an excellent commodity in Spain. But that these trees cannot be so ancient as is pretended, is evident from what Josephus testifies, *Lib. vii. Bel. Jud. cap. 15.*; and in other places, viz. that Titus, in his siege of Jerusalem, cut down all the trees within about one hundred furlongs of Jerusalem; and that the soldiers were forced to fetch wood so far, for making their mounts, when they assaulted the temple." (p. 105.) He also speaks of passing "through large olive-yards," between Kane Leban and Beer; (p. 64.) and likewise of "having gone about half an hour through the olive-yards of Sidon." (p. 119.) From the Mount of Olives the Israelites obtained the olive branches, which they put up, with branches of other trees, on their houses, and in the courts of the temple, at the feast of tabernacles. (*Neh. viii. 15.*) There were figures of olive trees in the temple, (see *Psalms lii. 8. Zech. iv. 3. Rev. xi. 4.*) and the posts of the entrance to the holy of holies, and the posts of the door of the temple, as well as Solomon's two cherubims covering the ark, were of *olive wood*. Tournefort mentions eighteen kinds of olives; but, in the Scripture, we read only of the cultivated and wild olive. The cultivated olive is of a moderate height, and thrives best in a sunny and warm soil. Its trunk is knotty, its bark smooth, and of an ash colour; its wood solid, and yellowish; its leaves oblong, and almost like those of the willow, of a dark green colour on the upper side, and whitish below: perhaps, instead of *green olive*, we should read *flourishing olive*, *Psalms lii. Jerem. xi. 16.* In the month of June it puts forth white flowers, growing in bunches, each of one piece, widening towards the top, and dividing into four parts. After this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and when quite ripe, becomes black. Within it is inclosed a hard stone, filled with oblong seeds. The wild olives were of a lesser kind." (*Brown.*) Olive trees were grafted; (*Rom. xi. 17, 24.*) and, it should seem, that at times, probably from some blight, either by frost or insect, it cast off its flowers, and "the labour of the olive failed;" (*Habak. iii. 17.*) for Eliphaz, in Job, (*xv. 32, 33.*) says of the prosperous sinner, "It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive." The

fruit was gathered by *shaking* and by *beating*, (*Isa.* xvii. 6. *Deut.* xxiv. 20.) and the oil was expressed from it by treading. (*Mich.* vi. 15.) The first fruits of the oil were offered at "the feast of ingathering," or of "tabernacles," on the fifteenth day of the seventh month. (*Exod.* xxiii. 16. *Levit.* xxiii. 39. *Numb.* xviii. 12.) It was used for anointing, in many kinds of cookery, where we use fat and butter; in medicine, and for burning in lamps. Solomon was to furnish Hiram, for himself, and his servants, twenty thousand baths of pure oil. (*1 Kings*, v. 11. *2 Chron.* iii. 10.)

The *fig-tree*, in this climate, seldom exceeds eight or nine feet in height, nor has it a stem much thicker than a man's arm. There are, however, two in the garden of the Archbishop's Palace at Lambeth, said to be the first which were introduced into this country by Cardinal Pole, which cover "a space of wall fifty feet in height, and forty in breadth. The circumference of the stem of one of them is twenty-eight inches, and of the other twenty-one." (*Gilpin's Forest Scenery*, vol. i. p. 152.) They, however, grow very large in the East; and some of them are capable, it is said, of sheltering fifty horsemen, according to others, four hundred. (*Brown.*) The size of the leaf is very large. The fig tree contains a milky or oily juice, the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung (*Luke*, xiii. 8.) and sweet water; when it is redundant, he causes part of it to evaporate. Tournefort says, that in the islands of the Archipelago, one of their fig trees generally produces two hundred and fourscore pounds weight of fruit. They were sometimes planted in vineyards. (*Luke*, xiii. 6, 7.) Its shooting out was a sign that *summer* was nigh at hand. (*Ib.* xxi. 29, 30.) The *barren* fig tree, which had *leaves* and *no fruit*, and was cursed by our Lord a few days before the passover, when, according to St. Mark, "the time of figs was not yet," (xi. 13.) suffered its sentence probably, not because it had not *ripe* figs on it, but because "it had no show of fruit," no young ones to ripen in due time. Spring was the season for *green* figs: "lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the *fig tree putteth forth her green figs*, and the vines with the tender grape give a good smell." (*Song of Solomon*, ii. 11—13. If visited by the locust, they ate off the bark clean, and left the boughs white. (*Joel*, i. 7.) When gathered, they

were dried and pressed into *cakes*; a part of Abigail's present to David was "two hundred *cakes of figs*." (1 *Sam.* xxv. 18.)

The *sycamine*, *sycamore*, or Egyptian fig, a very different tree from our sycamore, which is a species of plane, has its name from *sycos*, a fig tree, and *moros*, a mulberry tree, because it partakes of the nature of each of these trees; of the mulberry tree in its leaves, and of the fig in its fruit. This fruit grows neither in clusters, nor at the ends of the branches; but sticking to the trunk of the tree, which is sometimes so large, that three men can hardly grasp it. It is always green, and bears fruit at several seasons of the year. Its taste is pretty much like a wild fig. Amos says, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of *sycamore* fruit," or wild figs. (vii. 14.) Pliny and other naturalists observe, that this fruit does not grow ripe till it is rubbed with iron combs, after which it ripens in four days. And Jerome upon Amos says, "that without this management, the figs cannot be eaten, because of their intolerable bitterness. To render this tree fruitful, they make chinks and clefts in the bark, through which a kind of milky liquor continually distils." This, it is said, causes a little bough to be formed, having sometimes six or seven figs upon it. They are hollow, without grains; and there is found in them a little yellow matter, which is generally a nest of grubs. Sycamores were common in Egypt, Judea, and other places; and the wood was used in the former country, for barks and for coffins; and, in the mummy-pits, has been found fresh when 3000 years old. In Judea, it was used for building common houses; (1 *Kings*, x. 27.) and so to "change sycamores into cedars," (*Isa.* ix. 10.) is to render the buildings of cities, and the state of the nation, much more glorious than before. They were of so much consequence, that David placed Baal-hanan, the Gederite, over "the sycamore trees that were in the low plains." (1 *Chron.* xxvii. 28.) We hear of their growing by the way-side in our Lord's time. (*Luke*, xvii. 6. xix. 4.) Mention is made of *mulberry trees*, (2 *Sam.* v. 23, 24. 1 *Chron.* xiv. 14, 15.) and "the valley of mulberry trees," (*Psalms* lxxxiv. 6.) according to the marginal reading. But it seems to be doubted whether these trees were not rather *weeping willows*. (See *Brown*.) There does not seem to be any proof that *silk*, the produce of the *worm* of the mulberry tree, was grown in Canaan. Sandys, indeed, speaking of Sidon, when he visited it, says, "The merchandizes appropriate to this

place are cottons and silks, which here are made in the mulberry groves, in different quantity." (p. 212.)

The palm tree grows very tall and upright, and the leaves retain their verdure through the whole year. The more it is exposed to the sun it grows the better, and is said to flourish the more for having weights pressed upon its head, or suspended to its branches. The fruit of it is called the *Date*, a sort of fig, sweet and luscious, and it produces little till about thirty years old; after which, while the juice continues, the older it becomes the more fruitful it is; and will bear three or four hundred pounds of dates every year. A kind of wine is also extracted from it, which is perhaps what the Scripture calls *shichar*, or *strong drink*. (1 Sam. i. 15. Prov. xx. 1. Luke, i. 15.) It likewise yields a kind of honey. Doddridge, in his paraphrase on John, xiii. 26. says, "And when he had dipped the sop in a thick kind of sauce made of dates, raisins, and other ingredients beaten together, and properly diluted, he gave it to Judas Iscariot," &c. He adds in a note, "The Jews still retain such a sauce, which they call *charoseth*, made of such ingredients, about the consistence of mortar, to represent the clay in which their forefathers wrought, while they were under bondage to the Egyptians. See *Buxt. Synag. Jud.* cap. 18., and the *Religious Ceremonies of all Nations*, vol. i. p. 215." There were figures of palm trees in Solomon's temple, and in Ezekiel's visionary one. (1 Kings, vi. 29. Ezek. xl. 16.) Branches of palm were the symbols of victory and triumph. (John, xii. 13. Rev. vii. 9.) Palms grew on the banks of Jordan; but the best were those on the plains of Jericho, thence called "the City of Palm trees," (Deut. xxxiv. 3.) and those of Engedi, called also, on that account, *Hazazon-tamar*, or *the cutting of the palm tree*. The palm tree, from the same root, produces a great number of suckers, which form upward a kind of grove or wood by their spreading. It was probably under the shade of a little wood of this kind, that the prophetess who discomfited Sisera "dwelt under the palm tree of Deborah," between Ramah and Bethel. (Judges, iv. 5.)

The pomegranate tree, as its name declares, is of the apple kind. It grows to the height of about eighteen or twenty feet, and is very spreading. In Judea, probably, they grew much higher, since we hear, that on a certain occasion, "Saul tarried," that is, in his tent, "in the uttermost part of Gibeah, under a pomegranate tree which is in Migron." (1 Sam. xiv. 2.) Its wood is hard and knotty, the bark is reddish, the leaves greenish, inclining to red, and somewhat

like those of myrrh. It has prickles, or thorns, upon its branches; but the wild kind is more prickly than the cultivated. The blossoms are bell-shaped, large, handsome, and red. When the flowers are double, they produce no fruit. The fruit is very beautiful, of a reddish colour, both without and within. The juice is like wine, mixed with little *grains* or kernels. Wine was sometimes made of it, or mixed with it. (*Solomon's Song*, viii. 2.) The rind, or shell, is large and hard. Pomegranates were hung round the lower hem of the long robe of the high priest, alternately with bells; (*Exod.* xxviii. 33, 34. xxxix. 25, 26.) and on the net-work, which covered the two pillars of the temple, Jachin and Boaz, were two hundred figures of pomegranates, ninety-six of which were seen on a side. (1 *Kings*, vii. 18, 42. 2 *Kings*, xxv. 17.) Pomegranates were among the specimens of choice fruit brought by the faithful spies out of the promised land, (*Numb.* xiii. 23.) and they were among the good things promised to the Israelites; (*Deut.* viii. 8.) and again by Haggai, on the rebuilding the temple, on the return from the Babylonish captivity. (ii. 19.) They were sometimes planted in orchards as the principal trees. (*Solomon's Song*, iv. 13.)

In treating of the *apple tree*, Brown says, "Perhaps the Hebrews extended this name to pear, cherry, and other fruit trees. Nay, Bochart says, there were few of either in Canaan. Nay, though orange and lemon trees now grow in considerable numbers in that country, it is doubtful if they did so in the more ancient times. It is therefore probable, that *Tappuahh* properly means the *citron tree*, and its fruit. Citron trees are very noble, exceedingly large; their leaves very beautiful, continuing always on the tree, of an exquisitely fine smell, and affording a most delightful shade. Their fruit, or *citrons*, is very sweet and pleasant, of the colour of gold, extremely fragrant, and proper to be smelled by such as are faint. (*Solomon's Song*, viii. 5. ii. 3, 5. vii. 8. *Prov.* xxv. 11.) Damascus, in Syria, was peculiarly famed for its fine apples and pears, Egypt for its bad ones."

But little is said in Scripture respecting the *almond tree*, but that little sufficiently proves its existence, and the honour in which it was held. The rod of Aaron, which miraculously blossomed and bore fruit in a night, and which was afterwards preserved in the ark, (*Numb.* xvii. 8.) was made of almond wood; and the bowls of the golden candlesticks, in the temple, were "made like unto almonds, with a knop and a flower in one branch." (*Exod.* xxv. 31—46.) The hoary head of the aged man is said to "flourish as the

almond tree" covered with its blossoms, (*Eccles.* xii. 5.) "the blossoms of the grave*." "The Hebrew name of the almond tree" is said by Brown to be "derived from *shakad*, which signifies to *watch*, and imports that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest." In the present which Jacob sent to Joseph, as governor of Egypt, were "nuts and *almonds*." (*Gen.* xliii. 11.) "The *nuts* here mentioned," says Orton, "were most probably the *pistachio* nuts, which were reckoned a great dainty, and were peculiar to Judea and Syria." "A garden of *nuts*" is mentioned in *Solomon's Song*, vi. 11. The *pistachio* tree grows to the height of twenty-five or thirty feet. Whatever may have been the food of John the Baptist in the wilderness, of which more will be said under the article *locust*, in treating of the *animals* of the Israelites, yet it is certain, on the authority of *Sandys*, and other travellers, that there is a *tree*, or *shrub*, growing in Judea, called the *locust tree*, the buds of which something resemble *asparagus*. (See *Sandys*, p. 183, and *Doddridge on Matt.* iii. 4. vol. i. p. 101.)

Sandys, speaking of Jericho and her palm trees, says, that she was "chiefly proud of her *balsamum*. A plant then onely thought particular unto *Jury*, which grew most plentifully in this valley, and on the sides of the western mountains which confine it; being about two cubits high, growing upright, and yeerely pruned of her superfluous branches. In the summer, they lanced the rine with a stone, (not to be touched with steele) but not deeper than the inward filme; for, otherwise, it forthwith perished: from whence those fragrant and precious teares did distill, which now are onely brought us from India; but they far worse, and generally sophisticated. The bole of this shrub is of least esteeme, the rine of greater, the seed exceeding that, but the liquor of greatest; knowne to be right in the curdling of milke, and not staining garments. Here remained two orchards thereof, in the daies of *Vespasian*; in defence of which a battel was fought with the Jewes, that endeavoured to destroy them. Of such repute with the Romans, that *Pompey* first, and afterwards *Titus*, did present it, in their triumphs, as an especial glory; now utterly lost, through the barbarous waste and neglect of the *Mahometans*." (p. 197.) This is the famous *Balm of Gilead*, so highly celebrated in Scripture. (*Jerem.* viii. 22. xlv. 11. li. 8.)

* *Percy's Old Ballads*, Introduction to the Blind Beggar of Bethnal Green.

What has been said respecting the several trees, has anticipated what may be said respecting *orchards*, except, that much the same distinction seems to have been made with the Israelites between *orchard* and *garden*, that there is with us now; for though the words were sometimes used promiscuously, yet that seems to be called an *orchard* which consists principally of *trees*; while the *garden* is for smaller shrubs, herbs, flowers, and esculents, and was used more for pleasure. Solomon, in his magnificence and pursuit of pleasure, says, "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and *orchards*, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees." (*Eccles.* ii. 4—6.)

As man was, in a state of innocence, placed in a *garden*, through which a river ran, and in which grew "every tree that is pleasant to the sight and good for food," (*Gen.* ii. 9.) so, it is not to be wondered at, that man should have attempted in all ages, to imitate this forfeited abode of lost innocence. The gardens of Solomon had their "fountains," (*Song of Solomon*, iv. 15.) or springs bubbling up, and running in murmuring streams; "all manner of pleasant fruits," (*Ib.* vii. 13.) the vine, the fig-tree and the palm, the pomegranate, the apple and the nut; (*Ib.* ii. 3—5, 13. iv. 13. vi. 11. vii. 7, 8.) "camphire with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices;" (*Ib.* iv. 13, 14.) the mandrakes (vii. 13.) giving their pleasant smell, the rose of Sharon and the lily of the valleys. (*Ib.* ii. 1, 16. vi. 2, 3.) Here too, probably, were "the cedar, the shittah tree and the myrtle, and the oil tree;" "the fir tree, and the pine, and the box tree." (*Isa.* xli. 19. lx. 13.) Ahab coveted the vineyard of Naboth the Jezreelite, which was in Jezreel, hard by his palace, that he might "have it for a garden of herbs." (*1 Kings*, xxi. 2.) And the Israelites, in the time of Isaiah, abused their gardens to purposes of idolatry, having one particular tree in the midst of it, probably, in imitation of "the tree of life in the midst of the garden of Eden," where they performed their rites. (*Isa.* i. 29. lxv. 3. lxvi. 17.)

It was, probably too, in a *garden*, but used for a very different purpose, under one particular *fig tree*, that He who sees all things, though at a distance, and who sees into the inmost thoughts of man, beheld the Israelite indeed in whom was no guile, employed in his devotions to the one living and true God. (*John*, i. 48.) Josephus says, that in his time,

the country round Jerusalem was well planted, and interspersed with gardens, for more than eleven miles round the city. (See *Kelt on Prophecy*, vol. i. p. 101.) Isaiah, speaking of the desolate state of Jerusalem, says, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." (i. 8.) To persons who have seen cucumbers growing only under frames, or under hand-glasses on a hot-bed, this simile may not be intelligible; but, at Sandy in Bedfordshire, and the neighbouring country, they are grown on a very extensive scale, in gardens of perhaps half an acre, or an acre, or more, with a cottage in the midst, or adjoining. They are sown in the open ground, in drills, every eight or nine days, that some seed may always be in the ground to come up and succeed, in case that which is up should be cut off by the frost. Two thousand bushels have been sold out of the parish of Sandy in one week. They are carried by the gardeners in carts all round the country, to the distance, perhaps, of sixty miles, and sold at the low price of three large, or five smaller ones for a penny: they have indeed been sold as low as sixteen for a penny*.

In respect to *the gourd*, Brown writes, "It is hard to say what was the *kikayon*, gourd, that covered Jonah's head at Nineveh. Jerome says it was a small shrub, which, in the sandy places of Canaan, grows up in a few days to a considerable height, and with its large leaves, forms an agreeable shade. It is now generally thought to be the *Palma Christi*, which the Egyptians call *kiki*. It is somewhat like a lily, with large smooth and black spotted leaves. Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed, (*Jonah*, iv. 6.) Harmer seems to think it was all that he had for his booth. *Wild gourds* are plants which produce branches and leaves, which creep along the surface of the earth, as those of the cucumber. Its fruit is of the form and size of an orange, containing a light substance, but so excessively bitter, that it has been called the gall of the earth, and it is ready to kill one with violent purging. Theuchzer thinks it might be the white briar, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but very bitter, and violently purgative." (2 *Kings*, iv. 39.) In 1 *Kings*, vi. 18. we are told that in Solomon's temple

* See *Time's Telescope* for 1817, p. 254. Between Warrington and Manchester cucumbers are grown in large quantities, in the open fields, which produce some of the largest and finest ever seen.—EDIT.

"the cedar of the house within was carved with knops and open flowers." In the margin it is *gourds*. And in *Numbers*, xi. 5., the Israelites murmur for the "the *cucumbers* and *melons*" which they had in Egypt. They would, probably, if they did not find these in the land of Canaan, obtain seed from Egypt, and under these terms may possibly be the whole of the *cucumber* and *melon* tribe, as *gourds*, *pumpkins*, &c. comprehended. On the same reasoning we must suppose that they had *garlick* and *onions*, (*Numb.* xi. 5.) of which the Jews are very fond at this day.

The *mandrake* is a plant of the *pentandria monogynia* class, the root of which, at some distance from its upper part, is generally divided into two branches, which is the reason why it is thought to have somewhat of the figure of a man, the two branches representing his two legs. From this root spring, in the male *mandrake*, a number of leaves, narrow at the base, and obtuse at the end. These are about a foot in length, and five inches in breadth; and are of a dusky green colour, and of an unpleasant smell. The female has longer and narrower leaves, and is of a darker colour. The fruit is a large roundish berry, containing two cells, and a great number of seeds. It has been groundlessly imagined, that *mandrakes* conciliate affection, or cure barrenness; but they are a soporific of considerable virtue: small doses of its bark have done good in hysteric disorders; but, if used in larger quantities, it brings on convulsions, and other bad symptoms. According to our translation of *Genesis*, xxx. 14—16. Reuben having found *mandrakes* in the field, Rachel coveted them; and Leah, on a certain condition, allowed her to have them. But what were the *dudaim* which Reuben found, whether *mandrakes*, *jessamine*, *violets*, *lilies*, *pleasant flowers*, *mushrooms*, or *citron apples*, we cannot determine. Some suppose them to be such agreeable flowers of the field as children gather, Reuben then being only about five or six years of age. The *dudaim*, mentioned in *Solomon's Song*, vii. 13. being named along with *fruits*, were probably some kind of fruit likewise. *Dioscorides*, *Lemnius*, and *Augustine*, tell us, that *mandrakes* have a sweet smell; but, then, these must have been different from ours. Some say, that though the leaves of the female plant have a very disagreeable smell, yet those of the male plant have a pleasant one. We are told, that in the province of *Pekin*, in *China*, there is a kind of *mandrake* so very valuable, that a pound of the root is worth thrice its weight in silver; for they say that it so wonderfully restores the sinking spirits of dying persons, that there is

often time for the use of other means, and thereby for recovering them to life and health. (See *Brown and Cruden*.)

The term *herb* has different senses annexed to it in Scripture. Sometimes it is put for the whole vegetable creation, as in *Gen. ix. 3.*, and sometimes for the smaller vegetables, as distinguished from the larger, or *trees*, as in *Gen. i. 29.*; and sometimes it is used to denote the smallest, as cultivated in gardens, and distinguished from *trees* and *shrubs*. (*Luke, xi. 42. Rom. xiv. 2.*) In this sense it may comprehend all the *cabbage tribe*, what are called *pot herbs*, and also those which are good for *medicine*. When man was in a state of innocence, and his body not liable to *disease* and *death*, every thing was *good* for him; but, on his body becoming subject to disease and death, some of them became injurious and *poisonous*; and others, again, were their *antidotes*, or *medicinal*. The Israelites were to eat the *paschal lamb* "with *bitter herbs*," (*Exod. xii. 8.*) to remind them of their bitter bondage in Egypt. One of these was *hyssop*, with a bunch of which the blood of the paschal lamb was to be sprinkled on the lintel and two side posts of the door of the house. (*Exod. xii. 22.*) It was also used on other occasions. (*Lepit. xiv. 4, 52.*) It is a shrub which sends forth a multitude of twigs or suckers, from one root; as hard as any large wood, and ordinarily grows about a foot and a half high, at proper distances. The stalk puts out longish leaves on both sides, which are hard, odoriferous, warmish, and a little bitter to the taste. The blossoms on the top of the stem are of an azure colour, and like to an ear of corn. It is said of Solomon, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the *hyssop* that springeth out of the wall." (*1 Kings, iv. 33.*) But as *hyssop* does not grow out of the wall, nor is it the smallest of vegetables, as the cedar is the largest, so some commentators, instead of *hyssop* read *moss*. Another of the bitter herbs of the Israelites was probably *rue* (*Luke, xi. 42.*) and *wormwood*. (*Deut. xxix. 18. Prov. v. 4.*) We hear also of *mint*. (*Luke, xi. 42.*) *Mustard* is one of the plants with cruciform flowers, the pistil of which arises from the cup, and finally becomes a long pod, divided by an intermediate membrane into two cells, containing small roundish seeds, which are of a hot, sharp, and biting taste. Our Saviour compared the kingdom of heaven to "a grain of *mustard seed*, which a man took and sowed in his *field*." He says it is "the least of all seed, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and

lodge in the branches thereof." (*Matt.* xiii. 31, 32.) There are eleven or twelve kinds of mustard. That of Canaan grew much larger than ours. "The Jewish Talmud mentions a stalk of it that was sufficient to bear a man climbing up on it, and another whose principal branch bore three barrels of mustard seed." (*Brown.*) The *manna* which fell from heaven for the Israelites in the wilderness, is compared to *coriander seed*, (*Exod.* xvi. 31. *Numb.* xi. 7.) on account of its roundness, which shows that *coriander* was well known to them. It is a plant of the *pentandria digynia* class; the fruit is a roundish berry, containing two half round seeds; the two seeds together being about the bigness of a *pea*, with a smooth surface. It has an aromatic smell, and a pleasant taste; and is useful in medicine for stomach complaints arising from wind.

But the Israelites had not only their fields, their vineyards, and their gardens; but, likewise, their *woods* and *forests*. From these were obtained wood for *firing*, for *agricultural* and *domestic purposes*, and *timber* for building. The most remarkable of these was the forest of Lebanon, or Libanus, growing on the mountain of the same name in the south of Syria, and north of Canaan. When taken at large, *Brown* says it is 300 miles in circumference, and consists of two large mountains, Libanus and Anti-libanus. According to the ancients, these mountains lay east and west; but, according to the moderns, north and south; Libanus on the west side, and Anti-libanus on the east; with *Cœle-Syria*, or *Hollow-Syria*, or the pleasant valley of Lebanon, (*Joshua*, xi. 17.) between them. According to *Calmet*, Mount Lebanon is shaped like a horse-shoe, with its opening towards the north. It begins about ten miles from the Mediterranean Sea, well northward in Syria, and runs south till almost over against Sidon, then turns eastwards on the north frontiers of Galilee; and, lastly, turns northward, running as far as *Laodicea Scabiosa*, in Syria. But, according to *Maundrel* and *Reland*, the valley between the two mountains is much more long and narrow than *Calmet's* representation will allow of. *Maundrel* says, "Having gone for three hours across the plain of Tripoli, I arrived at the foot of Libanus; and from thence continually ascending, not without great fatigue, came in four hours and a half to a small village called Eden, and in two hours and a half more to the *cedars*. These noble trees grow amongst the snow, near the highest part of Lebanon; and are remarkable, as well for their own age and largeness, as for those frequent allusions made to

them in the Word of God. Here are some of them very old, and of a prodigious bulk; and others younger, of a smaller size. Of the former, I could reckon up only sixteen; and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree." (*Journey*, p. 142.) "But the truth is," says Brown, "travellers are in so much danger from the wild beasts that haunt it, and from the scarce tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require." In Lebanon, it is said, that four mountains rise, as it were, one above another; the first has a fruitful soil, excellent for vines; the second is barren; the third enjoys an almost perpetual spring; the fourth is often, but not always, covered with snow. De la Roque thinks that Lebanon is higher than the Alps and Pyrenees. The vast numbers of lions, leopards, and other wild beasts, rendered it dangerous to walk in. But the vines in the lower parts, and the cedars on the top of it, rendered it extremely beautiful and fragrant; "the smell of Lebanon" was proverbial. (*Solomon's Song*, iv. 11. v. 15. *Hos.* xiv. 5—7.) The springs in it, and the waters that descended from those springs, and from the melting of the snow in the spring, in the rivers Jordan, and Eleutherus, Abana, and Pharphar, that run to the southward, and in the rivers of Rossian, Cadichæ, and Abvali, that run west or north, are fine water. (*Jer.* xviii. 14.) Moses had a strong desire to see Lebanon, but was only allowed a distant prospect of it. (*Deut.* iii. 25. xxxiv. 1—3.) From Lebanon, Solomon had his wood for building the temple and other structures. For this purpose he made a treaty with Hiram, King of Tyre, "Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto Sidonians. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou

shalt receive them; and thou shalt accomplish my desire in giving food for my household. And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and four-score hewers in the mountains," &c. (1 *Kings*, v. 6, 8, 9, 13—15.) From Lebanon the Tyrians and Sidonians had their wood for shipping and building; and the Assyrians and Chaldeans a great part of the wood which they used in their sieges of the cities of Syria, Canaan, and Phenicia. "The tower of Lebanon, which looketh towards Damascus," was, perhaps, a castle built by David, or Solomon, at the south-east of Lebanon, to awe the Syrians; if it was not, rather, "the house of the forest of Lebanon," a stately structure at Jerusalem, mostly built with cedars from Lebanon, (*Solomon's Song*, vii. 4. 1 *Kings*, vii. 2.) We are told also that Jotham, king of Judah, "built cities in the mountains of Judah, and in the forests he built castles and towers." (2 *Chron.* xxvii. 4.) Lebanon was called also "the king's forest," because the Persian kings took it under their especial care, and Asaph was the *keeper* of it. (*Neh.* ii. 8.)

There were a variety of forests besides in Canaan; as the forest of *Hareth*, in the south of Judah; (1 *Sam.* xxii. 5.) of mount Ephraim; (*Joshua*, xvii. 18.) of Bethel; (2 *Kings*, ii. 24.) of Bashan; (*Is.* xi. 13. *Zech.* xi. 2.) and of Carmel; (2 *Kings*, xix. 23.) It is probable that marshes, producing shrubs or thickets, were called woods. On the east of Jordan was the "wood of Ephraim," because Jephthah had there routed and cut off multitudes of the Ephraimites. (*Judges*, xii. 5. 2 *Sam.* xviii. 6.) Here too it was that David's army fought with Absalom. The principal *trees* of these forests, besides the *cedar* and the *fir*, already mentioned, seem to have been the *cypress* and the *oak*; (2 *Sam.* xviii. 9. *Isa.* xlv. 14. *Ezek.* xxvii. 6.) the *ash*; (*Is.* xlv. 14.) the *teal-tree* (*Is.* vi. 13.) and the *almug*, or *algum* (1 *Kings*, x. 11. 2 *Chron.* ii. 8. ix. 10.) supposed to be the same as *ebony*, *Brazil wood*, *citron tree*, or some gummy sort of wood, perhaps that which produces the gum ammoniac or Arabic; and, so, is thought by some to be the same as the *shittah* tree. (*Is.* xli. 19.) That some *art* was used on some of these, called *strengthening* them, to make them perhaps more strong, and straight, and beautiful, perhaps cutting off the side branches and dressing them, appears from *Is.* xlv. 14.: "He

heweth him down cedars, and taketh the cypress, and the oak, which he *strengtheneth* for himself among the trees of the forest." These forests were sometimes set on fire by lightning, by accident, or by the malice of an invading army, when the scene must have been tremendously awful. (*Psalms* xxix. 1—9. *Is.* ix. 18. x. 18. *Jerem.* xxi. 14. *Zech.* xii. 6.)

We hear likewise of "*willows* by the water-courses:" (*Is.* xliv. 4.) and willows afforded branches, amongst other trees, for erecting the tents at the feast of tabernacles. (*Levit.* xxiii. 40.) Sandys, speaking of the river Jordan, says, it is "shadowed on both sides with *poplars*, *alders*, *tamarix*, and *reedes* of sundry kinds. Of some the Arabians make darts and javelins; of others, arrowes of principall esteem; others they select to write with, more used than quills by the people of these countries." (p. 141.)

That the Israelites had made *roads* or *highways*, and in what manner they were made, is evident from several passages of Scripture. In *Levit.* xxvi. 22. it is threatened them, that, if they are disobedient, "their *highways* shall be desolate;" and in *Judges*, v. 6. we are told, that, "in the days of Jael, the highways were unoccupied, and the travellers walked through bye-ways." From *Is.* xl. 3, 4. we learn how a highway was made: "Prepare ye the way;"—"make straight in the desert a highway;"—"every valley shall be exalted;"—"the road raised or cast up through the valley;"—"and every mountain and hill shall be made low;"—"the road levelled over them in a great measure;"—"and the crooked shall be made straight, and the rough places plain." Such was the process of the *Roman roads*, and such is ours in Britain. It is true, we hear, in one place, a charge to "gather out the stones." (*Is.* lxii. 10.) But this must mean such stones as were too large, and would obstruct the passage, as is often the case in a mountainous country.

Of *Rivers* in the land of Canaan, the only one of any consequence was the *Jordan*; which, with its lakes, or *seas* of Galilee, and the Dead Sea, ran through the whole extent of it from north to south. There were, besides, of inferior note, "that ancient river, the river *Kishon*," (*Judges*, v. 21.) rising in one of its heads at the foot of Mount Tabor, and emptying itself into the Mediterranean sea, at the foot of Mount Carmel; the brook, or river *Jabbock*, (*Gen.* xxxii. 22. *Deut.* ii. 37.) rising in the mountains of Gilead, on the east of Jordan, and running westward to Jordan, into which it empties itself a little south of the sea of Tiberias, after separating the kingdom of Sihon from that of the king of

Bashan ;—and “ the river *Arnon*,” a small river, which rises in the mountains of Gilead, and runs along the north border of Moab, to the south-west, till it discharges itself into the Dead Sea. (*Numb.* xxi. 13. *Judg.* xi. 18, 26. *Is.* xvi. 2.) The *brook* is, for the most part, a small river, or stream, that flows but in rainy seasons, and ceases in the time of drought. (*Job.* vi. 15—18.) “ As the word *Nachal*,” says Brown, (article *Brook*,) “ signifies both a *brook* and *valley*, it is possible there might be other brooks, which are rendered valleys in our translation. Nay, in a country so abounding with hills as Canaan, it is probable valleys and brooks were seldom separate.” A *valley*, indeed, almost necessarily implies a *brook* ; as the water, draining into the bottom from the higher ground, wears itself a channel ; and, in any thing of a wet season, there must always be a stream. The brook *Cherith*, where Elijah was fed by the ravens, was on the east side of Jordan. (*1 Kings*, xvii. 3, 4.) The principal brooks on the west of Jordan, were *Eshcot*, *Sorek*, *Kidron*, and *Gaash*.

There is no mention in Scripture, either directly or indirectly, of which the writer is aware, of any *Bridge*. The author of the article *Bridge*, in the *Encyclopædia Britannica*, says, indeed, “ The most simple part of these, we cannot doubt, were in use from the beginning of time. When any passage exceeded the step or stretch of a man’s legs, we cannot imagine but his natural invention would lead him to apply a stone, if of sufficient length to answer his purpose ; but if not, a piece of wood, or trunk of a tree, would be employed in the same way, to render the passage more easy for himself. History does not inform us that this useful art was carried to any great extent in the ages of the antediluvians ; but we can scarcely imagine but they were acquainted with it, so far as we have mentioned, and even to a greater degree. Can we suppose that such geniuses as discovered the method of founding and working in iron and brass, and the formation and use of musical instruments, would be wanting in discovering methods so intimately connected with their own advantage ?” He mentions the early degree of perfection and elegance at which the *Chinese* arrived in the construction of *arches* ; and the bridge of one arch, the span of which is 600 feet, and the height 750 feet, from one mountain to another, and adds ; “ It is universally allowed, that, if *Noah* was not the founder of that monarchy, it was some of his grand-children, at a very early period ; their form of government resembling the patriarchal, which is in favour of *Noah* being their founder ; and that they cultivate those arts,

of which he instructed them in the rudiments." I cannot, however, but think that, however obvious the laying a *long stone*, or *plank*, or *tree*, over a *narrow* stream, and the placing of *stepping stones*, in a wider, but shallow stream, and with long stones, or planks, from one to the other of these, may be, yet, for a wide stream, the Israelites, and the neighbouring nations, had no idea of a bridge. Jacob passed over the brook, or river *Jabbok*, with his family and cattle, at the *ford*. The men of Jericho pursued after the spies to "the *fords* of Jordan;" (*Josh.* ii. 7.; see also *Judg.* iii. 28.) and we hear also of "the *fords* of Arnon." (*Isa.* xvi. 2.) When David passed over Jordan, on his return to Jerusalem, "there went a *ferry-boat* to carry over the king's household." (2 *Sam.* xix. 18.) Sennacherib boasts to Hezekiah, that in the countries through which he had passed, "with the sole of my feet have I dried up all the rivers of besieged places;" (2 *Kings*, xix. 24. *Isa.* xxxvii. 25.) which I understand, as a hyperbolical expression to imply, that his army was so numerous, that in fording the rivers, they brought away all the water on the soles of their feet.

Of the *boats* and *ships* of the Israelites, more will be said in treating of their *fisheries*.

This seems to be the chief of what may be said as to the cultivation of the *land* of the children of Israel. The consideration of their *cattle*, &c. or *live stock*, and a few other particulars, shall be reserved for a future Essay and Number.

P.

REVIEW.

An Account of the Arctic Regions, with a History and Description of the Northern Whale-fishery. By W. Scoresby, Jun. F.R.S.E. 2 vols. 8vo. Edinburgh, 1820. Constable. pp. 657, 582.

To a general reader the northern whale-fishery may seem but an unpromising subject, and an acquaintance with many individuals engaged in that adventurous occupation, may not prepossess him in favour of a book from the pen of the captain of a Greenland ship; but a perusal of the work before us will dissipate such prejudices, and introduce him to an author who discusses some of the most interesting topics of general science with much vigour and cultivation of intellect, while he describes the stupendous scenes of Arctic

nature with the vivacity of an intelligent and original observer.

Captain Scoresby, though a young man, has been known for several years as an enterprising and successful whale-fisher, uniting to consummate professional skill and intrepidity, uncommon scientific attainments. How these have been acquired by one who went to sea at eleven years of age, and has spent the succeeding seventeen summers amid the ices of Greenland, might excite surprise; but our business is less with the individual than with his work, an analysis of which we propose to submit to our readers; premising that while it confirms to him the possession of those faculties at which we have hinted, it displays another quality, unfortunately too seldom combined with them, a deep and rational feeling of devotion, characterizing a mind as amiable as accomplished.

The work commences with some judicious remarks on the probability of eastern and western communications, between the northern Pacific and Atlantic Oceans. The exploratory voyages of the Russians have almost decided the question of the separation of Asia and America; but the perils of that navigation, and the impossibility of accomplishing the voyage in one season, put to rest all hope of an advantageous communication between Europe and India by this route. The arguments adduced by our author render the existence of a north-west passage sufficiently probable; and we agree with him in his scepticism as to the commercial utility of this passage, should it ever be discovered: yet we do not condemn the recent attempts to discover it. The solution of this geographical problem is an object worthy of a great nation, even though it did not hold out a rational promise of additional light on the phenomena of magnetism, or of currents in the ocean. Approving then of the expeditions lately sent into the Arctic Seas (the last of which has been so much more successful than any preceding one) we only had to regret that any paltry etiquette of office should have deprived our country of the advantages it might have derived in such an undertaking, from the experience and perseverance of this accomplished mariner. This regret is not diminished on perusing Mr. Scoresby's observations on the mode of conducting expeditions in those inhospitable regions. The author's remarks on the means of reaching the Pole itself, were first promulgated before the Wernerian Society of Natural History at Edinburgh, where they produced, as we are told, an extraordinary sensation, from the

ingenuity and boldness of the proposal. Were the object worthy of the risk attending such an attempt, we have little doubt of the practicability of his plan; and are convinced, that travelling from the northern extremity of Spitzbergen, in sledges drawn by dogs on the ice, is the only method by which the Pole can be attained. For our own part, we never put any faith in those speculations which represent the Pole as surrounded by open water. An imperfect acquaintance with the difficulties under which early navigators took celestial observations, or vague calculations of the effect of the summer's sun on the Arctic ices, are the slippery foundations on which the existence of a *Polar basin* rests. Before the invention of "Hadley's Quadrant," little dependance could be placed on any observation of the sun's altitude, taken at sea, under the most favourable circumstances; yet we are required by some writers to believe the accounts of early Dutch navigators, ignorant of the Arctic currents, who, on the credit of observations, taken with no better instrument than the exploded *forestaff*, in a climate subject to frequent fogs, and very extraordinary atmospheric refractions, imagined that they had penetrated within less than one degree of the Pole. We will even venture to affirm, that, previous to the late voyage of Lieutenant Parry, the nearest approximation to the Pole, resting on good observations, is that attained by Mr. Scoresby and his father in 1806, when they reached latitude $81^{\circ} 30'$ in long. 19° east.

An excellent analysis of the progress of discovery in Arctic regions concludes the first chapter, and affords much curious information to those who have no leisure or inclination to peruse a vast collection of original authors; and one of the appendices give a highly valuable chronological list of voyages in those regions, which seems very complete.

The second chapter contains excellent descriptions of some Polar countries, particularly of Spitzbergen, and Jan Mayen's Island. The former, and part of the coasts of the latter, are laid down by Mr. S. in beautiful maps, constructed by himself from his own astronomical observations. In those little frequented regions, good observations have been rarely made; and the geography of such distant and desolate countries is very erroneous in our best general charts. Thus Jan Mayen's Island is usually laid down in from 71° to $71^{\circ} 23'$ north lat., and from 9° to 11° west long. But from an actual survey of the coast, Captain Scoresby has ascertained its true limits to lie between $70^{\circ} 49'$ and $71^{\circ} 8' 20''$ north lat., and between $7^{\circ} 26'$ and $8^{\circ} 44'$ west long. The account of the Icebergs of

Spitzbergen is striking, and affords very favourable specimens of our author's powers of description, besides illustrating the danger of incautiously approaching those majestic scenes:—

"It is not easy to form an adequate conception of these truly wonderful productions of nature. Their magnitude, their beauty, and the contrast they form with the gloomy rocks around, produce sensations of lively interest. Their upper surfaces are generally concave; the higher parts are always covered with snow, and have a beautiful appearance; but the lower parts, in the latter end of every summer, present a bare surface of ice. The front of each, which varies in height from the level of the ocean, to 400 or 500 feet above it, lies parallel with the shore, and is generally washed by the sea. This part, resting on the strand, is undermined to such an extent by the sea, when in any way turbulent, that immense masses, loosened by the freezing of water lodged in the recesses in winter, or by the effect of streams of water running over its surface, and through its chasms in summer, break asunder, and with a thundering noise fall into the sea. But as the water is in most places shallow in front of these icebergs, the masses which are dislodged are commonly reduced into fragments before they can be floated away into the main sea. This fact seems to account for the rarity of icebergs in the Spitzbergen sea.

"The front surface of icebergs is glistening and uneven. Wherever a part has recently broken off, the colour of the fresh fracture is a beautiful greenish blue, approaching to emerald green; but such parts as have long been exposed to the air, are of a greenish grey colour, and at a distance sometimes exhibit the appearance of cliffs of whitish marble. In all cases, the effect of the iceberg is to form a pleasing variety in prospect, with the magnificence of the encompassing snow-clad mountains, which, as they recede from the eye, seem to 'rise crag above crag,' in endless perspective.

"On an excursion to one of the Seven Icebergs, in July 1818, I was particularly fortunate in witnessing one of the grandest effects which these Polar glaciers ever present. A strong north-westerly swell having for some hours been beating on the shore, had loosened a number of fragments attached to the iceberg, and various heaps of broken ice denoted recent shoots of the seaward edge. As we rowed towards it, with a view of proceeding close to its base, I observed a few little pieces fall from the top; and while my eye was fixed upon the place, an immense column, probably fifty feet square, and one hundred and fifty feet high, began to leave the parent ice at the top; and leaning majestically forward with an accelerated velocity, fell with an awful crash into the sea. The water into which it plunged was converted into an appearance of vapour or smoke, like that from a furious cannonading. The noise was equal to that of thunder, which it nearly resembled. The column which fell was nearly square, and in

magnitude resembled a church. It broke into thousands of pieces. This circumstance was a happy caution; for we might inadvertently have gone to the very base of the icy cliff, from whence masses of considerable magnitude were continually breaking. This iceberg was full of rents, as high as any of our people ascended upon it, extending in a direction perpendicularly downward, and dividing it into innumerable columns." [pp. 103—105.]

The deception of vision, in judging of distances in Arctic countries, is remarkably perceived on the approach to Jan Mayen's Island, from the contrast between its pure unsullied snows, and the dark compact lavas, which Mr. Scoresby found along its beach.

The third chapter consists of a hydrographic survey of the Greenland seas. The remarkable changes in the colour of the ocean in those latitudes early attracted the notice of our author, who discovered that the greenish hue which it assumes in particular places, where the depth is immense, is owing to myriads of minute animals, the multitudes of which astonish us. He estimates that one cubic fathom of such water contained 23,887,872. This abundance of animal life is not without its utility in the economy of nature. These myriads afford food, either directly or indirectly, to the whole race of cetaceous animals. The minute *medusæ*, and *moniliform* animalcules, detected in the waters, appear to be the food of *sepia*, *actinia*, *cancrini*, and *helices*, which swarm in the Greenland seas, and constitute the favourite sustenance of the whale tribe. It is not a little remarkable, that the vastest of the animal creation should feed on such minute individuals. The occurrence of this green coloured water is a joyful sign to the whale fishers, for it is the favourite haunt of the huge mysticetus, or *Greenland whale*. In this water he delights to revel. He may be seen just below the surface, darting forward, with his enormous jaws expanded, to receive the rushing flood; while the fringes of the bony arch, which clothes his upper jaw, separate his minute prey from the currents issuing at the angles of his mouth.

We are here also presented in a table, with the results of Mr. Scoresby's numerous experiments, on the specific gravity of sea water; from which it appears that the specific gravity of the waters of the Greenland sea, is somewhat less than that of the ocean in the Temperate and Torrid Zones. We have likewise the results of some curious experiments on the temperature and depth of the Arctic Ocean. It is not a little remarkable, that the temperature of those seas, even during keen frosts, and in the midst of ice, is sometimes as high as

36° or 38°, and that in soundings near Spitzbergen, Mr. S. found the temperature *increase* with the depth, instead of diminishing, as has been found in other seas by Peron and many navigators. The ingenuity and resources of Mr. Scoresby's mind are apparent in his mode of conducting these experiments; and we regard his *marine diver*, as the most perfect kind of sea gage hitherto employed. The following results are selected from his tables.

		Depth in feet.	Temperature by Six's Thermometer.
Lat. 79° N. Long. 5° 40' E.	{	Surface.....	29°. 0'
		78	31°. 0'
		222	33°. 8'
		342	34°. 5'
		600	36°. 0'
		2400	36°. 0'
Lat. 79° 4' N. Long. 5° 38' E.	{	Surface	29°. 0'
4380		37°. 0'	
Lat. 78°. 2' N. Long. 8°. 10' W	{	Surface	32°. 0'
		4566	38°. 0'

The cause of those phenomena, seems to be the influence of currents bringing warmer water toward the Pole, and the cooling effect of immense fields of ice reposing on the surface of this sea. In the detail of the experiments, we find a trait of that liberality, which distinguished the late venerable president of the Royal Society, in whom science always found a patron: and the reader will observe with regret, that the curious and expensive apparatus, with which the preceding results were obtained, was lost by an unlucky accident in prosecuting similar experiments at the vast depth of 7200 feet. During those researches the author's attention was occupied in ascertaining the effect of pressure on different sorts of wood. Attached to the marine diver, pieces of wood were sunk to great depths, and thus exposed to enormous pressure, from the superincumbent column of water, which was sufficient to render them specifically heavier than water; a circumstance which had been remarked in boats forcibly dragged down by whales. The effect on each piece was modified, not only by the nature of the wood, but also by its form and size. The pieces were sunk to the depth of 6348 feet (upwards of a mile,) where the pressure must have exceeded 25 cwt. on each square inch of surface. The results are given in a table, the substance of which may be stated in Mr. Scoresby's own words:—

“ From this Table we may observe, that the greatest increase of specific gravity, by pressure, in the specimens of the different kinds of wood submitted to experiment, was obtained by the fir;

the next greatest by the ash; the next by the elm; the next by the oak; the next by the teak; the next by the hickory; and the least by the mahogany. The cork gained still less than any of the pieces of wood. The proportion of impregnation of the same kind of wood, in specimens of different sizes and shapes, is derived from the experiments made on the ash; and it is curious to observe, that the largest cube of ash, and the parallelopipedon of the same, received the greatest proportional increase of weight; while the smaller pieces received less and less additional weight, per cubic inch, as they decreased in size. It is also a little curious, that the specimens sent to the depth of 2058 feet, were as much impregnated as those sent down above 6000 feet. The degree of impregnation of the one-inch cubes of ash, produced by immersion to the depth of 2058 feet to 6348 feet, varies irregularly, but is evidently as great at the depth of 2058 feet, as under any superior pressure; so that it is probable that the greatest permanent impregnation by pressure, of such open-grained woods as ash, elm, fir, &c. is produced at the depth of 300 or 400 fathoms. Hence it is clear that no use can be made of this effect of pressure, for determining the depth, unless it be within 2000 feet of the surface; and even in this limit, the results may be uncertain.

"From a comparison of column VII. with XIII., and column IV. with XV., it appears, that an effect of the impregnation of the wood with sea-water, was to increase its dimensions, as well as its specific gravity; each specimen, on an average, having swelled 0.05 cubic inch in every solid inch of original dimensions, and gained 84 grains on every 100 grains of original weight; that is, an increase of one-twentieth in size, and twenty-one twenty-fifths in weight." [pp. 201, 2.]

The ingenious proposal of applying this effect of pressure to ascertain soundings at great depths, is now superseded by the excellent invention of Mr. Perkins, late of Philadelphia, but now of London, in which the compression of a column of water in a brass cylinder is effected by a solid piston moving through a collar of oiled leather; an instrument in which simplicity is combined with accuracy.

We must refer to the original work for an account of the currents in the Greenland seas, and the disquisition on waves, both of which are ably treated by our author, and would be injured by abridgment.

His account of the northern ices, unites accuracy of detail with highly interesting description. When sea water freezes, it deposits the greatest part of its saline contents; and indeed the probability is, that the small quantity which remains in the ice, is only that portion which is natural to the sea water retained in its pores. The specific gravity of the waters of the Greenland sea, according to our author, may

be stated at 1.0263; or their saline contents consists of $5\frac{1}{2}$ ounces to each gallon of water; and they freeze at $28\frac{1}{2}$ Fahrenheit. The opaque ice, which appears of a whitish or grey colour in the air, is denominated *salt water ice* by sailors; while that which is more transparent they distinguish as *fresh water ice*: from the latter they obtain potable water; but the melting of the former yields a water somewhat brackish. This difference arises rather from the celerity of the process of freezing, than any difference in the origin of the two kinds of ice: a hasty congelation favouring the retention of a larger quantity of salt water in the pores of the ice. This is rendered obvious by the circumstance, that ice formed on the surface of the sea, after being piled in *hummocks* on fields, or even long exposed to intense cold below the surface of the sea, acquires the properties of *fresh water ice*. The most opaque and most transparent ice differ, however, very little in density. Mr. Scoresby never found the specific gravity of the former lower than 0.915, nor of the latter higher than 0.925, compared to distilled water at 32° ; but if the comparison be made between the ice, and the waters of the Spitzbergen sea, at their mean temperature, the ice will float with about $\frac{1}{8}$ of its bulk, above the surface of those seas. The author here details a few experiments on the separation of air from water during its congelation; and describes the progress of the formation of ice, on the surface of the Arctic Ocean. The appearance of ice-fields is well described:—

“Ice-fields constitute one of the wonders of the deep. They are often met with of the diameter of twenty or thirty miles; and when in a state of such close combination that no interstice can be seen, they sometimes extend to a length of fifty or near a hundred miles. The ice of which they are composed, is generally pure and fresh; and in heavy fields, it is probably of the average thickness of ten to fifteen feet, and then appears to be flat, low, thin ice; but where high hummocks occur, the thickness is often forty, or even fifty feet. The surface, before the month of July, is always covered with a bed of snow, of perhaps a foot to a fathom in depth; this snow dissolves in the end of summer, and forms extensive pools and lakes of fresh water. Some of the largest fields are very level and smooth, though generally their surfaces are varied with hummocks. In some, these hummocks form ridges or chains, in others, they consist of insulated peaks. I once saw a field that was so free from either fissure or hummock, that I imagine, had it been free from snow, a coach might have been driven many leagues over it in a direct line, without obstruction or danger. Hummocks somewhat relieve the uniformity of intense light reflected from the surface of fields, by exhibiting shades of delicate

blue in all the hollows, where the light is partly intercepted by passing through a portion of ice. When the surface of the snow on fields is frozen, or when the snow is generally dissolved, there is no difficulty in travelling over them, even without either snow skais or sledges; but when the snow is soft and deep, travelling on foot to any distance, is a work of labour." [pp. 241, 2.]

His theory of their formation is extremely probable:—

"It appears from what has been advanced, that openings may occasionally occur in the ice between Spitzbergen and the Pole, and that these openings will, in all probability, be again frozen over. Allowing, therefore, a thin field or a field of bay-ice to be formed in such an opening, a superstructure may probably be added by the following process. The frost, which almost constantly prevails during nine months of the year, relaxes towards the end of June or beginning of July, whereby the covering of snow annually deposited to the depth of two or three feet on the ice, dissolves. Now, as this field is supposed to arise amidst the older and heavier ice, it may readily occupy the whole interval, and be cemented to the old ice on every side, in such a manner as to prevent the melted snow from making its escape. Or, whatever be the means of its retention on the surface of the young field, whether by the adjunction of higher ice, the elevation of its border by the pressure of the surrounding ice, or the irregularity of its own surface, several inches of ice must be added to its thickness on the returning winter, by the conversion of the snow-water into solid ice. This process repeated for many successive years, or even ages, together with the enlargement of its underside from the ocean, might be deemed sufficient to produce the most stupendous bodies of ice that have yet been discovered; at the same time, that the ice thus formed would doubtless correspond, in purity and transparency, with that of fields in general." [pp. 244, 5.]

Ice-fields have, in summer, a strong tendency to drift to S. W. and have been observed to advance in this direction, 100 miles in the course of a single month. On emerging from the smaller masses of ice, known under the names of *packs* and *streams*, which previously sheltered them from the agitations of the waves, fields are generally disrupted by the *swell*, into *floes*; which are further disintegrated to form the shelter of other fields, or to be finally dissolved. There is something peculiarly striking in the following passages, with which we shall conclude our account of this portion of the work:—

"The occasional rapid motion of fields, with the strange effects produced by such immense bodies on any opposing substance, is one of the most striking objects the polar seas present, and is certainly the most terrific. They not unfrequently acquire a rotatory movement, whereby their circumference attains a velocity

of several miles per hour. A field thus in motion, coming in contact with another at rest, or more especially with another having a contrary direction of movement, produces a dreadful shock. A body of more than ten thousand millions of tons in weight, meeting with resistance, when in motion, produces consequences which it is scarcely possible to conceive! The weaker field is crushed with an awful noise; sometimes the destruction is mutual: pieces of huge dimensions and weight, are not unfrequently piled upon the top, to the height of twenty or thirty feet, while a proportionate quantity is depressed beneath. The view of those stupendous effects in *safety*, exhibits a picture sublimely grand; but where there is danger of being overwhelmed, terror and dismay must be the predominant feelings."

"In the month of May of the year 1814, I witnessed a tremendous scene. While navigating amidst the most ponderous ice which the Greenland sea presents, in the prospect of making our escape from a state of *besetment*, our progress was unexpectedly arrested by an isthmus of ice, about a mile in breadth, formed by the coalition of the point of an immense field on the north, with that of an aggregation of floes on the south. To the north field we moored the ship, in the hope of the ice separating in this place. I then quitted the ship, and travelled over the ice to the point of collision, to observe the state of the bar which now prevented our release. I immediately discovered, that the two points had but recently met; that already a prodigious mass of rubbish had been squeezed upon the top, and that the motion had not abated. The fields continued to overlay each other with a majestic motion, producing a noise resembling that of complicated machinery, or distant thunder. The pressure was so immense, that numerous fissures were occasioned, and the ice repeatedly rent beneath my feet. In one of the fissures, I found the snow on the level to be three and a half feet deep, and the ice upwards of twelve. In one place, hummocks had been thrown up to the height of twenty feet from the surface of the field, and at least twenty-five feet from the level of the water; they extended fifty or sixty yards in length, and fifteen in breadth, forming a mass of about two thousand tons in weight. The majestic unvaried movement of the ice,—the singular noise with which it was accompanied,—the tremendous power exerted,—and the wonderful effects produced, were calculated to excite sensations of novelty and grandeur, in the mind of the most careless spectator! [Ib. 247—250.]

In another section, Captain Scoresby offers very valuable and interesting observations, on the extent and changes in the situation of the polar ices. These are illustrated by an excellent chart, constructed from his personal observations, in the year 1818, and engraved from his own beautiful drawings, which we have had an opportunity of admiring.

The chapter on Atmospherology, abounds with most

interesting observations and original views, on some of the nicest points of natural history. A series of very valuable meteorological tables, the fruit of twelve years' observations, during the months of April, May, June, and July, in the Greenland seas, forms an important addition to this department of natural science. To save the reader the tedious labour of collecting the results of so many observations, the author has judiciously thrown into a tabular form, the conclusions deduced from his numerous investigations. The effect of approach to the polar ices is very conspicuous on the mean temperature of the climate; and one of the most important facts established by Mr. Scoresby, is the fallacy of Mayer's formula, for obtaining the mean temperature in different latitudes. This empirical rule, deduced from an examination of numerous meteorological registers, kept in warm and temperate climates, gives about 34° as the mean temperature of Spitzbergen, in latitude 78° : but our author satisfactorily shows, that Mayer's formula, though it approximates pretty well to observations in low and temperate latitudes, suddenly differs widely from the truth, in the neighbourhood of the Arctic ices, when the mean temperature is actually depressed 17° below the result of calculation by this formula. This remarkable anomaly is established on his thermometric observations, made during the four months of the whale-fishery, and on the result of a very ingenious and legitimate calculation, for the remainder of the year. Pursuing these investigations, he tries to estimate the temperature of the Pole itself, and his speculations render it highly probable, that instead of a temperature of 31° or 32° , as calculated by Kirwan and Leslie on Mayer's formula, the actual mean annual temperature, at that point, cannot exceed 10° F. From these results, Mr. Scoresby regards the existence of an open sea at the Poles, as very problematical.

Thermometric changes are often great and sudden in those seas. Even in the summer months, our author has observed the thermometer below 0° . The lowest he had seen it was -4° , and its highest at any time during April, May, June, and July 48° , giving an extreme range of 52° , and this range increases as the temperature diminishes, so that he calculates the range in winter at double that of the summer months. The sudden changes in temperature must be exceedingly inconvenient. The tables show no less than 14° of difference occurring in two hours; and it is worthy of remark, that those sudden effects on the thermometer were simultaneous with changes in the pressure, as indicated by the

barometer. Captain Scoresby shows the extreme value in those seas, of attention to indications of both instruments, especially of the latter, which is still too much neglected by navigators :—

“ I never knew the barometer,” says he, “ mark a pressure of less than twenty-nine inches, without its being accompanied by a gale of wind, either at the place of observation, or in the immediate neighbourhood of it; and in the course of my observations of the oscillations of the mercury, during sixteen voyages, not above five or six storms have, I think, occurred, which were not predicted by the barometer. The value of this instrument then, in a country where there is frequently not an interval of five minutes between the most perfect calm and the most impetuous storm, is almost incalculable. The faithfulness of its indications are certainly not duly appreciated, else it would be more generally used. At one period, I amused myself by registering my predictions, from the changes observed in the barometer; and on reviewing those memoranda, I find that, of eighteen predictions of atmospheric changes in the year 1812, whereof several were remarkable, sixteen or seventeen proved correct.” [pp. 372, 3.]

The greatest range of the barometer, observed by Mr. Scoresby within the Arctic Circle, differs but little from what it is in our own climate. The observations of 12 years give only 2.54 inches as the range: the highest point being 30.57, the lowest 28.03. These changes take place often with rapidity, especially in the spring of the year.

The appearance of the Greenland atmosphere differs little from that of our winter sky, except that its blueness when clear, is of a deeper hue, and its transparency in those states more perfect. Far within the confines of the compact ice, the sky is often cloudless, the air serene, though cold: but on the fishing stations, and on the exterior borders of the ice, the sky is often envelopped in clouds, or obscured by fog. There is nothing very peculiar in the view of the midnight sun. When very near the horizon, it may be viewed with the naked eye without inconvenience; but when elevated more than 5°, it becomes too brilliant to be looked on, and when the rays are reflected from extensive fields of ice covered with snow, the eyes are so painfully affected as to endanger vision. The power of the sun is often such as to melt the pitch on one side of a ship, while ice is rapidly forming on the other. The moon, is rarely visible in summer in those regions, on account of the intensity of solar light; and it was with no little surprize, that we learnt from Mr. Scoresby, how rarely a chronometer is found in a Greenland ship.

How those who navigate the Arctic seas, where opportunities of lunar observations are so rare, contrive to ascertain their longitude without a chronometer, we are at a loss to conceive. The quantity of humidity suspended in the Arctic atmosphere appears to be but small, from the little liability of metals to rust. This remark has been made by former navigators, and is well known in different parts of Russia. The greatest dryness indicated by Leslie's hygrometer was 27° at temp. 27° ; but its average state in the Arctic seas, is stated by Captain Scoresby at 5° or 6° in May, 7° or 8° in the beginning of June, and from the end of June to the middle of July, when fogs are frequent, the great dryness might amount to 5° , the average to not above 2° or 3° ; but he remarks, that though the external air be so damp, yet the dryness of the air was extreme in a house or in the cabin of a ship, heated as his cabin often was to 60° , when the external air was 10° or 15° , in this situation Leslie's hygrometer has indicated 150° . When the temperature of the external air was 30° , and that of the cabin 64° , the hygrometer has in the former stood at 7° , in the latter at 102° . From this extreme dryness, the wainscoting of a ship's cabin sometimes shrinks as much as $\frac{1}{2}$ inch in a panel of about fifteen inches wide. Mr. Scoresby was unable to obtain any signs of electricity from the air in those regions, by means of an insulated rod fixed to the main-mast head, acting on Bennet's electrometer; but accident appears to have rendered his experiments incomplete, and we recommend to him a careful repetition of them. That atmospheric electricity is weak in high latitudes, we have every reason to believe, for the intensity of this power is greatest toward the equator; and we know, that in northern latitudes the occurrence of thunder and lightning is rare. Indeed, there appears to be some relation between the quantity of evaporation and electric intensity. The remarks of our author on atmospheric phenomena, produced by reflection and refraction, are very interesting. His account of the *ice blink*, by which an intelligent observer can ascertain the state of ices without the sphere of direct vision; and his remarks on the extraordinary refractions of distant objects, are particularly so. We may add, that since the publication of his book, he has shown, in a paper inserted in No. IV. of the Edinburgh Philosophical Journal, how the height of mountains may be ascertained, by measuring the depression of the true horizon — a fact which we recommend to the consideration of the geologist and geographer.

Our limits do not permit us even thus hastily to discuss all the subjects connected with meteorology, contained in the volumes before us; but it would be injustice to omit noticing the curious plates, in which the different forms of snow flakes, or crystallizations of water, observed by our author, are delineated. They give the forms of ninety-six different crystallizations, which are all manifestly modifications of the hexagonal prism and pyramid. These plates are a great improvement on the inaccurate delineations of Muschenbroek, where many of the figures are represented as bounded by highly curved surfaces, instead of regular planes. The remarks on *frost-rime* and fogs are curious. Fogs are very common in the Greenland seas; and their density is often such, that the navigator is unable to obtain a good observation by the usual method. In such situations, Captain Scoresby strongly recommends the use of the artificial horizon. When the motion of the sea is too great to admit of this device being employed, he describes a valuable expedient, employed by him to lessen the error in estimating the angle of the sun's elevation, viz. bringing the eye of the observer as near as possible to the surface of the water during the operation. When the natural horizon is obscured, the artificial horizon, placed on a sheet of ice, becomes a most valuable instrument.

The remaining part of the first volume treats of Arctic Zoology; and the most important article in this chapter is the account of the *Balæna Mysticetus*, the principal object of the Greenland adventurer. Numerous as the captures of this animal, by different nations, have been for many centuries, it is strange that neither one accurate description, nor a tolerable figure of it, existed, until the publication of Mr. Scoresby, on this subject, in the *Wernerian Transactions*, which has been repeated in the work now before us. The figures of the *cetacea*, in the celebrated work of La Cépède, are often singularly incorrect; and, in some instances, do not convey any tolerable idea of the animal intended to be described. His delineation of the *mysticetus* is destitute of that fish-like form which this animal possesses, and would rather convey the idea of a sluggish mass of jelly or fat, than of an animal capable of exerting a velocity of eight miles an hour. Captain Scoresby has successfully combated the idea, supported by great names, and maintained by our best writers, respecting the much greater size of this animal in former times than at present. A comparison of the size of the whale-bone, and quantity of oil furnished by whales of

this supposed gigantic size, shows the mistake; which probably has partly arisen from authors confounding the *Balæna Physalis* with the true Greenland whale, but chiefly from the love of the marvellous. The whale is stated by many authors to have a voice, and the learned Pennant quotes Pontoppidan for its *bellowing*; but Mr. Scoresby, who has personally been engaged in the capture of 322 whales, assures us that it has no voice, though it makes a loud noise while respiring. This *blowing* is not, however, accompanied by the ejection of water, as is usually asserted, but only of a dense vapour emitted with the breath of the animal. The usual size of this animal, when full grown, is about sixty feet, and some have been found seventy feet in length; but the accounts we have of whales 200 or 300 feet long are chimerical. The greatest circumference is from thirty to forty feet. The eyes of the whale are remarkably small, scarcely exceeding in size those of an ox. The fat, or blubber, is contained in cells; and these are connected together by tough reticulated fibres, which are condensed into the external skin. From these cells the oil is separated by boiling. It is in the previous putrefaction that whale oil acquires its disagreeable smell; for if separated while the blubber is fresh, the oil of the whale is colourless, inodorous, and as bland to the taste as the finest olive oil. In this state it will keep a long time, and we have seen a portion of whale oil so prepared, perfectly sweet after being kept in a common phial for two years. The *whalebone* is lodged along the edges of the upper jaw, pointing downward, and a little backward. There are usually upwards of 150 *laminae* of this substance on each side, the longest of which measure about ten or twelve feet in length; but, in very large whales, they have been found more than fifteen feet long. The inner edges of these *laminæ* are fringed with hairs, which are nothing but the elongated fibres of the *whalebone*. The other bones of the whale are hard and porous, like those of some land animals. The whale is a timid creature, flying the approach of man; yet maternal affection is sufficient to overcome this timidity. The *cub* is of little value, but it is occasionally harpooned as a snare for the mother. There is something exceedingly affecting in the following description of her conduct on such an occasion:—

“ In this case she joins it at the surface of the water, whenever it has occasion to rise for respiration; encourages it to swim off; assists its flight, by taking it under her fin; and seldom deserts it while life remains. She is then dangerous to approach, but affords frequent opportunities for attack. She loses all regard for her own

safety, in anxiety for the preservation of her young;—dashes through the midst of her enemies;—despises the danger that threatens her;—and even voluntarily remains with her offspring, after various attacks on herself from the harpoons of the fishers. In June, 1811, one of my harpooners struck a sucker, with the hope of its leading to the capture of the mother. Presently she arose close by the 'fast-boast,' and seizing the young one, dragged about a hundred fathoms of line out of the boat with remarkable force and velocity. Again she arose to the surface; darted furiously to and fro; frequently stopped short, or suddenly changed her direction, and gave every possible intimation of extreme agony. For a length of time she continued thus to act, though closely pursued by the boats; and, inspired with courage and resolution, by her concern for her offspring, seemed regardless of the danger which surrounded her. At length, one of the boats approached so near, that a harpoon was hove at her. It hit, but did not attach itself. A second harpoon was struck, this also failed to penetrate; but a third was more effectual, and held. Still she did not attempt to escape, but allowed other boats to approach; so that, in a few minutes, three more harpoons were fastened; and, in the course of an hour afterwards, she was killed.

"There is something extremely painful in the destruction of a whale, when thus evincing a degree of affectionate regard for its offspring, that would do honour to the superior intelligence of human beings; yet the object of the adventure, the value of the prize, the joy of the capture, cannot be sacrificed to feelings of compassion." [pp. 471, 472.]

The author's descriptions of *Balæna Physalis*, and *B. Musculus*, are short and correct; and we would advise him to publish figures of them, if he be possessed of drawings. His figures and descriptions of the *Narwal* have corrected many extravagant errors of other naturalists. La Cépède's figures are incorrect, and he asserts that this animal attains the size of fifty or sixty feet. Captain Scoresby, who has killed many of this species, says, that when fully grown, its length is about sixteen feet, and it is eight or nine in circumference. Its tusk, or horn, instead of growing to the length of sixteen feet, as some assert, rarely exceeds eight or nine feet. Naturalists are indebted to Mr. Scoresby for the publication of a good representation, furnished by a friend, of *Balæna Rosstrata*, a small species, which has been confounded, from inaccurate description, with other species; and also for the republication of Dr. Traill's description and figure of a new species of dolphin, which that gentleman inserted, several years ago, somewhat injudiciously, in Nicholson's Journal. In the original paper it was named *Delphinus Melas*, which

the doctor appears to have since changed for the more characteristic appellation *Delphinus Deductor*, deduced from the gregarious habits of the animal, and the disposition of the herd to follow a leader.

Mr. Scoresby has added little to our knowledge of the *Walrus*, for this singular inhabitant of the ocean has been well described and figured by former authors; but we cannot avoid remarking, that we expected a better account of the different species of *seals*, from one who must have had many opportunities of examining individuals of this genus. There are several species in those seas which have never been well described, and we strongly recommend to him a better discrimination of those animals in a future edition of his work. The Polar bear is well described, and the illustrative anecdotes are interesting, as displaying the powers and instincts of this formidable creature. On the ornithological part of this chapter, we have no comments to offer, except that we doubt not that another excursion to the shores of Spitzbergen would, probably, have added several articles to this department.

We are surprised that the author should have retained the exploded arrangement of *Squalus* and *Cyclopterus* under *Amphibia*. This classification arose from an erroneous opinion of Linnæus respecting their respiration, which has been long detected; and we advise him to follow Pennant, Shaw, and others, in classing them with fishes, under the order *Carilaginei*. The Greenland shark is established as a new species by Mr. Scoresby, whose drawings and descriptions cannot fail to attract the attention of naturalists. The use of the most extraordinary appendage to the eye of this animal will puzzle the physiologist. Had it not been constantly present, it might have been regarded as a disease; but what purpose it serves in the economy of this fish, we do not pretend to explain. The remarks on the classes *Articulata* and *Vermes*, are less ample than we expected. The author appears to have paid less attention to this difficult branch, than to the other departments of natural history; and, though we are indebted to him for the knowledge of some new animalcules, and for many highly interesting observations on the economy of the minutest beings in the scale of creation, we are confident, that aided by his friend Dr. Leach, he is capable of laying science under many additional obligations. This remark is not meant to convey censure on the industry of the intelligent author; but having astonished us by the extent of

what he has accomplished, he has taught us to be somewhat inordinate in our expectations.

The second volume commences with an outline of the history of the northern whale-fishery. The first prosecution of this art in the open sea is generally, but erroneously, attributed to the people inhabiting the shores of the Bay of Biscay. Our author justly remarks, that it may be traced to the Norwegians as early as the ninth century. In the voyage of Ohthere, undertaken about the year 890, the capture of whales is spoken of as a branch of industry familiar to the northern nations; and Danish writers inform us, that the Norwegians and Icelanders were actively engaged in the whale-fishery in the ninth and tenth centuries. This adventurous occupation was, probably, introduced by the Normans into France, where it was extensively practised in the tenth, eleventh, and twelfth centuries; and it most probably spread from Normandy along the coasts of the Bay of Biscay, to which whales appear to have resorted in great numbers. The inhabitants of those coasts became active and enterprising fishers, and for a considerable time supplied the other nations of Europe with the most skilful harpooners. It is, however, certain, that the whale attacked by them, in their own seas, could not be the *Mysticetus*, or Greenland whale. It was generally a smaller species; and occasionally the larger *Balenoptera*, or *Fin-whales*, may have exercised the dexterity of the adventurers. The periodic resorts of those animals to the Bay of Biscay became less regular, in proportion as they were disturbed; and as they retreated to securer haunts, the Biscayans, gradually acquiring courage from experience, pursued them to the frozen shores of Iceland, Greenland, and Newfoundland; and, perhaps, then for the first time became acquainted with the more valuable *Mysticetus*. The hardy inhabitants of Iceland, uniting with the Biscayans in such enterprizes, had established an extensive northern whale-fishery before the end of the sixteenth century.

The earliest attempts of the English in this path, appear to date no farther back than 1592; but it was assiduously prosecuted by the merchants of Hull (still the foremost in this trade) before the conclusion of that century. The Dutch dispute with our countrymen the discovery of Spitzbergen; but the whale-fishery on its coasts was first practised by the English. Such is a general outline of the early European whale-fishery, but the art of successfully attacking the whale in his own element, appears to have been known from remote

periods to the Esquimeaux, and rude natives of some of the islands in the great Southern Ocean. In their fragile canoes they seem to have attacked and subdued the monsters of the deep. On some of the ornamented caps brought by captain Cook from these newly discovered islands, we remember to have seen figures of men in the act of harpooning whales, which, from the rude designs of the native artist, appear to be *Balanoptera*. The Esquimeaux seem, from the remotest ages, to have derived an important part of their luxuries from their expertness in attacking the *Cetacea*.

We venture to recommend the author's comparative view of the whale-fishery, not only on account of the important information it conveys on this subject, but as a useful lesson to the politician on the injurious effect of continued monopolies to national industry. Though the English led the way to the lucrative Spitzbergen fishery, they were soon followed, and entirely driven from the field, by the superior success of their Dutch rivals. The first adventures from England were carried on by chartered joint-stock companies, and though much capital was employed, and much perseverance displayed, the former was swallowed up, and the latter rendered unavailing, by the superior management of the inhabitants of Holland; who, after stimulating the enterprize of their capitalists, by exclusive privileges for a few years, wisely threw the trade open, in 1641, to all adventurers. The policy of this measure became immediately apparent. During the existence of the Dutch chartered companies, the annual average number of vessels did not exceed thirty; but very soon after the dissolution of the monopoly, the number of ships was augmented tenfold; and the profits of the trade was great, notwithstanding the increased competition. In the mean time, the British whale-fishery was nearly annihilated; and it was not until about the middle of the 18th century, that we again appeared as the rivals of the Dutch in the northern whale-fishery. The spirit of commercial adventures, seconded by parliamentary enactments, revived this neglected branch of industry, which has since attained the highest importance:—

“ Between the years 1750 and 1788, 2449 whale-fishing ships, burden 740,065 tons, were fitted out from the ports of England, including repeated voyages; and 430 ships, burden 130,998 tons, from the different ports of Scotland. The bounties paid to the owners of these vessels, in the course of the above interval of thirty-nine years, amounted to £1,335,098. 1s. 2d. for England; and £242,837. 19s. 2d. for Scotland. The official value of the

produce of the whale-fisheries imported into England in the forty-one years, included between 1760 and 1800, was £2,144,387. 8s.; and into Scotland in the thirty-two years, included between 1769 and 1800, was £381,374. 10s. 3d. The official value of exports from England during the former period, chiefly consisting of rum for stores, was about £16,000. [pp. 117, 118.]

From this period it has been progressively on the increase; and, in 1818, England sent to the northern whale-fishery 104 ships, Scotland 53:—

"In the five years ending with 1818," says our author, "about 66,940 tons of oil, and 3420 tons of whalebone, of British fishing, have been imported into England and Scotland. If we calculate the oil at £26. 10s. per ton, which was about the average price, and the whalebone at £90., and add to the amount £10,000., for the probable value of the skins, and other articles,—the gross value of goods imported into Britain from Greenland and Davis' Straits in five years, free of first cost, will appear to have been near three millions sterling." [pp. 122, 123.]

Our limits do not permit us to follow our author through the rest of this comparative view, which is interspersed with many useful practical observations. The manner in which the Greenland fishery is now conducted, is different from that in which it was carried on by the early adventurers. The number of whales and walruses around Iceland, Jan Mayen, and Cheri Island, first drew the fishers to their shores. Those animals, however, harrassed by the annually increasing number of their enemies, retreated to more northern regions; and the rediscovery of Spitzbergen by Hudson, in 1607, opened an extensive field to the industry of the adventurers. The walrus and the whale abounded in the bays of that country, and the Dutch, taking the lead in this traffic, erected on Amsterdam Island very extensive boiling-houses, for the reduction of the *blubber* into oil. In that desolate region the village of Smeerenberg, during the fishing season, assumed the appearance of a thriving seaport. The island was then visited by 300 sail of ships, carrying from 12,000 to 18,000 men; part of whom were employed in capturing whales, while the rest converted the produce of the fishery into marketable commodities, or administered to the wants or the comforts of their more adventurous countrymen. At the close of the fishing season, the vessels were laden with the prepared oil and whalebone; and the whole population, migrating to their native shores, resigned their summer habitations to the desolation of an Arctic winter. In process of time, the whales left also the

bays of Spitzbergen, and the fishers were once more compelled to search for their prey in the open sea. The buildings on Amsterdam Island were deserted, as the establishments on Jan Mayen's Island had previously been; and before the end of the 17th century, Smeerenberg presented little but the ruins of its former importance. The loss of capital, on this change, was immense. The fishery became more uncertain. The adventurers pursued the whales from the bays to the more exposed sea coasts, thence to the banks at some distance from the land, and then to the borders of the ice. In this last situation, the fishers at first hesitated to attack them; but emboldened by experience, they ventured to push their way among the ices: and about 1700, this had become the general practice, and changed the whole process of the whale-fishery. The blubber was cut off the carcass of the whale when fastened to the ship, and was carried home in casks: the construction of the vessels employed in the trade was materially changed; and the capital embarked was necessarily increased. No ship was adapted to a navigation among heavy ice, unless most substantially built, and fortified by additional timbers around the bows, and additional planks along the sides. A large capital now became necessary, on account of the superior value of the ships employed, the greater number of boats, and quantity of tackle and implements required, and the increased hazards of the voyage. Notwithstanding these disadvantages, the whale-fishery has been successfully pursued ever since; and though the difficulties have rather increased than diminished, as the retreat of his prey has carried the fisher farther among the ices, the effects of his perseverance, activity, and increased dexterity, are apparent in the striking increase of late years in the produce of the fishery.

About the early part of the 18th century, the Dutch commenced the fishery in Davis' Straits. It was first carried on in the bays and creeks on the western coast of Greenland; and as the whales migrated, they have been pursued by the adventurers of all nations engaged in this trade, especially the English, to the coasts of America, and, more recently, far up the bay or inlet named after our enterprising countryman, Baffin.

The fourth, fifth, and sixth chapters of this volume treat fully of the different modes of conducting the fishery, and the manner of rendering its products marketable. This part of the work commences with most valuable practical remarks on the best construction and fitting out of a Greenland ship;

the preparations, for the fishery; a description of the boats and implements employed; the various modes of attacking the whale, under different circumstances of the weather and situation of the ice; the manner of securing and *flensing* the dead whale; the laws of the fishery; and the causes of success in this occupation. These topics scarcely admit of abridgment; and we shall therefore content ourselves with stating the general method of attacking the whale in those seas, and securing its produce. When a whale is seen from a ship, a boat, manned, and previously furnished with harpoons and lines, is instantly let down; and if the fish seem large, another follows it. The men row with all their might after the whale; for this animal seldom remains more than two minutes above the surface when not fatigued, and generally continues under water from five to fifteen minutes. Should the whale lie on the surface unconscious of the approach of the boat, or be incapable, from former exertion, of descending immediately, they row directly on the animal; and just before the boat strikes it, the harpooner, whose station is on the bow, buries his weapon in its back toward the pectoral fins. Should the whale appear inclined to move before the boat gets near enough, the harpoon is thrown after the manner of an ancient spear, or fired from a small gun. A skilful hand will give sufficient force to the harpoon at eight or ten yards distance; and the gun harpoon will take effect at thirty or forty yards. The wounded monster often flourishes his tail with surprising force, threatening destruction to all around; and usually descends to a vast depth, dragging the strong lines attached to the harpoon with great velocity out of the boat. Line is then joined to line as long as it is judged necessary. He often descends for more than a mile in perpendicular depth, at the rate of eight miles per hour; and instances have been known of a whale not being subdued, until, in its perpendicular and horizontal flight, it had dragged out of the boats employed in its capturing, line to the length of nearly six miles. When struck, the whale usually descends, and generally reappears in thirty minutes. Mr. Scoresby never knew any remain below above fifty-six minutes; but he has been informed that an instance had occurred where a whale remained an hour and a half below, and yet came up aliye. On its reappearance, the animal, exhausted by his vast exertions, and by the enormous pressure which he must have sustained from the column of superincumbent water, is incapable of again speedily diving. At this favourable moment, the

assistant boats, guided by the motion of the fast-boat, and often by a pellicle of oil on the surface of the water, endeavour to reach the animal, and, according to circumstances, either pierce it with two or three additional harpoons, or attack it with sharp lances, plunged into its vitals. At length, exhausted by its efforts to escape, and the attacks of its enemies, the animal, unable to descend, usually announces its approaching end by spouting blood from its blowholes. When the last struggles are over, the prize is secured by passing a rope through holes cut in its pectoral fins and tail, the last of which is lashed to boats, until they can form a junction with the ship. The time necessary for subduing a whale is very various. Some are killed after being struck by a single harpoon; while, in other instances, a chase has occupied a ship's boats for many hours, and at last been unsuccessful. Mr. Scoresby mentions a remarkable instance, where his boats were for fifteen hours and a half engaged with one whale, which, after all, made its escape. When brought along the ship's side, the whale is secured by tackles, the blubber is cut off in long stripes, and, after being divided on deck into smaller pieces, is preserved in casks.

The peculiarities of the fishery are illustrated by many interesting anecdotes, which give a singular idea of the boldness and dexterity requisite in those who engage in this hazardous employment. Independently of the general risk of navigating seas very subject to sudden and violent storms, and encumbered with ice, much danger arises in consequence of the separation of the boats from their respective ships, by unexpected movements of the ice, and in the dense fogs, so prevalent in the Greenland seas. The whale-boat is exposed to the peril of being dragged down, or hurried below ice by the animal, in its efforts to escape, or of being dashed to pieces by a stroke of its powerful tail, the vibrations of which in the air are sometimes heard at the distance of three miles. The sudden fall of icebergs is a source of danger less frequent in the Greenland sea than in Davis' Straits; but the danger from the approximation of extensive *floes*, or of icy fields, in the former, may be considered as a counterbalance to this advantage. Several melancholy instances of the loss of boats' crews, beset in *packs* of ice, are narrated by our author: but the chief source of danger in the whale fishery is from the object of the pursuit. Violent concussions are often communicated to the men, either directly by the fins and tail of the animal, or through the medium of the oars. "Harpooners have been struck dead by a single stroke of a

whale's tail." The entanglement of the lines attached to the first harpoon has suddenly cut off a limb, or severed the harpooner in two. Men are not unfrequently thrown out of a boat by jerks of the whale; and boats are occasionally shivered into pieces by a blow from its tail. A remarkable instance is related, p. 364, where the blow impressed the bow of the boat, so that "the keel was broken—the gun-wales, and every plank, except two, were cut through—and it was evident, that the boat would have been completely divided, had not the tail struck directly upon a coil of lines." The harpooner dexterously avoided the impending blow by leaping overboard. Boats, together with their crews, have, by the efforts of a whale, been tossed into the air. Mr. Scoresby describes one instance which fell under his own observation. A whale had been struck; and the first boat that advanced to the assistance of the *fast-boat* approaching incautiously, was encountered by the whale as it rose to the surface, and, with all its crew and implements, was projected several yards into the air. Another forms the subject of the frontispiece to the second volume.

We have likewise a summary of the peculiarities of the whale fishery in Davis' Straits, and a comparison between it and that of Greenland. The result is, that though at first sight the advantage seems to be in favour of the former, the additional value of the seal skins brought home by the Greenland ships, the greater tear and wear of the vessels and cordage in Davis' Straits, and the increased expense of provisions and wages for a voyage two or three months longer, brings the probable advantages of both nearly to an equality. The profits of a Greenland voyage are precarious, and it is not easy to give a general estimate. The following, from the superior skill and activity of the captains, is certainly too favourable a picture of the general profits:—The ship *Resolution*, of Whitby, commanded by Mr. Scoresby's father or himself, cost, with her first outfit, £8,000. At the end of fifteen voyages, the balance in favour of her owners was £19,473. 10s. 2d., "besides the value of the outfit for the sixteenth voyage. If we reckon this at £6,500., the profit derived from the £8,000. originally advanced, in addition to the interest of capital embarked, will amount to about £26,000."

We must refer to the work itself for the preparation of the oil and whalebone, and the economical purposes they serve: but may here remark, that the importance of the author's practical observations on the whale fishery, and the various

information conveyed in his book, has not escaped the sagacity of the committee of the French Institute, appointed to report on this work. They point out its extreme value to the reviving commercial enterprize of France; and we have reason to believe that translations of it will speedily appear both in that country and in Holland, for the assistance of those who intend to prosecute this species of mercantile adventure.

The last chapter will be read with much interest. It is the journal of a remarkable voyage of our author, in which his ship, having been squeezed between two enormous masses of ice, had twenty-two feet of her keel, and nine feet of the garboard-strake, or lowest plank, torn off, after a successful fishing. This disaster, instead of appalling, served only to call forth all the resources of captain Scoresby's mind. Measures were promptly taken to meet the extraordinary emergency. The water-logged ship was hauled to the edge of a *field*, and her cargo unloaded on the ice. After several ingenious, though unsuccessful attempts, to *careen* her so as to reach the enormous leak, the broken fragments, which prevented the external application of *oakum*, old sails, &c. in the manner technically called *fothering*, were removed; and this remedy was then so effectually applied, as to permit the application of a novel and excellent method of stopping this extensive leak, devised by the captain. His ingenuity triumphed. The crew, animated by his example, resumed their confidence, and the vessel was speedily reloaded. Having secured the assistance and attendance of another whaler by the surrender of half his cargo, after most extraordinary labour and anxiety, captain Scoresby began to push through the icy barrier which lay between him and the open sea. In this attempt, by dint of intrepidity and perseverance, he was successful, and carried his vessel and crew, without further accident, into port, through dangers and discouragements, from which the firmest minds might have recoiled. In such circumstances an ordinary navigator would have at once abandoned ship and cargo, and thought only of safety. Self-possession and ingenuity could scarcely be put to a severer trial; and our admiration of those valuable qualities is heightened by the modesty of the narrative. Half the cargo was saved to the owners, and the subsequent repairs of the ship did not amount to £200.

It yet remains that we notice the appendix, which contains abstracts of acts of parliament, and reports of some interesting legal decisions on the subject of the whale fishery;

and some farther particulars, intended rather for those engaged in the trade than for the general reader. Two articles in this appendix should be here noticed. Mr. Scoresby gives the result of his experiments on the specific gravity of whale oil at different temperatures. If water be 1.0000, whale oil at 32° 0.9312, its specific gravity diminishes in the proportion of 0.00035 for every degree of increased temperature. The experiments are introductory to some judicious remarks on the propriety of selling oil by weight instead of measure.

The last article in this appendix is a republication of our author's highly valuable and original paper on the Magnetic Deviation, which was read to the Royal Society of London, on Feb. 4, 1819; a circumstance deserving of notice, as a desire of appearing original seems to have suppressed, in subsequent authors, a due acknowledgment of the doctrine here promulgated. The fact, that when a ship's head is laid either east or west, the compass in the binnacle does not correspond in direction to the magnetic meridian, though when the vessel is lying in the direction of that meridian, this anomaly is not perceived, was, we believe, first observed by Wales, the astronomer, who accompanied captain Cook in his second voyage. He remarked, that when the ship's head pointed E., the *deviation* of the north end of the needle was to the E.; and when she lay in the opposite direction, it was to the W.: but Mr. Wales does not attempt any explanation of the phenomena. Numerous and important experiments were made on this subject by captain Flinders, who found that the deviation depended on something in the body of the ship; for when the compass was carried to the end of the bowsprit, or of the boom, it was not affected by the position of the ship: and this sagacious observer inferred that the anomaly depended on the iron in the vessel; but he was much puzzled to account for the gradual diminution of the magnetic deviation as he approached the equator. Captain Flinders' observations were confirmed by lieutenant Bain, R. N., who appears to have been aware of the coincidence between the *deviation* and the *dip*. The same remark was forced on the attention of Mr. Scoresby in the high latitudes he annually frequented; and the true nature of the disturbing force was certainly first promulgated by him, after having been for several years engaged in experiments on this subject. It is well known, that if a piece of iron be held in the *magnetic position*, its upper end (in the northern hemisphere) becomes a S. pole, while its lower assumes the magnetism of a N. pole; and this is reversed in the southern hemisphere. Mr. Scoresby

saw the connexion of these facts with the deviation; which he chiefly ascribed to the combined effects of the *upright* masses of iron used in the construction or equipment of the ship: the upper extremity of those masses having acquired polarity, must collectively attract, in a powerful manner, the dissimilar pole of the needle. This will be most conspicuous at the binnacle, from the vicinity, in many cases, of the large perpendicular bolt which forms the *capstan-spindle*. When a ship's head lies in the magnetic meridian, the influence of the iron, coinciding with terrestrial magnetism, is not perceived; but when the ship lies across the magnetic meridian, it becomes a disturbing force, and causes a deviation from the true direction of the compass. As the dip of the needle decreases, or the magnetic position becomes more horizontal, the magnetism of the upright pieces of iron diminishes; and on the magnetic equator, which is not far from that of the earth, the disturbing forces, acting horizontally, affect the needle less unequally, and, therefore, vanish in the superior power of terrestrial magnetism. On passing into the southern hemisphere, the upper ends of the pieces of iron become north poles, and attract the S. pole of the needle, causing a deviation in proportion to the magnetic dip. These are the general facts: but we have trespassed so much on the time of our readers, that we dare not, at present, further pursue this interesting subject.

We have given such an extended analysis of the work before us, as its importance and merits justly demand. We think favourably of the style, which is generally clear and vigorous, often eloquent. A few inaccuracies, which a candid critic will attribute to the haste of composition, and a few expressions which a fastidious taste might scruple to employ, have not escaped us: but the varied entertainment and instruction which these volumes afford, cast those trifling blemishes into the shade; and we rise from the perusal with a high opinion of the talents and industry of the author.

Geraldine; or, Modes of Faith and Practice. A Tale, by a Lady. London. 3 vols. 8vo. Cadell. pp. 300, 285, 296.
No Fiction. A Narrative founded on recent and interesting Facts. 4th. edition. London. 2 vols. small 8vo. 1820. Westley. pp. 340, 340.

"I know not," says Sterne, "whether the remark is to our honour, or otherwise, that lessons of wisdom have never such power over us, as when they are wrought into the heart."

through the ground-work of a story, which engages the passions : is it that we are like iron, and must first be heated before we can be wrought upon? or, is the heart so in love with deceit, that where a true report will not reach it, we must cheat it with a fable, in order to come at truth?" and from these observations we do not see any reason to dissent. The fact, certainly, is undeniably true, the cause is somewhat mysterious. Thus in all ages, that class of writings known by the name of romances and novels, has attracted a general attention; and under this kind of writing must unquestionably be classed the *paraboli*cal instruction of the Holy Scriptures. Unfortunately, however, in all ages, and in none more widely than the present, this mode of writing which, when it is restrained by noble sentiments, and virtuous and Christian principles, may be eminently serviceable to the cause of truth, has been so grossly abused by its prostitution to the worst of purposes, that good men have too hastily laid it under a general and sweeping proscription. Mr. Fletcher of Saltoun, in one of his tracts, quotes it as the saying of a wise man that, give him the making of all the ballads of a nation, he would allow any one that pleased to make their laws. The saying, we think, was founded on reflection and good sense, and is applicable to the subject before us; for any kind of writing, how trifling soever in appearance, that obtains a general currency, and especially that early preoccupies the imagination of the youth of both sexes, must demand particular attention, and may, therefore, reasonably awaken more than ordinary jealousy in those, who in the work of education, have in a great measure committed to them the formation of the character of future generations of mankind.

The indiscriminate censure, however, which this feeling may often have engendered, betrays a weak or a prejudiced mind, and defeats also its avowed object. To denounce, therefore, without exception, the whole series of existing novels, would be equally injudicious and ineffectual. The objection to novels, which is founded simply upon their being works of imagination, may be considered as indicative of a want of taste and of sensibility, which disqualifies the person maintaining it, for passing any judgment upon the subject: for, the objection to be entitled to any consideration, ought to lie against the *execution*, and not the fiction of a work, any farther than as that fiction is involved in the execution, which, with their moral tendency, is alone the object of criticism.

The propriety of employing fiction in aid of morality, might be established by a reference to the practice of those serious writers, who have made fancy the handmaid of virtue; as well as by the consideration of its being blended with inspiration itself, in the pages of the Sacred Volume. Its obvious tendency to interest the passions, and, when associated with piety, to impress the heart, renders it an engine of incalculable power, and of the utmost importance to the cause of virtue. To the works of Richardson, Mrs. Moore confesses her obligations for her first virtuous feelings, in the following expressive tribute of a grateful heart.

‘If some faint love of virtue glows in me
Pure spirit! I first caught that flame from thee.’

Fictitious writings furnish one of the best channels for conveying instruction; for painting human life and manners; for showing the errors into which we are betrayed by our passions; for rendering virtue amiable and vice odious. The effect of well contrived stories towards accomplishing these purposes, is stronger than any effect that can be produced by simple and naked instruction; and hence we find that the wisest men in all ages, have, more or less, employed fables and fictions as the vehicles of knowledge. It is not, therefore, the nature of this sort of writing considered in itself, but the faulty manner of its execution and the improper ends it is made to accomplish, with which we are determined ever to wage war.

It is with us matter of serious lamentation, that the number of useful novels is indeed exceedingly small, while under this name, the press teems with works of the most injurious tendency. The character given by *Mr. Hume*, of the novels of his day, will serve, it is to be feared, as a just description of some of the most popular works of fiction in our own. ‘I remember’, he observes, ‘I was once desired by a young beauty, for whom I had some passion, to send her some novels and romances, for her amusement in the country; but was not so ungenerous as to take the advantage, which such a course of reading might have given me, being resolved not to make use of poisoned arms against her.’

With novels and romances the circulating libraries of our times are more plentifully supplied than were those in the days of Hume; and if of a less gross, they are of a more seductive and dangerous description. By the immorality, or at least the impropriety of the principles they inculcate, and the

outrages upon all correct and virtuous feelings, which their anonymous authors unhesitatingly commit by their publication, public morals and the public taste are incalculably injured, and truth is supplanted by the vagaries of a wild, uncultivated, and vicious imagination.

The more obvious effects of an early and indiscriminate perusal of this description of books, upon the female mind, may be traced in a *vitiating taste—a passion for the romantic—and a depression of the moral standard*. There is, perhaps, no species of writing which so directly interests the passions, as works of imagination; nor, is there any fascination to which the youthful mind surrenders itself with less caution, than to the luxury in which fancy revels, in the perusal of works of fiction. But this course, wherever it is adopted, becomes exclusive, too imperious to admit a rival; the only train of study which could operate as a corrective is rendered insipid, and at length discarded; while the victim of delusion, unconscious of disease, rejects with disdain the means of cure. Whenever this line of reading is early indulged, and long persisted in, the prospect of intellectual superiority and of dignified deportment will be involved in a mist, which, increasing as the sun of life declines, can only terminate in the darkness of ignorance and guilt. A passion for *romance*, rather than the realities of life, is also a never failing result of an indiscriminate and long indulged perusal of novels. The romantic situation in which the heroine is continually placed, presents to an undisciplined imagination the most fascinating picture of happiness; and the infatuated reader longs to act out the character of her favourite model of perfection. When it is recollected, that the judgment is always blinded in proportion as the fancy of these fair readers is inspired, an elopement may well be anticipated, as the natural and appropriate termination of a passion for novels. The worst effect, however, as well as the last in order, resulting from this mischievous habit, is a depression of the moral standard. This effect is produced in general, not so much by the formal inculcation of immorality, as by the fascinating pictures of vice—the substitution of the law of custom for the decisions of morality,—the connexion between plausible villany and apparent happiness—together with an affectation of contempt for the intelligent and virtuous members of society. The Scriptures, which contain the only standard of morality, are either not at all adverted to, as being incompatible with the effect to be produced, or, if any allusion be made to them, it is under the notion of an obsolete statute-book,

which, whatever its effect may be upon the vulgar, has long been exploded by the disciples of the sentimental school. The siege of morality may be carried on by sap, as well as by storm; nor, is it of much consequence, by which method the assailants succeed, if they ultimately gain possession of the citadel of the heart.

If such, therefore, be the tendency of a promiscuous perusal of works of fiction, how imperious is the duty of parents, and of those who have the conduct of education, to render the youthful mind independent of a course of reading, attended with such baneful effects! nor is there any method so likely to ensure success, as that of inducing a love for solid information, and a taste for elegant accomplishments. An arbitrary prohibition of novels as such, and of tales partaking all their characteristics but the name, is of all methods the most injudicious, as from our native perverseness, we generally attribute to a prohibited object, some latent sweetness not to be found in the whole compass of permitted enjoyments. The grounds upon which, as parents or the conductors of education, we withhold this fascinating course of reading, should therefore be duly explained, in order that a conviction of the propriety of our conduct being felt, the obedience of our children or pupils may be equally voluntary and enlightened.

In strict accordance with these preliminary observations and admonitions, we have great pleasure in introducing to the attention of our readers the first of the two works which stand at the head of this article, and which forms a gratifying exception to that class of writing, which we are anxious to proscribe: equally pure in principle and felicitous in execution, it illustrates the indissoluble connexion between virtue and happiness, and traces the equally certain issue of vice in misery and degradation. Its characteristic excellence consists, in our opinion, in the perspicuity and fidelity with which it develops the operation of circumstances in forming character; particularly in the person of the heroine. Enjoying the advantages of religious instruction, Geraldine's earliest years are beautified with piety, the principles of which, though afterwards suppressed by the influence of dissipation, under the salutary discipline of adversity revive at a later period, and secure to their possessor that *reality* of happiness, of which the world presented to her only the *counterfeit*. The incidents of the story are well linked together; and the *vraisemblable* is continually kept in sight. The author has evidently accomplished all she intended, with respect to

what may be called the mechanism of the work; her object being obviously to interest the reader so far in the plot, as to facilitate the communication of those important moral lessons which might possibly be disregarded in the less insinuating form of ethical instruction. The characters, though numerous, are well discriminated—the dialogues remarkably spirited—the letters examples of that superior excellence, for which the fairer sex are so justly famed. We regret that our limits will not permit us to fortify each of these assertions by proof; but we trust that our readers will verify them by a speedy perusal of the work, which we warmly recommend, without the abatement of a single qualification, of sufficient importance to be placed upon record, except that we are decidedly of opinion, that not even for the purpose of exhibiting in their truly odious colours the fashionable vices of the age, is an author, or authoress, justified in rendering his, or her pages subservient to the sin of taking the name of God in vain; and that we conceive is done in several exclamatory expressions, put,—and correctly enough, as it respects them,—into the mouth of some of the characters in this interesting and useful tale. We cannot, however, but furnish the reader with one extract confirmatory of the high, but well merited praise, which we have bestowed upon the work. It is a dialogue on the poetical merits of Lord Byron:—

“ ‘How miserably you contract and degrade the province of imagination, Fanny,’ said Montague, ‘by considering it as contributing only to amusement.’

“ ‘Why, what more does poetry do,’ returned Fanny, ‘than beguile the idlest hours of an idle life?’

“ ‘What more,’ exclaimed Montague; ‘has it not animated the patriot, and inspired the hero? Does it not refine the heart, and teach it to melt with tenderness, and glow with devotion?’

“ ‘It is true,’ said Mr. Maitland, ‘that poetry has occasionally done all this; but I am not at all certain that poets, in general, are good teachers of morality. I am not at all certain, that if I had daughters to educate, I should not prohibit poetry till after the age of twenty.’

“ ‘The ladies denounced Mr. Maitland as the most barbarous of the human race. One of them, the youngest Miss Bernard, protested that Walter Scott, Lord Byron, and Moore, were all such loves, that there was no possibility of living without them.’

“ ‘They are too highly honoured, by such *discriminating* praise,’ said Montague, with a glance of contempt.

“ ‘Lord Byron, degraded to a love,’ exclaimed he in a low voice, and turning to Mrs. Mowbray: ‘absolute profanation:

Jupiter, with his thunder-bolt, might as well be dwindled to a piping shepherd.'

" 'Poor little Harriet,' said Mrs. Mowbray, highly diverted by Montague's irritation; 'she was not aware that she was treading on holy ground. You are to know,' said she, addressing the young lady, 'that Lord Byron is the god of Montague's idolatry. In his estimation, he holds among the poets precisely the same rank that Brahma does among the Hindoo divinities. He is quite ready to worship them all; but his fervour and raptures are reserved for Lord Byron.'

"Miss Harriet declared, 'that she doated on Lord Byron; that she did not know which she liked best of his poems, they were all so pretty.'

" 'Pretty!' echoed Montague, with uplifted eyes.

" 'To withhold our admiration from your favourite is utterly impossible, Montague,' said Mr. Maitland. 'Who is not dazzled by his transcendent genius? What heart is untouched by his profound feeling? but yet—yes, I see you are arming yourself for the battle—I deny that the moral effect of his poetry is good.'

" 'The old flat hackneyed objection, I suppose,' said Montague. 'His heroes touch the brink of all we hate, and yet we hate them not; you may as well quarrel with Milton for investing Satan with majesty, for not painting him with horns and hoofs.'

" 'No!' said Mr. Maitland, 'we mourn over the fall of Satan; we regret that this son of the morning should forfeit his radiant throne; but his fate is a tremendous warning. Now, Lord Byron endows his heroes with a tenderness so exquisite, so mysteriously blended with the hardihood of daring and fearless guilt; that a sublimity is given to their vices, calculated to confuse and darken our moral views.'

" 'I think this objection fanciful and overstrained,' said Montague; 'because he has the judgment to seize, or the genius to create, characters productive of the finest poetical effect, are we to be idiots enough to mistake them for models, or fancy that the eternal bounds of virtue and vice can be affected by the visions of a poet's fancy?'

" 'You think it preposterous,' said Mr. Maitland; 'now it does not appear surprising to me, that the enthusiastic contemplation of such characters should enfeeble our salutary horror of vice. What young and tender mind refuses its sympathy even to Lara? and does it not lose all remembrance of Gulnare's crimes, in the passionate, the devoted tenderness of the faithful page?' [pp. 120—124.]

We now take our leave of the fair author, not without the hope of farther acquaintance; and trusting, that on the next interview, she will appear *unmasked*.

Her novel, or tale, is an attempt, and a successful one, to

purify that class of writing from its immoralities and frivolities; and to give it a beneficial, rather than an injurious tendency, without materially altering the characteristic features of its composition, which is not the case with the other work placed at the head of this article. This belongs to a new species of fictions, that within the last thirty years has sprung into existence, not improperly termed "Religious Novels;" and, without pledging ourselves to an approval of all those which have appeared under this character, we yet do not hesitate to state, that when, as in the work before us, the object is palpably good, and the sentiments, on the whole, are congenial with the spirit of Christianity and truth, we read such compositions with pleasure, and shall have no objection to witness their increase. Let it not, however, be understood, that to this species of writing we have no objection. We cannot but deplore that the state of society is such as to render these moral stimulants necessary, nor can we ever forget that too frequently, in this kind of writing, *principles* are but obscurely enforced, and are sometimes under, and at others over, estimated. Men as they *ought to be*, and not *men as they are*, are too generally delineated; and even the moral and religious feelings excited in the minds of the readers of these compositions, frequently resemble those which Dr. Chalmers has admirably described, as awoke in the minds of men, wise but in the wisdom of this world, in his invaluable sermon on "The Mysterious Aspect of the Gospel to the Men of the World," a passage from which we cannot refuse ourselves the pleasure of presenting to our readers:—"All their views of human life, and all the lessons they may have gathered from the school of civil or of classical morality, and all their preferences for what they count the clearness and rationality of legal preaching, and all the predilections they have gotten in its favour from the most familiar analogies in human society,—all these, coupled with their utter blindness to the magnitude of that guilt which they have incurred under the judgment of a spiritual law, enter as so many elements of dislike in their hearts, towards the whole tone and character of the peculiar doctrines of Christianity. And they go to envelope the subject in such a shroud of mysticism to their eyes, that many of the preachers of the Gospel are by them resisted on the same plea with the prophet of old, to whom his contemptuous countrymen meant to attach the ridicule and the ignominy of a proverb, when they said—'he is a dealer in parables.'"

"No Fiction" is stated to be founded on recent and

interesting facts, and those facts, it has been generally said, are widely known, and have not been sufficiently concealed by the reverend gentleman to whom the work is generally, and from internal evidence, we believe correctly ascribed. To that statement the author has, however, distinctly replied in the preface to this edition, by declaring that the facts are not so known; that the key to the history is, and ever has been, alone in his possession; and that he shall not, certainly as yet, present it to the world. With this statement we are satisfied, and have, therefore, now noticed a work on which we delayed to deliver an opinion until a charge so serious against the prudence, and delicacy, and honour, and honesty of the author should be removed.

The narrative of "No Fiction" is simple and interesting. A young man, named *Lefevre*, is the hero of the tale; and, like most heroes, his exploits sometimes appear surprising. But his history is that of "a Christian backslider reclaimed." The events of his life are extraordinary, and not unfrequently romantic; but what would have displeased in a novel of the old school, here delighted us, because, with every occurrence, so much of the nature of the human heart is developed, and principles and sentiments so important and operative are combined and enforced, that we forgot, in the progress of the tale, the thorns which surrounded the rose. His friend Douglas is an amiable and interesting Christian, and with the names of Mr. and Mrs. Russell, we shall long associate ideas of venerable, cheerful, and sincere piety. The necessary limits of the observations which we can make on this tale, preclude us from presenting to our readers a further analysis of the work; nor do we regret that circumstance, since we do not hesitate to recommend it to their perusal. The man of the world may learn from it, that there is no real happiness apart from piety; the professors of Christianity may learn, that they must do something more than profess; the wavering and vacillating may learn to avoid the evils of the course which they are pursuing, by determining to waver and to doubt no more; and the sincerely pious may learn, that, with love to God, and to the world at large, should be blended a cheerfulness and gentleness of manner and deportment, which will greatly assist the advancement of Christianity in the world. Their religion is one of joy and not of gloom; let them beware, therefore, how they convey to the world, by their conduct, a false impression of their faith and hope.

A General History of the House of Guelph, or Royal Family of Great Britain, from the earliest Period in which the Name appears upon Record, to the Accession of his Majesty King George the First to the Throne. With an Appendix of Authentic and Original Documents. By Andrew Halliday, M. D., Domestic Physician to his Royal Highness the Duke of Clarence. 4to. London, 1821. Underwoods. pp. 539.

WHATEVER stigma faction may attempt to cast upon the government of his present Majesty, however wide may be the distinction between his personal character and that of his lamented father, this glory must not at least be withheld from his reign—this feature cannot pass unobserved in his conduct, that he has been a liberal patron of literature and the arts. The publication of the Stuart papers was highly creditable at once to his patriotism and the generosity of his disposition; and when the first baronetage of his reign was conferred upon the most distinguished writer in his dominions, the selection did equal honour to the monarch and the bard. Various other proofs of our assertion might easily be produced, but we satisfy ourselves with the work before us, which, commenced under the auspices of the duke of Clarence, passed through the press under the immediate inspection of his Majesty—for we believe that he saw, read, and corrected most of the sheets;—and is now presented to the public, with all the advantages of his powerful patronage and support. In all this at least, he is but treading in the steps of his venerated parent, though we have every reason to hope, that as a patron of learning, he will soon excel all his predecessors of a race, to whom the British nation is still more deeply indebted, on other and more important grounds. The services which they have rendered us; the ills which they have been the means, in the hands of Providence, of averting, give a peculiar interest to their history; though until the present moment, singular as it may appear, the people over whom they have swayed a gentle sceptre, have been far more ignorant of its details, than of the lives and actions of princes, with whose race they have been engaged in all but incessant wars. A faithful and interesting memorial of so illustrious a house has, therefore, long been, and we regret to add, still is, a *desideratum* in British literature; though it is one to whose compilation the present work will afford facilities which have not hitherto been enjoyed, and

which will not, we sincerely hope, be suffered to pass by unimproved.

The royal family of Guelph is unquestionably one of the most ancient; as, for more than a century, it has also been, of the most powerful of the sovereign houses of Europe. According to some antiquaries, its founder and the first of the Roman Cæsars had one common father; others are satisfied with making him a chieftain of the Scyrri, one of the lost tribes of the Goths, in the days of Attila, the Hun; whilst a third party, amongst whom we rank ourselves, still more decidedly than our author, who associates "every degree of probability" with an earlier distinction,—more moderate still, admit that the first traces of the present family, in the page of authentic history, are to be found in the reign of Charlemagne. But, according to the laudable custom of that fraternity, of which Mr. Jonathan Oldbuck was so happy an example, the derivation of the name is involved in still deeper obscurity, and surrounded by difficulties as impossible to surmount. Guelph, says one class of these learned disputants, is undoubtedly but a translation of the Latin word *Catulus*, whence the Woëlpe of the Saxons, the Welp, Wolpe, and Wülpe of the Belgians, and the English Whelp—and, in support of this derivation, we are furnished with one of those *fables merveilleuses*, rather than *amusantes*, with which the earlier pages of history are so thickly strewn, resting on no lighter authority than that of John Tambacus, a grave professor of theology, who has inserted it in the eighteenth chapter of the eleventh book of his learned and elaborate, though somewhat ponderous treatise, in we know not how many folio volumes, *de Consolatione Theologica*. The wife of a certain knight, relates this reverend author, having borne at one and the same time (*simul et semel*) twelve sons, and being afraid, on account of her husband's poverty, that they should be unable to bring them up; and fearing, moreover, that he might, peradventure, be angry with her for proving so prolific, bribed her hand-maiden to carry them to the river and drown them. As she was proceeding to execute this somewhat unmaternal commission, she was observed by the bishop of Cologne, who seeing her at the river's side, despatched a servant to ascertain what she was doing, to whose question of what she was carrying in her apron, she replied, Whelps; whence the young men, who were taken under the protection, and educated at the charge of the prelate, by whom they were piously named after the twelve apostles, derived a name afterwards illustrious in the

history of their country, and of the world. A second class conceive the word to be a translation of the Latin *lupus*; thus substituting a wolf for a dog, as the patronymic derivation of the race; whilst the monk of Weingarten, a legendary chronicler of the family, rejecting altogether the brutish original of the name, asserts, that one of the ancestors of the Guelphic house, intermarrying with Kathulina, the daughter of a Roman senator, her descendants were from her called *Catulini*, which, when rendered into German,—*ci-près*, we presume in the language of lawyers, for it certainly is not very near its native original,—as Welp, or Wolf, became the name of the family. Another conjecture, for in such cases all is conjecture, and must be conjecture still,—that of Professor Eichorn, of Gottingen, refers the name to a corruption of the Saxon term *huelpe*, written in German *hülpe*, and signifying aid or assistance, or as we have the same word in English, help. The opinion of Dr. Halliday, and it would have been an unpardonable abandonment of the immemorial privileges of authors, if he had not advanced an opinion upon the subject, is, that the name is derived from the animal painted on the standard of the chieftain, which was often too, perhaps generally, the war cry of his tribe in battle; and might not, therefore, improbably be assumed by their leader as his family name, when he first submitted to the rite of baptism. As this hypothesis gives us the choice of a wolf, or a whelp, we are satisfied to adopt it for ourselves; and we cannot suppose that such adoption can be particularly disagreeable to the illustrious house, to whom the choice of these animals may be a matter of more importance than, we confess, it is to us.

Leaving, then, this knotty point in the uncertainty in which it ever must remain, proceed we now to take a rapid glance at the historical detail before us. That there was a Welf amongst the leaders of the barbarian horde which, under the name of *Scyrri*, in the fifth century, had possession of the ancient *Rhatia*, now the mountainous district of the Tyrol;—that another of them, in the sixth, commanded the *Boivarri*, or Bavarians, under Childebert, king of the Franks, as auxiliaries to the Romans, against Atharus, the Lombard king;—that, in the seventh, a third was chamberlain to king Dagobert, and employed by him (*ex officio* too, it may have been, in so incomplete a court), we are, by no means, disposed either to deny, or stoutly to maintain, because it seems to be admitted upon all hands—pardon us, reader, we entreat, at once the seeming irreverence to royal ancestry and the pun—that

these may, peradventure, have been whelps of another litter. We pass by, therefore, with as little ceremony as can possibly be paid to such illustrious personages, not only these rude progenitors of the race—if progenitors indeed they were—and with them their right trusty and well-beloved cousins, Adelbertus, count of Bavaria, ancestor of the marquesses of Tuscany, and Ruthardus, ancestor of the counts of Altdorf and kings of Burgundy or Arles, *missus regius* of France, in Germany; and come at once to the marrow of the matter, in the history of Boniface, count or governor of Lucca, and of the whole province of Tuscany, who made no inconsiderable figure in the days and court of Charlemagne; with whom, or, at farthest, with Guelph, count of Bavaria, his grandfather, our author admits that the true history of the house of Guelph begins. This chieftain, no doubt, came from Germany into Italy; the policy of the founder of the Carolingian race inducing him to select his *comites* from provinces at a distance from those which they were deputed to govern. His original name was Wolfhardus; which signifying the “Doer of Good Works,” was literally rendered *Bonifacius* in the language of Italy; and in the Latin records of an empire, the chief of which is said to have been proud of considering himself a scion of the Guelphic stock, and might, therefore, naturally be expected to prefer its members to offices of rank and confidence. His son, Boniface the Second, was entrusted by Louis the Pious with the defence of the maritime coast of Italy, and of the isle of Corsica, against those ravages of the Mahomedans of Africa which already began to threaten Europe with that tremendous march of havoc and devastation, which laid waste the finest provinces of her southern states. At the head of a small armament, he landed on the African coast, between Utica and Carthage; five times repulsed the attacks of the infidels with considerable slaughter and disgrace; and, returning in triumph to Lucca, effected the deliverance of his cousin, Judith, of Altdorf, wife of the emperor Louis, from the convent of Tortona, where she was confined by her rebellious step-son, Lothaire, until the gallant Boniface conducted her over the Alps, and restored her to the arms of her affectionate husband. This resolute and chivalrous step naturally exposed him to the hatred of Lothaire, who still held possession of Italy, whence he was banished; but retiring to the court of France, he was there received with open arms, and some of its most honourable posts were conferred upon him. His son, Adelbert the First, who assumed the title of duke of

Tuscany, was one of the pious princes with which the dark ages abound, whose history is to be traced alone in musty grants of lands and tenements, and charters of immunities to the church; though, at one period, his piety seems to have given place to his revenge, as he joined with the duke of Spoleto in soliciting the aid of the Saracens in invading the Ecclesiastical States. For this he was of course excommunicated, and declared the enemy of God and man; but though we marvel not that pope John the Eighth, thus grievously offended, should denounce him as a robber, we are not quite so clear why his wife should have been associated with him in crime and in punishment, as an adulteress. Happily, however, the wrath of the successors of St. Peter, though generally deadly while it lasts, is frequently short in its duration, and some political change, or, more probably, some fresh grant of territory or of revenue to the papal see, having put his holiness into a better humour, not only was his excommunication taken off, but the duke and his dutcheas were commended, by the very same pontiff, to the love, protection, and prayers of every friend of the true church.

Of his son, Adelbert the Second, surnamed the Rich, a curious anecdote is related. During the contest for the crown of Italy, between Berengarius, who reigned at Verona, and Guido and Lambert, who were seated on the throne of Pavia, the duke of Tuscany supported or deserted the standard of the latter princes, who were his uncle and his cousin, with a degree of infamous treachery, rarely equalled, even in that unprincipled age.

"It is reported," says Dr. Halliday, "that, during one of these desertions, he marched to surprise his cousin Lambert, who was hunting without suspicion in a forest near Placentia. The tents of the Tuscans, who deemed themselves secure of their royal game, resounded with drunken and lascivious songs during the greater part of the night; but when their intemperance subsided into sleep, they were surprised by the watchful Lambert, at the head of no more than a hundred horse. Adelbert, who could neither fight nor fly, was dragged from his hiding-place among the mules and asses of the baggage train. His shame was embittered by the rude pleasantry of the conqueror, who told him, that his wife Berta had said he should either be a king or an ass. 'A king thou art not,' said he, 'but thy second title I shall not dispute; and wisely hast thou chosen a place of refuge among the animals of thy species.' The death of Lambert restored Adelbert to liberty; but the state of Italy long fluctuated with the vicissitudes of his interests or passions. Berengarius, who was oppressed by his service, sometimes accused, and sometimes imitated, the example

of his ingratitude. Louis, king of Arles, was defeated and dismissed, and recalled to the crown of Italy, again established, and again dethroned, as he was the friend or enemy of the marquess of Tuscany." [pp. 9, 10.]

How such a time-server could deserve the eulogium pronounced upon him by Dr. Halliday, that "his memory was embalmed in the tears of a grateful people, and the public happiness was buried in his grave," we are at a loss to imagine. That such a flourish decorates his tomb, we doubt not; but epitaphs, and those of princes pre-eminently, are too proverbially liars to admit of their being referred to as materials of authentic history, beyond the subordinate and immaterial points of titles, age, a marriage, offspring, or a date. With the two sons of Adelbert, Guido and Lambert, terminated the direct succession to the dukedom or marquessate of Tuscany, for the terms seem to have been used indifferently in the family of Guelph; but the title was restored, in 952, to a collateral branch, in the person of Adelbert the Third, grandson of Boniface, count of Lucca, the second son of Adelbert the first duke, and consequently second cousin to the last possessor of the dukedom in the elder house: but the duchy passed, never to return, into the hands of an illegitimate son of Hugh, king of Italy, half-brother to Guido, being the son of his mother, Berta, by a former marriage. Othbert, sometimes called Albert, or Adelbert, the son of Adelbert the Third, though often termed the well-beloved and trusty friend of Berengarius, king of Italy, with that treachery but too common to the unsettled period in which he lived, and from whose operation the family of Guelph seems not, by any means, to have been exempted, from a fugitive and rebel in the court of Otho the First, emperor of Germany, became an ally of that sovereign in the invasion of Italy, which issued in the dethronement of his benefactor and his friend. For this service, more important than honourable, he was rewarded by the victor with the title of count of the Sacred Palace, and with the more substantial recompense of several states, both in Germany and Italy. As count palatine, it was the office of Albert to preside in the courts of justice, as representative of the emperor, and to pronounce finally on all appeals to him; but how he discharged this important function, we are not informed. He retained his high dignity for twelve years, residing during that period chiefly in the city of Pavia, and in the castle of Lomello. At length, according to a custom but too prevalent in his age; he retired to a convent, which he had richly endowed, and, in the

character and habit of a monk of St. Benedict, strove, by abstinence and penance, to expiate the sins of his life, which the adoption of this course would induce us to conclude, from analogy, to have been great. His estates, and the title of marquess of Liguria, descended, on his resignation and secular death, to his son, Albert II., a prince, rich, according to Gibbon, in land, vassals, and four valiant sons, who, with their father, all took an active part in supporting the pretensions of Arduin the Lombard, in opposition to those of Henry the Saxon, to the imperial crown. Embracing the cause which proved unsuccessful, they, together with Azo, the second marquess of Este, son of Azo, the eldest, or, according to some writers, the second son of Odbert, made a noble stand against the German forces near Pavia; raised an insurrection in Rome; but, being finally defeated and made prisoners at Apulia, were all convicted of treason, and sentenced to be beheaded; though their lives were spared by the clemency of the emperor, who restored to them also their confiscated estates, excepting such parts of them as had been given, *in pios usus*, to the church, a vulture which seldom, if ever, could be brought to disgorge any portion of her prey. Laid, by his generosity or his policy, under such deep obligations to the new emperor, this branch of the family of Guelph continued faithful to him during the remainder of his life, though they afterwards opposed the election of Conrad, duke of Franconia, to the iron crown, which they offered successively to Robert, king of France, and the duke of Aquetain, but they finally joined the more powerful competitor for the imperial throne. Azo the Second, the youngest of these gallant princes, succeeded to the title of marquess of Este, conferred upon his father by the writers of his age, from his having chiefly resided in the castle or fortress of that name; but before we give any account of him, we must follow our author in tracing back our steps to the records of the elder house of Guelph, which remained seated on their patrimonial estates in Germany; and we adopt this course, because the Italian branch occupies the earlier and more prominent place in the page of history, though at this period its fortunes became intimately connected with the elder scion of this same common stock.

Ruthardus, the elder brother of the first Adelbertus, took up his residence in the castle of Altorph, or Altdorf, in the centre of his paternal domain, where he, and his more immediate successors, enjoyed the friendship, and, under the indiscriminate titles of princes, dukes, and counts, maintained the authority of the German emperors. Holding the situation,

and supporting generally with credit and effect the character of independent chiefs, they were esteemed the noblest of the Bavarian race. Guelf, the first count of Altdorf, the son and immediate successor of Ruthardus, was the companion in arms of Charlemagne, and afterwards his *comes* in Bavaria. His daughter Judith became the second wife of Louis the Pious, the second monarch of the Carlovingian race, having been preferred to that honour from her pre-eminence in beauty and accomplishments over the crowd of the fairest and noblest dames of the empire, who had been invited to the monarch's court. After passing through various vicissitudes, she died in peace and honour in 843, leaving behind her a posterity which reigned in France for near a century and a half. Her second and third brothers, Conrad and Rudolf, accompanied her to the imperial court, and shared alike her prosperous and adverse fortunes there; for when she was imprisoned by her son-in-law, they were unsecularized by the tonsural shaving of their heads; but when she was released from captivity by her cousin, a Guelph of the Italian branch, they stood beside the throne as priests of the royal blood. The two sons of Conrad, Conrad the Second, and Hugh, who was an abbot, were conspicuous in the annals of the period, as governors of provinces in times of peace, and leaders of armies in the field of war. The elder of the two was created marquess, or duke of Burgundy trans-Juram, or rather succeeded in that title his great-grandfather, Otkarius, the second of the three sons of Guelph, the first count of Bavaria; and in the person of his son, Rudolph, the duchy was, on the downfall of the Carlovingian race, erected into the kingdom of Burgundy, or Arles, extending over the French, or western part of Sicily, Franche-Compté, Savoy, Dauphiny, Provence, and the country between the Alps and the Rhone. He had three successors in a direct line; but with the last, Rudolph the Lazy, the sceptre departed from his house, and his dominions devolved as a fief to his nephew in the female line, Conrad the Salic, who was elected emperor in the year 1074.

Return we now, however, to the elder branch of this illustrious house, from which the present Royal Family of Great Britain traces its direct descent. The great grandson of Edico, the eldest brother of the empress Judith, and the fourth count of Altdorf, was the first of this family who left the retirement of their hereditary castles of Altdorf and Ravensberg, for a more extended territory, which he obtained by one of those frauds so common in that age, and which

could hardly be exceeded in ingenuity or in knavery, by the knowing ones of New-Market or of Brookes's in our own :—

"Being much at the court of the emperor Arnulph," says our author, "and having consented to receive, and to hold as a fief of the empire, as much land as he could surround in one day with a chariot, he had a little vehicle made of gold, with which he mounted his fleetest horses, stationed at proper distances, and so acquired about four thousand mansi, or measures of land, in the twenty-four hours. As these states lay in Upper Bavaria, he was created duke thereof, and engaged to perform the homage of a faithful client. From this circumstance he is styled, in the records of that period, Henry of the Golden Chariot. This degradation, for so it was considered, so disgusted his free and independent father, that, in the height of despair, he retired, with only twelve of his lords, to the forest of Ambergau, where he erected thirteen single cells, and where he lived and ended his days, without ever seeing or forgiving his degenerate son.

"The principal seat of this branch of the family," he continues, "was in Swabia, in the neighbourhood of the Lake of Constance; and their chief castles were Altdorf and Ravensberg: but their power extended from the mountains of the Tyrol to the plains of Alsace, and several free communities of the Grisons were once the vassals of these powerful princes. In their household they displayed the pomp and pride of regal economy; and, from the first records of their name, the offices of their courts were filled by counts, or nobles of equal rank. The cathedral churches of Frisingen, Augsburg, Constance, and Coire, were endowed by their devotion with liberal grants of land and peasants; and the monasteries of Altomunster, Weingarten, and Hoffe, were founded by their munificence: but they were bound to offer at the shrine of St. Othmar a humiliating tribute, as an atonement for the guilt of their ancestor Ruthardus, who, with his colleague Warinus, in the eight century, had abused his power as governor of Alemania, and had persecuted that saint." [pp. 17, 18.]

The second son of Henry of the Golden Chariot, the first duke of Upper or rather of Nether Bavaria, was for forty years bishop of Constance, and on his translation to another, and, we would hope, a better world, he was beatified by the pope, for sundry and divers miracles that he had performed, the details of which, of course occupy a far greater space in the monkish legends of the age, than the actions of his elder brother, Rudolph the First, of whom little more is known, than that, like many other princes of his race, he ate and drank, and lived and died. His great grandsons Henry and Guelph the Fourth, make a more considerable figure in the page of history, and they do so, because it was found

convenient to make them the heroes of the following legend:—

"We have stated," says Dr. Halliday, "that the Guelphic princes were bound to present annually a degrading tribute, as a sin-offering, at the shrine of St. Othmar. This the young Henry refused to do; but the denial was soon followed by his untimely death. After hunting the roe in the mountains of the Tyrol, he was reposing under the shadow of a rock, when a huge fragment of the stone fell upon his head, and killed him on the spot. His brother Guelph was more pious and submissive; he paid the annual tribute; and accordingly, as we are told, he was blessed with a long and glorious reign." [p. 19.]

Guelph, the eldest and only son of the younger of these princes, the fifth count of Altdorf and third duke of Bavaria of that name, was also invested with the duchy of Carinthia and marquisate of Verona, an important province of the empire, which included the country of the Tyrol, and commanded the passage of the Rhatian Alps. Proud and high spirited as he was powerful, this prince having been summoned to an Italian diet in the plain of Roncaglia, after waiting there three days, without seeing or hearing from the emperor, sounded a retreat upon the fourth; and though he met Henry in the way, neither threats, intreaties, nor promises could prevail upon him to return. When an arbitrary tax of a thousand marks was imposed by the same monarch upon the Veronese Guelphs, he, as their marquis, marched rapidly with a powerful army to their relief; and it was with difficulty that the most humiliating concession of the emperor could purchase for him an ignominious retreat: but his ambitious and victorious career was soon arrested by the hand of death; for he was gathered to his fathers in the prime of life, and descended childless to the grave. With their wonted watchfulness and rapacity, the monks of Weingarten, a monastery founded by his ancestors, persuaded him to leave his lands and vassals to their house; but his mother Imiza, daughter of the count of Lucemburgh and niece to the empress St. Cunigunda, with equal promptitude and spirit, despatched a messenger into Italy for her grandson, the son of her daughter Cuniza or Cunigunda, who had married Azo, the second count of Este, in the issue of which marriage, the rights and claims of the eldest and the youngest, the German and the Italian house of Guelph, found a common centre.

Azo, the second marquis of Este, father of the prince in whose person this re-union of the family of Guelph was effected,

was one of the most extraordinary personages of his age. Proscribed as a rebel at the age of fifteen, at fifty he governed the city of Milan and Genoa, as minister of the emperor. The friend of pope Gregory the Seventh, as well as a servant of the church, he was styled by that pontiff, the most faithful and best beloved of the Italian princes. Nor was this but an empty title; for in every war between the emperors and popes, he, together with the Amazonian countess Matilda, led the powers of Italy to the assistance of the church. It was principally by their aid that the pope maintained his station in the fortress of Canossa, when the emperor Henry the Fourth submitted to the humiliating penance of walking bare foot upon the frozen ground, whilst with fasting and prayers he solicited at the foot of the rock one favourable glance from the proud mitred successor of the apostolic fisherman. At this period, the hardy ancestor of our regal house must have been in his 80th year; yet twenty years after, when he had entered into a second century of his life, he performed a busy part in the vicissitudes of peace and war. From Hugo II, margrave and lord of Este, the eldest of his sons, by a second marriage with Garsenda, heiress of the counts of Maine, sprang the dukes of Ferrara and Modena. The grandsons of Azo, Guelph the Seventh and Henry the Black, successively took possession of their patrimonial states; the appearance of their father, Guelph the Sixth, in Germany, and the resolute measures which he took to assert his rights, having speedily annulled the gift of his father to the monks of Weingarten. Mild in his character, the sway of the elder of these princes was also mild; and he was sufficiently powerful to act on several occasions as a mediator between the emperors and popes. By the votes of his dependent bishops, and the swords of his numerous vassals, it was generally admitted that his brother and successor, Henry, at the death of Henry the Fifth, could give the imperial crown to whichever of the three candidates he might prefer; but much to his credit, he did not abuse his power, but gave his vote for Lothaire, duke of Saxony, the popular candidate in the first rude electoral diet summoned on this occasion, in opposition to the hereditary claim of Frederic duke of Swabia, who was not only the personal friend of Henry the Black, but his son-in-law, by having married his daughter. This prince, after reigning but six years, left behind him by Wilfilda, daughter and heiress of Magnus, the last duke of Saxony of the Billung race, three sons, of whom the eldest, Conrad, entered into the church, and to avoid the riches and honour that might be thrust upon him

in his native country, fled to the abbey of Clairvaux, in France, where he pronounced the vow of a Cistercian monk, and passed the remainder of his days, a devotee to the austere discipline of St. Bernard. In a pilgrimage to the Holy Land, he immured himself for some time in the cell of a hermit of the desert; and when the approaches of death turned his footsteps towards a Christian land, he found a grave at Bari, on the sea-coast of Italy. Our readers need scarcely to be reminded, that according to the provisions, alike of the feudal and the canon law, he who had professed himself a monk, was dead to the world, as the world ought to have been, oftener than it was, dead to him—a distinction in the modes of dying, to which we are indebted for the introduction into all our legal instruments of the epithet *natural*, prefixed to life. This event led to a division of their father's states between the two younger sons; Henry the Proud, to whom, as the eldest, fell the dukedom of Bavaria, and as heir of his mother's house, those states of Saxony which comprehended the present dutchies of Luneburg and Lawenburg, and the neighbouring provinces on the Elbe; and Guelph VIII., who succeeded to the Italian states. By his marriage with Gertrude, the only daughter and heiress of Lothaire the Second, who had been raised to the throne of the Cæsars by the decisive vote of his father, Henry, duke of Bavaria succeeded to the remaining part of the dutchy of Saxony, with the ducal title, which had been given by the emperor, Henry the Fifth, to Lothaire, count of Supplingenburg, afterwards his successor, who was the husband of Richenza, only daughter and heiress of the last count of Nordheim, and, in right of her mother, sole heiress to the possessions of Eckbert, second margrave of Saxony and Thuringen, and the last prince of Brunswick of the Brunonian race. By this union, besides uniting in his person the whole estates of the ducal house of Saxony,—whose title, as was his right, he assumed,—the sovereignty of Supplingenburg, Nordheim, and Brunswick, passed into the Bavarian, and still the elder branch of the rich and potent family of Guelph. From it they also acquired another distinction, interesting to those who are either skilled or take delight in, heraldic lore—the armorial bearing of the white horse, which the Guelphic princes assumed as their crest, on their marriage with the only lineal descendant of Wittikend, the last Saxon king, the banner of whose family had always been a horse; though, on his conversion to Christianity, through the instrumentality of his conqueror, Charlemagne, its colour was changed to

white, from respect to the pure faith by which he had been rescued from the power of the devil, whose colour then was, as it still is supposed to be black.

Henry the Proud was beyond all question the most powerful of the princes of Germany; and united to the only daughter of the emperor, who had been his father's friend, and owed to him his crown, he naturally and allowably looked forward to sitting, after his death, upon the throne of the Cæsars. By his valour and prudence, he was the chief instrument in obliging Frederick of Swabia, and Conrad his brother, to renounce their claim to the imperial crown; which, after the disappointment of the former at the election, they for some time strove to support by arms; and hence originated that mutual animosity between the houses of Guelph and Ghibelline (for that was the family name of the dukes of Swabia) which for ages disturbed the peace of Christendom, and by the feuds which it engendered, devastated some of the finest provinces of Italy. His services were rewarded with the reversion of that part of the dominions of Matilda, countess of Tuscany, which his father-in-law, as successor of the Cæsars, and king of the Lombards, accepted as a compromise for his claim to the whole of her estates, which she had bequeathed to the church; and, in virtue of which, Henry had afterwards conferred upon him the title of duke of Tuscany. Appearing as the second person in the army of the powers of Germany, in the war waged by the head of the empire against a schismatical antipope, and a rebellious king of Sicily, he rendered the most important services to his father-in-law; and reduced, or secured to his obedience, several Italian provinces; besides being the means, by his prudence and activity, of driving the Infidels from that country. At the death of the emperor, he failed, however, of the reward to which he aspired, and for which he was destined; and, in a factious and irregular manner, Conrad, the younger brother of the rival family, was elected emperor; and shortly after, Henry, because he would not give up one of his dutchies, on the pretence that he could not hold two, was put under the ban of the empire, and stripped of all his possessions, which were bestowed upon some distant branches of his family. He was not, however, the man tamely to submit to these wrongs; and at the head of his faithful Bavarians, and such of the Swabians as were vassals of the Guelphic house, he put the new duke of Saxony to flight, and compelled him to take refuge in the court of the emperor, whose forces he defeated; and whom

he compelled to summon a diet, to consider his claims : but, before it assembled, the active and indefatigable Henry was no more ; his earthly career having been terminated after an illness of a few days, not without strong grounds for suspicion that he had been cut off by poison.

At the death of this valiant prince, his only son, Henry, was but in the tenth year of his age ; and notwithstanding the helplessness of his condition, and the number and power of his opponents, he was abandoned by his mother, who, within two years of her first husband's death, married the great enemy of his house, Henry, margrave of Austria, the brother and successor of Leopold, who had been invested by the emperor Conrad, his half brother, with the Guelphic dutchy of Bavaria. His cause was, however, warmly espoused by his grandmother, Richenza, who took upon herself the regency of his Saxon dutchy, and was so effectually supported by his subjects, that he was acknowledged as their duke, both by the emperor and empire, though the acknowledgment was purchased by an abandonment of the claims of the minor to the Bavarian provinces. The character of this young prince, the Alfred of the German dominions of his illustrious house, is thus delineated in the work before us :—

“ Henry was a prince of most wonderful promise. While yet a child, he had displayed an extraordinary degree of energy and decision of character, delighting in the most noble and manly exercises ; and so conspicuous was he for fortitude and courage, that he very early got the surname of the *Lion*. His uncle, Guelph, the younger brother of his father, who had been portioned off with some fiefs in Italy, took a great interest in his welfare, and supported his rights and claims, at the court of the emperor, with all the influence of his name, and all the power of his vassals. His education was that of a Saxon and a soldier ; to support the inclemency of the seasons, to disdain the temptations of luxury, to manage the horse and the lance, to contend with his equals in the exercise of military, and even civil virtues, and to disguise the superior gifts of fortune, perhaps of nature, under the winning graces of modesty and gentleness. At the age of eighteen he was admitted into the diet at Frankfort, composed of men and princes, and received the order of knighthood, which had been newly instituted, instead of declaring him of age by the national custom of delivering the sword and spear.” [p. 39.]

Whilst most of the nations of Europe were preparing for the second crusade against the Saracens, the northern states of Germany, with the Danes and Poles, poured forth a hundred and sixty thousand of their soldiery, with as holy and as

justifiable a purpose of converting or exterminating the idolatrous Sclavinians of the Baltic. In this numerous army the young duke of Saxony first appeared as a warrior chief; and he soon afterwards essayed his prowess in attempting to rescue his Bavarian states from the domination of his Austrian rival; but whilst he was detained on the Danube, he was told that Conrad had entered Saxony with a numerous army, intending to deprive him of that dukedom also: "Command my vassals," said the dauntless prince to the messenger, "to assemble at Brunswick on Christmas day: they will find me at their head:"—

"Though the time was short, the distance long, and all the passes guarded, yet the young duke, disguising his person, with only three attendants, darted swiftly and secretly through the hostile country; and appearing on the fifth day in the camp at Brunswick, forced his imperial adversary to sound a precipitate retreat. [p. 40.]

On the elevation of Frederick Barbarossa to the imperial throne, in the midst of the gay and gallant army worthy the successor of Charlemagne, with which the newly elected monarch passed the Alps, the squadrons that marched under the banners of the Lion were equal, in number and appearance, to those of the emperor himself. During their stay in Rome, he was the principal instrument in quelling an insurrection of the Italian soldiery, a thousand of whom were either killed or drove into the Tiber, without the loss of a single man to the imperial forces. For this important service the pope granted him some relaxation for the army from the strictness of ecclesiastical discipline, whilst the emperor declared him the firmest pillar of his throne. In Italy he exercised the rights of primogeniture and feudal dominion, by renewing the grants of his father to his cousins, the marquesses of Este. On his return to Germany, in consequence of a promise of the emperor, and the sentence of the diet, his opponent, the margrave of Austria, resigned into the hands of the emperor the seven banners of the Bavarian duchy, which, at a public assembly in the plains of Ratisbon, were immediately transferred into those of the Lion, by whom two were returned, which Frederick used for the investiture of the margrave, whom he created an independent duke, enfranchising his territories, with three additional counties, for ever from the dominion of the Bavarian princes. The prosperity of Henry the Lion was now rapidly attaining its height, when his power extended from the shores of the Baltic to the Mediterranean sea; and his riches, chiefly derived from his

silver mines in the Harz mountains—still the most productive source of revenue in the German dominions of his descendants, rendered him by far the most opulent sovereign of his age. Engaged with the king of Denmark for ten years in a crusade against the pagan *Sclavi* of the Baltic shores, the whole of these tribes, not excepting the *Obotrites*, the most powerful and most obstinate of them,—at the point of the sword, and, by the gibbetting of their princes, were induced to profess the religion of the cross, though the military missionaries who converted them took care that the labourers should have their hire, several of the Sclavic provinces beyond the Elbe being added by the duke of Saxony to his dominions, not as a portion of the Germanic empire, but as an absolute and independent conquest—the portion which he had won from the idolaters with his sword and his bow. Three bishoprics were established in the country of the *Obotrites*, over which one of its native princes, a reluctant convert to the Christian faith, reigned as the vassal of the Lion, from whose hand the prelates received the pastoral crosier, a token of investiture which the popes had refused to the most powerful of the emperors and kings of Europe the permission to bestow; and which, for many ages, constituted the great bone of contention between the secular and ecclesiastical powers. From this vassal prince sprung the ducal house of Mecklenburgh, the modern name of the territories of that warlike race. To Henry, in this period of his power, Lubeck and Munich owed the one its foundation, the other the rise of its commercial greatness; whilst, to complete the splendour of his house, his uncle, Guelph, now at the head of its Italian branch, received the titles of duke of Spoleto, marquess of Tuscany, prince of Sardinia, and lord of the house, or patrimony, of the countess Matilda; titles to which ample possessions were annexed, the whole of which would, in all probability, soon centre in the Lion, or his posterity; the only son of the old duke having been cut off by the ravages of the plague, in the prime of life. Divorced from his first wife, the Saxon duke, through the medium of the imperial ambassador, demanded and obtained, with an ample dowry, the hand of Matilda, princess royal of England, the eldest daughter of our second Henry. During her pregnancy, her husband, according to the prevailing fashion of the times, set off with a splendid retinue on a pilgrimage to the Holy Land. By Manuel, the Greek emperor of the East, Kilidge Arslan, the sultan of Iconium, who was proud to claim affinity with his house; by every one, and every where, in his progress, save only by the

wild inhabitants of the morasses of Servia and Bulgaria, whose marauding attacks he easily repelled, was he received with all the respect that could be paid to the most powerful monarchs of the world.

There is a tide, however, in the affairs of men; and the page of history is every where filled with the most important and striking lessons of the instability of all earthly grandeur. Puffed up with pride by his exaltation and success, parsimonious, in proportion as he was rich, Henry made himself enemies sufficiently powerful and inveterate to ruin the fortunes of his house. After the death of his son, his uncle naturally looked to him as the heir of the Italian possessions of the family, and actually willed them in his favour; but being in want of money, he required, for the reversion of so rich and ample an inheritance, the acknowledgment of a gift, a loan, or a fine: but Henry's covetousness withheld a compliance with this demand, until it was no longer of any avail; for the emperor Frederick gladly availed himself of this mistaken policy of his cousin, and made an offer of the money to the old duke, who, peevish from age, and greatly offended at Henry's delay, accepted the tender, and made over to a Ghibelline heir, after his decease, the whole feudal and allodial possessions, in Italy and Swabia, of the rival house of Guelph. The conduct of the natural heir to these estates, and the consequence of his folly in suffering them to pass from his family, are thus briefly detailed in the work before us:—

“The mortification of Henry was embittered by a tardy sense of his own folly; and while this deep animosity rankled in his breast, he was summoned to attend the emperor beyond the Alps, and to draw his sword against the rebels of Lombardy. He disobeyed the summons, because, as it is said, the emperor refused to grant him, as the reward of his military services, the city of Goslar, which would have given him the command of the silver mines of the Harz.

“The disasters which were occasioned by the long blockade of Alexandria, and his total inability to cope with the league of Lombardy, obliged the emperor once more to solicit the aid of Henry, who, it is said, smiled at his distress. They had an interview at Chiavenna, near the lake of Como. The Lion was still inexorable; and after trying every argument in his power, the emperor threw himself at his feet. The vassal raised his sovereign from the ground with secret joy and apparent confusion, when one of his companions whispered rather audibly in his ear, ‘Saffer, dread sir, the imperial crown to lie at your feet; speedily it must be placed on your head.’ The duke departed with some vague professions

of loyalty, but without acceding to the emperor's views. From this moment, it may be said, his doom was sealed, and his destruction determined upon. The empress, who had been a witness of the scene so degrading to her husband, desired him, with all the bitterness of female passion, to remember what had passed; and added, 'God will remember it one day.' All the subsequent misfortunes of the emperor were attributed to the desertion of Henry; and he was even accused by Frederick, in a public assembly, of an indirect conspiracy against his life and honour.

"The ruin of the Guelphic House was the first aim of the policy and revenge of Frederick Barbarossa; yet for near thirty years (1150-1180) the duke of Saxony and Bavaria maintained a lofty station, and was second only in dignity and renown to one of the most illustrious of the German emperors." [pp. 43, 44.]

The day of reckoning and of vengeance, though it lingered, at length full surely came. After his return from the Holy Land, his zeal for the church, and his ambitious spirit, induced him to engage in some of the intrigues of the times; which, added to his old sin of refusing to follow the emperor into Italy, afforded but too good a pretext for summoning him before the diet of the empire, to give an account of his conduct there. To this summons he twice refused obedience, and was, therefore, outlawed, put under the ban of the empire, stripped of all his possessions, and compelled to take refuge in the court of his father-in-law, in whose palace, at Winchester, William, his son, was born. The power of Henry of England, and of the other connexions of the Saxon duke, preserved, however, to Matilda and her children, the whole of the patrimonial estates of her husband: and, after a year of exile, Henry was permitted to return to Saxony, and took up his residence, with his family, at Brunswick. Two years after his return, this restless, but determined prince, wished, in the diet assembled at Goslar, to regulate the affairs of the empire, on the eve of another crusade, to assert his claim to the restitution of his Saxon states; but finding that this point had already been decided against him, and that all that was expected from him was an acquiescence in this decision, he preferred a second exile to such a renunciation of his rights; leaving his wife in the regency of his remaining territories, which she held but a short time, dying about a twelvemonth after the departure of her husband. On the news of her death reaching him, Henry determined again to try the chance of war for the recovery of his states; and furnished with a fleet and some forces by his brother-in-law, Richard I. of England,

and with some further assistance from Canute, king of Denmark, he recovered all the strong places of his dominions. Bardewick, refusing to acknowledge his authority, he reduced to ashes; and erected on its ruins Luneburg, the present capital of the dutchy. Alarmed at the rapidity of his progress, and anxious to show the princes of the empire that he was not to be despised on account of his youth, Henry, king of the Romans, the acknowledged successor of Barbarossa, marched with a powerful army to lay siege to Brunswick; but it was so gallantly defended by Henry, the eldest son of the Lion, himself also a youth, that the imperialists were compelled to retreat; and a peace was soon concluded with the young warrior, who joined the standard of the king of the Romans, whom he accompanied into Italy, where they received the news of the emperor's death; in whose place the Saxon prince was most instrumental in securing the immediate coronation of Henry, yet could he not obtain from the gratitude of the new successor of the Cæsars, the pardon and restoration of his father, to whose court he returned, therefore, in disgust. About this period his relative, Richard Cœur de Lion, was basely seized, and imprisoned, on his return from the Holy Land, through the ducal states of Austria; and whilst in close custody at the head-quarters of the emperor, nobly refused to sanction the imperial sentence against his brother-in-law, though fully aware that he might have materially facilitated his own deliverance from captivity, by complying with the requisition. But his generosity was met by a similar instance of noble-mindedness in his relatives, for Otho and William, two of the sons of Henry the Lion, as the nearest kindred of the captive king, voluntarily offered themselves as hostages for the payment of their uncle's ransom: and such was the wealth and power of the family, even at this period, that the promise of their father for the payment of the large remaining portion of this sum, was taken as a sufficient warrant for his liberation. The released monarch quitted not, however, the country in which he had been so long and so unjustly detained, until he extorted from the emperor a promise of forgiveness for his brother-in-law, and obtained the restoration of the whole of his dominions beyond the Elbe. The short residue of his life was spent by Henry in works of piety and benevolence at Brunswick, and though arbitrarily shorn of his hereditary titles and possessions, he held, to his death, the first rank among the princes of Germany.

We have dwelt thus long upon the deeds of Henry the Lion,

because he is unquestionably the flower of the Guelphic race, and his actions are the chief ornament of their history. His eldest son, Henry, through a marriage with Agnes, daughter and heiress of Conrad, count palatine of the Rhine, brother to the emperor Frederick Barbarossa, obtained the sovereignty of the palatinate. In the third crusade, he conducted himself with great gallantry; and, on his return through Italy, claimed the sovereignty of the states of his family, and renewed the grants of his ancestors to its younger branches. His next brother, Otho, was elected king of the Romans, on the death of Henry the Sixth, and was crowned emperor by Innocent the Third. Involved in perpetual contests for the maintenance of his dignity, he was finally compelled to give way to the superior force of Philip of Swabia, his Ghibelline rival, and lived, for some years, in retirement at Brunswick, where he died in 1218. His youngest brother, William of Winchester, enjoyed, under his father's will, the states of Brunswick, where, after a peaceable reign, he died in 1212, in the flower of his age, leaving behind him a son, Otho, the only male issue of the three sons of Henry the Lion.

Otho the Child, being only eight years of age at his father's death, was taken under the special care of Frederick the Second, as head of the empire; and on the death of Henry, the last of the Guelphs, who bore the title of duke of Saxony, he strove to wrest from his orphan ward the sovereignty of Brunswick, though the fidelity of the subjects of the young prince defeated this iniquitous attempt. When he came of age, Otho resolutely refused to comply with the system then becoming very general with the minor princes of Germany, to hold their states as mere feudatories of the emperor; but, by a long and harassing warfare, he was at length forced to accede to the new mode of tenure; and, at a diet held at Mentz, on the 12th of August, 1235, he resigned the whole of his possessions into the hands of the head of the empire, by whom they were restored the next minute, as a *beneficium*, to be held of the imperial crown. He received, at the same time, the title of duke of Brunswick and Luneburg, the remaining possessions of his house having been formed into one dutchy.

"Thus," observes our author, "the lineal representative of the dukes of Bavaria and Saxony, the heir of the lords of Brunswick and of the king of the Saxons, of the conqueror of Holstein and Mecklenburg, and of the most powerful of the princes of Italy—he whose ancestors had created princes and ordained bishops—

was reduced to the rank of a feudal duke, whose territories scarcely exceeded one fiftieth part of the states governed by his grandfather." [p. 67.]

Albert the Great, the eldest son of Otho, succeeded to the new dutchy on the death of his father; but, from motives of paternal affection, honourable to his character, but highly injurious to the dignity of his house, not only admitted his younger brother, John, to a share in the government, but had the dutchy of Luneburg erected into a separate sovereignty for him. Taking advantage, however, of the scenes of turbulence and confusion which prevailed in Germany, when, after the death of Frederick the Second, the empire was left, for some years, without a legitimate or acknowledged head, Albert augmented, on other sides, the territories of the Guelphic house, to which he added, by the success of his arms, the castle and small principality of Wolfenbuttle, as he did also the territories of the houses of Asseburg and Grubenhagen. The former owed the loss of their states to a piece of pleasantry, which, in the end, proved somewhat more than a joke; for, having emblazoned the arms of Albert, a lion and a wolf, upon their standard, with the wolf upon the lion's back pulling his ears, the displeasure of this warlike duke was so fiercely roused, that he invaded their territories, and blotted out their names from the independent princes of the empire. In the latter years of his active life, he extended his authority to the shores of the Baltic, by wresting from the courts of Swerin a great part of their possessions north of the Elbe. At his death, he continued and increased the injury he had done to the strength and independence of his house in the early part of his reign, by making a testamentary division of his remaining states amongst his three elder sons; of whom Henry, the eldest, was made duke of Grubenhagen, a province his father had conquered; Albert, his second, succeeded to the principality of Calenberg; whilst to the lot of William, the youngest, fell the provinces of Brunswick and Gottingen. The three youngest having entered into the military orders of Malta and St. John of Jerusalem, had no part in their father's possessions. On the death of the duke of Brunswick, without issue, a civil war between his two elder brothers annexed his inheritance to that of Albert, prince of Calenberg.

We shall not trouble ourselves, or perplex our readers, with the succession and intermarriages of the Luneburg and Grubenhagen branches of the Brunswick family; as it will be sufficient to say, that, after various divisions and subdivisions

of their territories, and the union of different princes and princesses of their house with the royal families of Sweden, Denmark, Naples, (Otho, duke of Grubenhagen, having been the fourth husband of the celebrated Joan, queen of Naples and Sicily,) Cyprus, and the emperors of the east, and with the houses of Saxe-Coburg, Hesse-Homburg, and most of the German princes, the territories of the first passed for a while, with a female heiress, into the ducal house of Saxe-Lawenburg, whilst the latter became extinct in the year 1546.

It is through Albert the Fat, duke of Brunswick-Gottingen, the second son of Albert the Great, that the present family of the Guelphs trace their descent; and in that line the male succession was preserved. His grandson, Magnus, the Chain-bearer, in youth, a very wild, and, through life, a very warlike prince, was basely stabbed in the back, by an attendant of the count of Schaumburg, whilst engaged in single combat with his master, in a battle which was to determine the claims of the house of Brunswick-Gottingen, and that of Saxe-Lawenburg, to the Luneburg possessions of the family. The reason of the appellation Torquatius being given to the representative of the former branch, is thus briefly detailed by a chronicler of the times:—

“ This prince, in his younger years, being very insolent and troublesome to his subjects and neighbours, it was made known to his father, who sent him many letters and divers messages to reclaim him, but in vain; so that at last he was obliged to use threats, and let him know, that if ever he took the field again in a hostile manner, he would hang him at the next tree. The son, who was of a very active spirit, and daring, only laughed at his father's menaces, and, in derision, always wore a silver chain about his neck, that there might, as he said, be no lack of a thing to hang him with.” [pp. 83, 84.]

Frederick, Bernhard, and Henry, the three sons of Magnus, reigned conjointly over their paternal dominions; and, partly by war, partly by treaty, and in part by purchases, eventually acquired the whole of the Luneburg possessions of the Brunswick family. Frederick, the eldest, was esteemed one of the ablest princes of his day; and, on the removal of Wenselaus from the throne of the Cæsars, was unanimously elected king of the Romans, and would have been crowned emperor, but that, on his way to Frankfort, he was murdered by a lawless band, who had been incited to this deed of blood by the archbishop of Mentz, and Henry, count of Waldeck. Nine years after his death, the two surviving brothers agreed to divide their states; Bernhard, the elder,

taking Brunswick, Hanover, Heverstein, and the adjacent provinces; and the latter, Luneburg and Calenburg. From the last, who assumed the title of Brunswick-Wolfenbüttele, sprung Henry the Younger, son of Henry the Bad, an active, turbulent, and bigotted prince, who makes a distinguished figure in the history of the wars in Germany, attendant on the establishment of the reformation, which he opposed with all his might; but, as this branch of the family became extinct in 1634, our limits forbid any notice of its princes. We revert, therefore, to the family of Bernhard, the second son of Magnus, from whom the royal family of Brunswick claim their title and descent. Henry, the great-grandson of Bernhard, duke of Luneburg, was one of the great promoters of the reformation; and, after completely defeating his cousins, Erick and William, of Brunswick-Wolfenbüttele, and taking them prisoners, in one of the religious wars of the period, he was put under the ban of the empire for refusing to set them free, and passed several years in exile, because, in spite of the commands of the emperor, Charles the Fifth, he persisted in supporting his faith by his sword. On his return, he was actively engaged in suppressing the insurrections occasioned by the extravagancies of Muncer, the head of the new anabaptist sect. Ernest, duke of Celle, the second son of Henry, was the only one of his children who perpetuated his family in the male line; and, on this account, and also from his extraordinary merit, and the conspicuous part which he took in the mighty transactions of his time, he deserves some slight notice at our hands. The pupil of Luther in the university of Wittenburg, he was, in after life, one of the staunchest and most determined supporters of his cause; an able negociator, a sound politician, and a gallant warrior, he was also endowed with a qualification not very common to the princes of his age, and, by the commanding force of his eloquence, he confirmed at will, the wavering resolutions of the great elector of Saxony, and kept within proper bounds the violence of the landgrave of Hesse, the acknowledged heads of the protestant league, which his exhortations had, nevertheless, been mainly instrumental in forming. It was at his suggestion that its members applied for succour to the kings of France and England. In the negotiations which ended in the peace of Nuremburg, he took a principal part; and in leading on his paternal troops, in the hard-fought battle of Silverhausen, he was deprived, in the moment of victory, of his second son, a gallant youth, whose loss he himself did not long survive. After his

death, the troops of the protestant branches of the house of Brunswick were commanded by his cousin, Ernest, duke of Brunswick-Grubenhagen, a pupil of his own, who proved himself worthy of his tutor and his name, by the determination with which, though wounded and exhausted with fatigue, he maintained his ground at the head of his troops, after the Saxons had fled from the field.

Of the sons of this Ernest the Confessor, Francis Otho, the eldest, inherited the dukedom of Celle, and died without issue. Henry, the second, received the principality of Danneburg, and became the ancestor of the reigning dukes of Brunswick-Luneburg-Wolfenbüttele, and from a princess of this house, married to Charles the Third of Spain, was born the celebrated Maria Theresa, empress of Germany, and queen of Hungary; whilst the youngest son to whose lot fell the dutchy of Luneburg, is the immediate progenitor of the royal house of Great Britain.

There is somewhat so singular in the commencement of the history of this scion of the house of Guelph, that we shall give the beginning of the 6th chapter of our author's work in his own words:—

“ William, the youngest of the four sons of Ernest the Confessor, had the dutchy of Luneburg, including Celle, as his portion of the general states, and fixed his residence in the magnificent and almost impregnable castle of Celle. The failure of male issue in the baronial houses of Hoy and Deipholz, added greatly to his possessions; and, in regard to territory and power, he was much superior to the other branches of his house.

His alliance, by marriage, with the king of Denmark, gave him considerable weight in the political affairs of Europe; and when he died, in 1592, he was the father of fifteen children, seven of them sons. On his death-bed the prince called his sons around him, and explaining to them the fable of the bundle of sticks, he exhorted them to reign in union; and, in the history of their own family, pointed out the disadvantages which had arisen from the frequent division of the country into petty sovereignties, and the impossibility of their either acquiring power or influence, or even of maintaining their hereditary dignity, unless they governed the country as one state. The advice of the aged father had a powerful effect upon his gallant sons. They agreed that the sovereign power should be vested, without restriction, in the elder brother; who, on his death, should be succeeded by the next in seniority. To prevent any future division, they bound themselves, by a solemn oath, that only one should marry; and that they should leave it to the determination of chance which of them should be that one. The lot was cast, and it fell upon George, the sixth son.” [pp. 120, 121.]

This curious family compact was duly observed, and on the death of Ernest, the eldest, Christian, the second son, at that time bishop of Halberstadt, succeeded to the government. A decision of the imperial chamber added the principality of Grubenhagen, which had been usurped by Henry Julius of Brunswick, to the dutchy of Luneburg, whilst his election to the bishoprick of Minden, gave Christian the command of the states of that see, and rendered him, in point of wealth and power, superior to most of the princes of Germany. Though a son of the church, he was of a turbulent and warlike disposition, and engaged as a sort of holy bully in the wars of his day. In that of the Bohemian succession, he took the town of Paderborne, and converted the costly ornaments of the cathedral into money, which he applied to the payment of his troops, the coin bearing the singular inscription of, "God's friend, and the enemy of priests." But he was also a staunch friend to war; and preferring, it is to be presumed, fighting to praying, hired out himself and his troops to whoever made the best offer for their services. At one time he was an auxiliary to the states of Holland, but, with his friend and brother-mercenary count Mansfeldt, was defeated in the plain of Fleurus by the Spaniards, under Gonsalves de Cordova. In this action he had an arm shot off, but this would appear not to have been the only wound he received in his campaign in the Low Countries; for, becoming personally acquainted, in Holland, with his cousin Elizabeth of England, the titular queen of Bohemia, he became so enamoured with her charms, that more like a gay and gallant knight, than a right reverend bishop, he wore her gloves in his hat, and bore as the motto on his standard, "*Alles für Gott und Siz.*" Carried off in the 36th year of his age by a fever, this warlike prelate was succeeded by Augustus the next brother, who, as a statesman and a warrior, well maintained the reputation of his house; as did George also, the sixth son, though he never succeeded to the dukedom, from the circumstance of his dying before Frederick, the fourth brother, who held it for twelve years, without any thing worthy of particular notice occurring in his reign. The younger of these princes was one of the most efficient of the German allies of Gustavus, king of Sweden, and the successor to his crown; and proved himself in all occasions, a zealous defender of the protestant faith and cause:—

"His death" observes our author, "was considered a great loss to the protestants. His brothers had long confided to him the

arrangement of the military affairs of the dutchy; and his talents, as a general, were held in the highest estimation by his enemies, and were of the utmost importance to his allies.

Previous to his death, he had entered into an alliance with France, and concluded a treaty with the duke of Longueville, by which it was stipulated, that Louis the Fourteenth and the princes of Luneburg should join their forces, and unite with Sweden and her allies, against the house of Austria. France was to agree to no peace or truce in which the house of Luneburg was not included, and in which the independence of their states was not secured; and the supreme command of the army was vested in duke George.* [p. 132.]

On the death of Frederick, the fourth, but last surviving son of Ernest, in consequence of an agreement amongst the brothers, the dukedom of Brunswick-Luneburg was divided into two branches, of which Luneburg or Celle was to go to the eldest, and Calenberg, then called the dutchy of Hanover, to the second of the sons of George, the only brother, leaving legitimate issue. In pursuance of this agreement, Christian became the duke of Celle, and in that capacity was a principal party to the treaty of Osnaburg, by virtue of which the alternate presentation to the bishoprick of that place, (now mediatized and permanently attached to the kingdom of Hanover, as a part of its integral dominions) was given to his family. On his death without issue, the dukedom of Celle descended, by the family compact, to the next brother, George William, duke of Hanover, but he being at that time absent in France, John Frederick his younger brother seized upon the dutchy, and for some time refused to give it up, though at length he did so, on receiving the dutchy of Hanover, which George, according to the previous arrangement, vacated in his favour. The latter prince took a very active part against France, and on several occasions distinguished himself by his bravery and conduct in the field, as did also his nephew George Louis, afterwards George the First of England, though a lad of but fifteen years of age, under the standard of Ernest Augustus, the youngest of the four brothers, who had been appointed the first bishop of Osnaburg, under the new treaty. His brother John Frederick having adopted the tenets of the Roman catholic faith, which his family had been so distinguished in opposing, found his residence in a protestant country not very agreeable, and, therefore, set out on a journey to Rome, with an intention to remain there; but dying at Augsburg on his way thither, without issue, his brother, the

bishop of Osnaburg succeeded to his Hanoverian title and estates. Through life he was the firm friend and ally of William the Third, with whom there is no doubt but that he had concerted the succession of his family, through his wife the electress Sophia, grand-daughter of James the First, to the throne of Great Britain, on the failure of issue in the princess Anne, to whom his son George the First, had, it is said, been an unsuccessful suitor. He was subsequently married to a daughter and only child of his uncle George, duke of Celle, by what is called in Germany a left-handed marriage, though he afterwards prevailed upon the emperor to raise his wife to an equality with himself, and thus preserved to her a succession of whose value her uncle and aunt were too well aware to suffer it to go out of the family. This measure Dr. Halliday characterizes as by no means agreeable to the parties concerned, though he is too courtly an historian to make any allusion, especially at this period, to the sufferings of the virtuous, but unfortunate and injured Sophia Dorothea, or to their cause. Neither the one nor the other is, however, forgotten; for, on the contrary, they are too well known to need our detailing them, at the risque of its being supposed, that we wished to draw a parallel, to which it is not any part of our present business to direct the attention of our readers. The important services rendered by himself and his family to the allies in the cabinet and the field; the powerful interest of his relation king William, and that which he himself had obtained in the Germanic body, procured, in 1692, the elevation of Ernest Augustus to the electoral dignity, to which was attached the hereditary office of grand standard-bearer of the empire. This promotion was not gained, however, without much opposition: several princes of the electoral college, and of the other branches of his house, especially that of Brunswick-Wolfenbuttle, the elder branch, protesting so decidedly against it, that the new elector died without ever being allowed to take his seat in the college, though his title had been acknowledged by all the principal courts of Europe, by whom he had been allowed the precedence due to his rank. What was denied to him, was granted to his son George Louis, afterwards the first monarch of Britain, of the Brunswick race; for when the duke of Marlborough earnestly recommended him to the allies, as the fittest person to renovate the army of the empire, which, under the margrave of Bayreuth, the inefficient successor of prince Louis of Baden, in the chief command, had been of little service to the common cause, he would not

take upon himself the office of generalissimo, but upon express condition, that his right to the electoral dignity should be distinctly and unequivocally recognized by all the princes and states of the empire. This was accordingly done, and he took his seat in the electoral college, though he soon afterwards resigned the command of the imperial army to prince Eugene of Saxony, finding by the experience of three campaigns, that, much as he had improved its condition in many respects, the want of regular supplies from the different princes of the circle, prevented its being placed in that efficient state, which could enable its commander to act upon the offensive, as he anxiously wished to do. The intrigues of the court of Hanover, and St. James's, during the latter years of queen Anne and of the electress Sophia; the seeming indifference of the son of the latter, to the noble succession, which his mother so ardently desired; the jeopardy in which that succession was placed, but the moment before it was peaceably attained; these are points in the general history of our country, on which the work before us throws no additional light, and on which, therefore, it is not necessary that any thing should here be said. With these events, the historical narrative of Dr. Halliday's book, is very properly closed; but he judiciously adds, in a sixth chapter, an account of the present state of the German dominions of the house, thus auspiciously elevated to the British throne.

From this account, we learn that the extent of the kingdom, as established by the treaty of Vienna, in 1815, is about 18,000 English square miles, containing a population of nearly a million and a half, chiefly employed in the breeding of cattle, and in agriculture; corn, flax, hemp, and tobacco, being the articles principally grown. The property of the soil is vested, for the most part, in the king and his nobles; and, independent of his allodial rights as sovereign of the country, the king is, *bonâ fide*, proprietor of about two-thirds of the whole landed property of the kingdom, part of which is feued out to the peasants, and part let at rents to regular tenants. Until of late years, the destructive practice of letting the crown lands in large portions to persons who parcelled it out in small quantities to the actual occupiers, at a very advanced rent, prevailed here, as extensively as it unhappily does at the present day amongst the large landed proprietors of Ireland; but this evil has been seen, and is rapidly correcting; lands, as the leases fall in, being now let to the best bidder; an alteration which is expected materially

to increase the revenue, which, at the last return, was but £250,000. per annum, eight thousand pounds less than the expenditure. The produce of the Harz mines, in gold, silver, lead, copper, and iron, is about two millions of dollars annually; but the greater part of that sum is spent in the district, in maintaining a population of about thirty thousand souls, connected with the different mining establishments, and in improving the works, by which means it is expected that the mines will speedily be rendered considerably more productive. The country abounds with rich and extensive forests, which, from their being well managed, are a source of considerable revenue to the king. Its principal manufactures are Osnaburg linens, of which more than a million ells are annually exported; broad, and other woollen cloths, fire-arms, gunpowder, glass, and earthenware: its chief exports, lead, copper, a small quantity of iron, salt, horses, and beeswax. Cattle and sheep every where abound; the horses are generally good, and the king's stud is one of the finest in Germany: from it a hundred and seventeen stallions of the best blood were, last year, sent into the different provinces, for the purpose of improving the breed. The taxes are comparatively trifling; and the best proof of the paternal government of the present monarch of the country and of ours, is afforded by the constitution which he has recently and voluntarily given them.

" In 1819, the king granted a new constitution to the country, by which the nation in future is to be represented by two chambers, forming a legislature in some measure similar to that of Great Britain. In each province the former local government is continued; and its affairs are managed by a legislative assembly of its own, consisting of representatives chosen from the clergy, nobles, and towns of the district; and it is a certain number of deputies from these provincial assemblies, that form what are called the general states of the kingdom.

" The first chamber of the *Allgemeine-landstunde*, or states general, is similar to the British house of peers, and consists of the mediatized princes of the kingdom; the earl marshal, and post-master-general, whose offices are hereditary; the catholic bishops of the kingdom; three protestant clergymen, who are the heads of reformed abbeys, or members of the consistory; and the directors of the king's chamber, or treasury, who have seats as a matter of right; of such peers as the king may create, who possess an entailed property to a certain extent, (six thousand dollars per annum); and the deputies limited to a fixed number, who are returned by the nobles of the several provincial states, and who are members only by favour or election. The second chamber, or

house of commons, consists of the representatives of the clergy; the reformed convents; the University of Göttingen; and of the large towns; to which a third class has been added, the representatives of the *Feuars*, or free boors of the kingdom. All laws or regulations are to be debated in the two chambers separately; but if they shall differ on any point, they are to be formed into one assembly, and the opinion of the majority is to be considered as the decision of the two houses." [pp. 187, 188.]

Its judicature and jurisprudence seem to stand in need of reformation, and will, we hope, be speedily reformed. The Roman and canon law, modified by particular and local statutes, mixed up with much of the feudal system, is all that the judges have to guide their decisions; for Hanover yet wants a national code of laws. The courts of justice are private; the proceedings all in writing, and, in the civil courts, extended to an indefinite, and often, we doubt not, therefore, to a ruinous length. Under the free constitution which Hanover now enjoys, a new order of opulent merchants is rising up, to occupy the station in society between the noble and the peasant—the gradations which alone exist in most of the states of Germany. The clergy of the kingdom are a highly respectable body of men, greatly distinguished for their learning and their exemplary conduct. The established religion of the country, with the exception of the catholic provinces, is Lutheran; but we rejoice to add, that not only have all other religions free toleration, but that Christians of every denomination are eligible to the highest offices of the state. Would that this were the case in every other part of the extended dominions of this illustrious house. The Jews, however, are in some measure compelled to reside in particular cities, though in other respects fully protected by the laws. Education is much attended to throughout the country, and in the city of Hanover a very useful and richly endowed establishment exists, for the instruction of all such as are desirous of becoming teachers of youth. The fame of the University of Göttingen has been too long established, and too widely spread, to need any notice here. Prison discipline is, in Hanover, superior to that of England; as indeed, we regret to add, that of most of the continental nations long has been, and still is. The military force is considerable, and considered by the inhabitants rather burdensome; whilst the taxation for its support, and for the other charges of government, seems to be unequally imposed; the richest nobles paying to the poll tax but a shilling, whilst the poorest servant contributes three-pence. To the income tax,

it is said, that the most opulent merchants do not return the profits of their business at more than £50. per annum.

To this description of the present state of the Hanoverian dominions, our author has added a brief, but interesting account of those of Brunswick Wolfenbuttle, which, though a separate state, in all respects, is considered so integral a part of the possessions of the house of Guelph, that the vassals of its duke (a term less grating, we presume, upon a German than an English ear) swear fealty to the king of Hanover; as do those of Hanover, in return, to the dukes of Brunswick. This, we presume, arises from the general understanding in both countries, that in the event of failure of male issue, in either of these branches of the same common stock, the other succeeds as a matter of course. The present reigning duke, Augustus William, now in his seventeenth, and his brother, Frederick William, in his fifteenth year, are the only surviving princes of this branch of the Brunswick race. We rejoice to learn, from the opportunities which Dr. Halliday has enjoyed of observing their characters and conduct, that they are youths of great promise, likely to do honour to their illustrious lineage, and, in all respects, to prove themselves the worthy sons and grandsons of those gallant princes who fell at the head of their brave troops, whilst nobly engaged in defending the liberties of Europe. Upon those heroic chiefs, and upon the valiant soldiery of their states, our author pronounces a merited eulogium; nor was the praise less hardly earned, which he very properly bestows upon the troops of the Hanoverian states. Their loyalty was tried and proved, through years of exile, in many a hard fought battle; and we doubt not the truth of Dr. Halliday's assurance, that the great bulk of their countrymen cherish the same sentiments of attachment to their king. The Brunswickers are also a loyal race; and under the regency of our present sovereign, during the minority of his illustrious relative, we doubt not but this feeling will be augmented, rather than diminished.

The length and whole tenour of this article, together with the copious account which we have given in it of the work under review, are a sufficient proof of the interest which the publication of Dr. Halliday has excited in our minds, and which it cannot fail to excite in the minds of every one whom our recommendation shall induce to peruse it. The style in which it is written is clear and perspicuous, without any attempt at the higher embellishments of imposition. Great, we may indeed say extraordinary industry

and correctness are manifested in its compilation; whilst the copious records of the family of Guelph, and the very accurate genealogical and necrological tables of the ancient and illustrious house of Brunswick Luneburg, appended to this history, contain a mass of matter highly interesting to the antiquary and to the historian. A table, showing the descent of his present majesty, from Egbert, the first of the Saxon kings of England, through Matilda, the daughter of Henry II.; and from Alpin, king of Scotland, through Elizabeth, queen of Bohemia, daughter of James I., is not the least curious of these very valuable documents. On the whole, we have derived, as our readers, if they please, may derive, considerable amusement and much information from this interesting work; whose author, by the unusual degree of labour which he has bestowed in collecting his materials, has been of most essential service to his country, by rendering the composition of a complete and more extended history of the present reigning family of Great Britain, a task of infinitely less difficulty than it hitherto has been. This is the highest praise to which his modesty permits him to aspire, and this, at the least, he has richly and hardly earned. Since the publication of his work, his royal patron has rewarded his exertions in collecting and recording the deeds of his ancestors, by the very appropriate honour of knighthood in the royal Guelphic order of Hanover; and, we believe, also by other tokens of his approbation, equally honourable to the giver and the receiver.

Lyrical Dramas; with Domestic Hours. By Cornelius Neale, late Fellow of St. John's College, Cambridge. Second Edition. London. Holdsworth. pp. 308.

THIS volume is very creditable to its author, both as a poet, and as a man. The second part of it, entitled "*Domestic Hours*," shows him in an amiable light: the poems of which it consists, refer to domestic incidents, or to feelings called up by the round of family enjoyments; they breathe, generally, of tender and benignant thought; but are not finished with the perfection of the "*Lyrical Dramas*:" and the thoughts are much more diffuse, and less choicely selected. Perhaps we ought not to expect too severely the opposite qualities in occasional pieces, written for the chance gratification of friends; particularly when excited by the charities of life, and by the kindly affections; but then the

writer should take care, if he values his literary fame, not lightly to intrude them on the public notice. We like to know something of the man, but we critically examine the author; and the humanities of the one stand, we fear, in little stead for the faults of the other. A prudent writer, who has deserved and obtained the praise of the public, will guard against the too common failing of deeming every thing interesting to the world which he has written. The longest popular are those, perhaps, who have retained the most in their scrutoire. Still we would not wish to apply our remark too widely. Some of the most exquisite specimens of our poetry are personal; and we derived, in the present instance, much pleasure from this simple dedication of "Domestic Hours:"—

" To my Wife.

" I have not coveted a poet's fame,
 Praise from thy lips is all enough for me;
 I have not even asked a poet's name,
 My simple style but ' laureate unto thee.'
 Yet if the poet's glorious task it be
 To stir the better feelings of the breast—
 To wake the children of the phantasy,
 Too often slumbering in unworthy rest—
 To call up to their mystic dance those best
 And loveliest forms that people the mind's cell,
 Kindly remembrances, forebodings blest,
 Sweetest affections which no tongue may tell;
 Then is this book, my dearest, let it be
 What 'twill to others, poetry to thee." [p. 153.]

There is considerable merit in the Lyrical Dramas; the language and imagery are often highly poetical, and from them our extracts shall be taken. They seem to be composed rather upon the model of the ancient Greek drama, than upon that of the moderns; and, from their nature, are utterly unadapted to scenic representation. The dramas are two in number. In "Rinaldo and Armida" are some luxuriant descriptions, and great playfulness and tenderness of fancy characterize the conversation of the lovers. The idea of the fable is from Tasso. The hero, in the enchanted garden of Armida, is woken from a dream by the music of one of her attendant spirits:—

" *Rinaldo.* Sweetest, where art thou?

Enter ARMIDA.

Armida. Where is the sun, thou sluggard?

Rin. I've been lost
In a strange sleep, my love.

Arm. Ah, idle one!

I'll have my spirits punish thee for this.
Thou shalt be bound in chains of flowers, or drenched
In rose-dews; or, at night, aerial voices
Shall hum their songs around, and keep thee waking.
Nay, I can punish; I'll not smile upon thee
For the eighth part of an hour.

Rin. In sooth, my fairy,
I did not court this sleep; it fell upon me
All o' the sudden, and a world of dreams
Came with 't, that point to something.

Arm. Dreams! of what?

Come, let me hear.

Rin. Methought that from our bower,
The bower I planted round with jessamine,
My eye could reach the holy city, glistening
I' the morning sun, with thousand pinnacles,
And cupolas, and domes, more beautiful
Than waking eye hath ever witnessed it.
Anon, the Christian army in array
Was in the field, Britons, and Franks, and Saxons,
And the proud chivalry of Spain and Italy,
Under their leaders; Godfrey o'er the whole
Past his calm eye. There was a cheerfulness,
A gaiety, a joy, an eager hope,
That shone in every countenance. By and by,
This changed to doubt, and paleness, and inquietude,
And each man looked to 's fellow, and a murmur
Ran through the ranks, 'Where is Rinaldo flown?'
And the confusion thickened, and the soldiers
Slunk one by one away; when suddenly
A voice cried out behind me in my ear,
'Where is Rinaldo?' and I turn'd to look,
And woke in turning.

Arm. This is nothing, love;
You're not disturb'd with 't? When the reason sleeps,
Then fancy takes the images of things
That day has stored the mind with, mixing them
Capriciously, at will, like with unlike,
A mockery of reality, a world
Of embryos and abortions; and the mind,
Deprived of her unerring guide, true judgment,
Ne'er sees the cheat; but acquiesces in
The unnatural scene, as real. Trust me, sweet,
There's nothing in 't.

Rin. Thou hast said well, my elf-love.

Arm. Yet you look heavy.

Rin. I *am* heavy, dearest.

Thou hast convinced my judgment; 'tis a cause
As wayward as the moon, that lords it over
The ebb and flow of feeling. I *am* heavy.
Hast thou no sports, my queen?

Arm. Shall we go angle?

Rin. No; we'll no angling; wherefore should we harm
The silly things in their own element?
Let them enjoy their day; we will not angle.

Arm. Will you to gardening?

Rin. What is to be done
I' the garden?

Arm. You shall finish my trim bower,
And lead the crawling vine along the withs
You twisted yesterday; and I'll stand by.

Rin. Not now, my sweet; methinks the sun's too hot.

Arm. Why, then I'll read you tales; we've tales i' the East
Might hold the ear a day, strange midnight tales
Of witchery and love.

Rin. They play wi' the fancy,
But come not near the heart. No, none of them.

Arm. Wilt have a masque of spirits?

Rin. That's too old:
We 'ad one but yesterday.

Arm. We'll play at chess.

Rin. I am too hard for thee; I always win.
I pri'thee, something else.

Arm. Will you have music?

Rin. Aye, give me music. There is nothing, nothing
That speaks to the feelings as sweet music does.
Let me have music.—Do thou sing to me.

————— There is no voice
Comes o'er the sense with such a soul of sweetness
As thine does.

Arm. Flatterer!

Rin. Nay, thou know'st 'tis true.

Dost thou remember when we sate one noon
Upon the primrose bank, in the thick palm-grove,
And all the little birds were dumb to hear thee?
All but the nightingale, poor envious thing,
That still, at every close, would strain her throat
In rivalry, now twittering merrily,
Now gurgling a low shake, then on one note,
One long and piercing note, dwelling so sadly
That it was pity; then anon she'd rise
Through all her compass, backwards then and forwards,
With such celerity of execution,

Such delicate fugues and turns, as none beside
 Could equal; you surpassed them: the poor bird,
 Exhausted and undone, hath ne'er sung since.
 Sing me that song again, and in the wood
 Let thine unseen musicians imitate
 The simple nightingale.

Thou sing'st away my spirit; once again,
 I pri'thee, once again.

Arm. No, no; no more.

Get thee to gardening; half the day is gone,
 And thou'st done nothing. When thy fruits are ready,
 Within the bower of jessamine, sweet music
 Shall call thee hither. Fare thee well!" [pp. 6-12; 16-18.]

The indolence and weariness of pleasure is here struck out
 with a happy faithfulness and vivacity, and there is some-
 thing morally striking in the portrait with which the poet
 presents us of that warrior—the admiration and the terror of
 Jerusalem—debased by its intoxicating allurements into such
 effeminacy. What follows is equally well expressed, and
 faithful to the object. Roland and Siffredi are delegated
 from the Christian army to win Rinaldo from the bower of
 the enchantress. When they have entered the garden, every
 appeal is made to their senses to disappoint them of their
 end, and to take their reason captive. They are met by a
 choir of nymphs; the first sings:—

“Lay aside your armour, strangers,
 In our bowers there be no dangers;
 Youth, and love, and light-foot pleasure
 In these gardens spend their leisure;
 And every day, in sport and play,
 Doth pass on noiseless wing away.
 Lay aside your swords and lances,
 Here be thyrsi for our dances;
 Doff the casque, and warlike feather,
 For sweet flowerets woven together;
 Twine myrtle, twine
 Sweet eglantine
 With leaves and tendrils of the vine.

Roland. Thou counsel'st not my good, I may not hear thee.

Woman. Pleasure is good; what was man made for else?

I counsel pleasure; so I counsel good.

Roland. Pleasure! What pleasures? those of this loose garden?
 These base effeminacies? Was I made
 To waste my life in these? There's that within me
 Which tells me, No; tells me, th' aspiring spirit

Which sprang from heaven, and finds whatever lies
 Beneath its birth-place, all too mean, too poor,
 For its great longings—oh! 'twas never made
 To be the slave of sense; there needed not
 These high-wrought powers, this miracle of mind,
 To fit it for such end; we could have grovell'd,
 Like beasts that perish, on our mother earth,
 Without this prodigality of gifts." [pp. 30, 32.]

We will not weaken the effect of this eloquent passage, by any farther quotation from this drama. This last one comprises the *morale* of the poem. The contest between Rinaldo and Armida, when he has resolved to depart—the struggle in his own mind, between tenderness and gratitude on the one hand, and zeal and the passion for military glory on the other, is touched with a masterly hand, and may be regarded as the promise of something superior still. The other drama, "Love's Trial," is written with great delicacy of thought, and felicity of description. The plot is extremely simple. To settle a dispute between Oberon and Titania, the affection of a lover is put to the proof, by the affliction of his mistress with leprosy, and other diseases, which leave no trace of her former beauty. He stands the test, and his fidelity is crowned with happiness, and the restoration of his Ellen to all her former loveliness of person. The following highly poetical passage is extracted from a conversation between the lovers, on the return of Edward, after a considerable absence, to his native village:—

And what news, sweet,
 In our sequestered corner of the world?
 All lovely and unchanged?

Ell. Alas! two months

Pass never but they bear some good array.

Edw. And bring some other. See, your honey-suckles
 Are all in blow since then.

Ell. And my poor lilacs
 Have strewn the lawn beneath with faded flowers.
 And all my little nightingales are fledged,
 And the old bird has left her favourite seat,
 I' the holly bough, where she would sit at even,
 Making sweet music.

Edw. 'Tis a silly bird,
 Just when the rose, her lover, has peep'd forth
 In its full blush of love. Hast thou marked out
 The fairest bud in all the garden-ground
 To deck thy hair withal to-morrow morn?

Ah, there's a blush upon thy cheek, my love,
Doth shame all roses.

Ell. Edward, could I fear,
What I must not, thy true love's constancy,
It would be that thine eye doth too much dwell
On what is not myself.

Ed. Nay—

Ell. Let me speak.
If that you love me, merely for I'm fair
And bright of eye, or if my inward merits,
Which heaven and I do know how weak they are,
Yet would not have you think so; but if those
Are but as secondary to these outward,
Oh! do not marry me. You might as well
Pick out a nosegay from the flaunting border;
And think to smell your life away in that,
As marry these poor cheeks. I could not bear
To see your love decaying day by day,
As my face fail'd, and when I needed most
Your careful tenderness, to find it not.

Edw. How little dost thou know the spell, thy mind
Hast over all that comes within its circle,
If thou canst nurse that fear, that idle fear!
Thy features; 'tis the soul looks through them all,
That makes them beautiful, and day by day
The virtuous soul doth grow more beautiful,
And throweth outwardly a saintlier light.
Oh! Ellen—

Ell. I'll not hear my virtues now;
I know thou'rt perfect in them. [pp. 83-6.]

The fairy Mabel, who is commissioned to execute the fatal mandate of his queen, is a generous being, touched, though an inhabitant of fairy land, with a somewhat of the sympathies of earth. By the plagues which he sprinkles, the marriage on the morrow is prevented: a succeeding scene exhibits the lovers yet more endeared to each other by these afflictions:—

Edward. Come forth, my love: the air is balmy as
The breath of gentle spirits, when they watch
Over an infant's sleep.—My love is better;
But her poor eyes still sightless; and diseases,
So terrible as hers, leave not the body
But with sad tokens and remembrances,
Like to the scathed leaves of a fruitful tree,
After the armies of the blight have been there:
Her face is ever veil'd.

Enter ELLEN.

Ell. How sweet! I'd almost said, how beautiful
And sooth, dear Edward, hitherto my senses
Have lived together in such unison,
No one receiving pleasure, but the rest
Did catch thereof some sign and subtle token,
With their own faculties, that sure I seem
To see this summer evening bright and lovely,
The other senses so reporting it
To the dear one I've lost. Is it not lovely?

Ed. Beautiful as the good man's quiet end,
When all of earthy now is past away,
And heaven is in his face.

Ell. It is the time
When music sounds the sweetest. Oh! how oft
I've stood, at the still hour, on the lake's marge,
Soothed in my moody dreamings by the soft
Unceasing ripple, and have almost thought
To see the water-nymph, that all day long
Shelters from th' heat and glare, and eye of mortal,
In her cool bowers below, and gathers shells
Speckled or striped, or waved, and weeds, and stones
Transparent, for her crystal palaces,—
I've almost thought to see her issue forth
In open air, and watch the daylight die,
And peer about for the first star in heaven,
And sing her sweet song in the ear of night;
That song which the winds hear, and the hushed waves
Creep to the shore, and listen,—

Edw. Pretty fancies!
I'll sing the, — not the mermaid's song, but such
Untutored melody as thou hast loved.—(*sings*)

Ell. Thanks for thy music; it is sweet, in truth;
And the thought sweeter; and thy love the sweetest.
Ah! Edward, thou hast not so many years
Look'd in my face, and told me I was fair,
Without my trusting thee, and, to say sooth,
When I have look'd into the lake at rest,
My living mirror, I have sometimes thought
Thine was not altogether flattery.
Now I may tell ev'n lacking eyes, my glass
Would feature me much other than it did.
But if thy heart is proof against thine eyes,
Or if thou didst not flatter me before,
Then, having that which I did set most store by,
Thy love, and watchful looks, and tenderness,
I have lost nothing; nay, I am more rich,
In that a beauty, proved so not my own,

No more shares with me that I'd have all mine,—
My Edward's heart.

Ed. It is all thine, my fairest :
Despite disease and blindness, still my fairest ;
Fairest and loveliest, till disease can reach
The soul, and blindness seal up the mind's eye,
Or my own memory lose the gracious image
Copied three years ago. But come, the beetle,
That shields his gauzy wings with scales of horn,
Doth, with his blind flight and most drowsy hum,
Warn us, that evening darkens into night.
Let us go in.— [pp. 131—4; 136—8.]

Titania yields her wager: the lady is disenchanted, a masque of fairies attend the wedding procession, and Oberon puts the keystone to their happiness, by restoring to Ellen, in the person of Mabel, a brother, who was supposed to have died in his infancy, but who, in strict harmony with the elements and machinery of the poem, is represented to have been carried away to fairy land by some of Oberon's mischievous elves.

Upon the whole, we are of opinion, that if the present volume cannot lay claim to the higher elements of poetical excellence, it justly may to some of the most pleasing. It is evidently the production of an elegant, an harmonious, and an unassuming mind; and develops powers, which, if properly cultivated, will bear yet fairer fruits—fruits, too, which will, we hope, exhibit as much of the *utile* of the art, as those here presented to us do of the *dulce*.

In the two dramatic essays, we think there is too great an overflow of songs, and that they are written with far less felicity than the rest: there is more of verse than of poetry in them. In compositions of this nature, there ought to be a high finish; they should shine forth as gems polished by a delicate hand:—we look upon small pictures with critical minuteness. In the poem, entitled “An Emblem from Nature,” is a coincidence, or rather an imitation, of the sentiment of one of our most popular writers—too striking to escape notice, and which should have been acknowledged by the author:—

“And Love is the sunshine shall brighten our youth,
And Friendship the moonlight shall cheer our old age.” [p. 173.]

“That the sunshine of Love may illumine our youth,
And the moonlight of Friendship console our decline.”

Irish Melodies.

With this observation we take our leave of Mr. Neale; and shall be happy to meet with him again.

Sacred Lyrics. By James Edmeston. Two Parts. 3s. 6d. each. Holdsworth, London. 1820, 1821. pp. 94, 82.

"His devotional poetry is, like that of others, unsatisfactory. The *paucity of its topics* enforces perpetual repetition, and the sanctity of the matter *rejects the ornaments of figurative diction*. It is sufficient for Watts to have done better than others *what no man has done well.*" It was thus that the Behemoth of modern critics trampled on the fair scenes which had sprung up under the culturing hand of the poet; and exposed rather his own want of taste, in one of the richest departments of literature, than the deficiencies of the elegant and amiable Watts. Whether this false *dictum* of Johnson has convinced, or scared our modern bards, or whether the glow of devotion has been wanting, it is not easy to determine; but certain it is, that, with a few illustrious exceptions, of which Cowper is a prominent example, it has not been the fashion of late years to obtrude devotional poetry upon the public. And yet it would not be difficult to produce from the very author upon whom the critic was sitting in judgment, finer specimens of taste and sublimity than any of the productions of his own pen. In all the best selections of poetry, Johnson cuts but a sorry figure, compared even with Watts. Among critics he may pass for a poet, but among poets he is but a critic. In his sweeping censure of devotional poetry, he either forgot Marvel's Ode from the 19th psalm (commonly attributed to Addison), or he had not taste to perceive, that, in simplicity and majesty, it is unmatched in the whole compass of ancient or modern verse. Addison's Pastoral Hymn, from the 23d psalm, is of itself sufficient to refute his assertions. Both these pieces are strictly devotional; and the critic who should select them as examples of the strength and elegance of the English language, would do it no injustice. We do not hesitate to assert, that Dr. Johnson was never more unhappy, or more out of taste, because never wider from the truth, than in broaching the sentiments above quoted. Our decided conviction is, that all true poets have never written up to the spirit of their art, but when engaged on spiritual and devotional subjects. Witness Pope's *Messiah*—witness Prior's *Charity*—and Thomson's *Paraphrase on the 6th chapter of St. Matthew's Gospel*. The elevation of their genius is ascertained by these pieces; and had Johnson been the author of either, he might safely have rested his fame as a poet upon it, and committed his bagatelles to the flames. We may go a step further, and assert, that *heathen* poets

have taken their *highest* flights in devotional poetry. To name no other, the "Hymn of Eupolis to the Creator," exquisitely beautiful in the Greek, and not less so in the noble version of S. Wesley, may suffice to prove our position. And since we have named Wesley, we will advance a step further, and assert, that Johnson never produced any thing so noble and sublime as *some* of the stanzas in a hymn composed by an obscure methodist, Mr. Olivers, entitled "The God of Abraham." Toplady and Charles Wesley abound in examples of elegance and true sublimity: and even good John Wesley, we shrewdly suspect, would have been more than a match for the great critic in the composition of a popular hymn. We cannot suppose that Dr. Johnson was deeply read in *these authors*; and we would not willingly suppose he was such a bigot as to have questioned their merit, if he had seen and known their writings. But before he condemned devotional poetry in the lump, he should have made himself better acquainted with it; and he would have been assisted in his researches, by recollecting, that *the spirit of piety and of poetry have always gone together*.

We have made these observations, because we know the commanding influence of Johnson's well-earned reputation, which we bow to, in common with all the world, while he descants upon subjects which he thoroughly comprehends. Had his censure been pronounced earlier, he might have discouraged the simple and elegant Logan, whose "Complaint of nature," and "Messiah, at thy glad approach," contain passages more exquisitely musical than all his own verse; or had he lived a few years longer, his hoarse rebuke might have alarmed the meek and gentle Cowper, whose plaintive harp now vibrates in the ears of many a traveller through this wilderness of tears, kindling hope, and joy, and ecstasy in their bosoms.

Since the death of Cowper, the inspiration of his muse has been powerfully felt. Henry Kirke White, Ebenezer White, and several living authors, among whom we may name Mr. Edmeston, while they exhibit considerable originality of genius, bear indubitable marks of passionate attachment to his poetry, and may be classed under his school. May it increase and flourish, till the rich mines of devotional poetry are broken up, and the tones of the harp of the son of Jesse resound through the universe!

On the appearance of Mr. Edmeston's first volume, (or, as he modestly terms it, the first *set*) of lyrics, we considered

him a writer of promise, and augured well of his future fame. His principal faults appeared to be negligence in the structure of his verse, and in the choice of epithets, which the elegant hand of the author of the *Life of Melancthon*, to whom the volume is dedicated, could easily have removed, had the pieces been submitted to him in manuscript. The latter failing betrays some inaccuracy of thought, and the former stands in the way of an appropriation of these lyrics, to which they are admirably adapted. If they were set to music, they would rationally and piously enliven the social parties of young Christians, and might leave the best impressions on the mind.

The principal piece, entitled "The Search," in heroic verse, has many excellencies, but is very unequal. We are frequently reminded of the moral aphorisms of Cowper, and many of the lines would do no discredit to his pen. There is great beauty in the opening lines of several of the smaller pieces, so much so, that they form their best designation. We particularly notice, "Oh to be pure as morning light," "Give me the robe and crown of thorn." "Farewell! thou vase of splendor." Much of the effect of poetry, both on the imagination and memory, depends on this circumstance; it is part of the poet's skill—and when a fine thought is reserved for the close, it will always be remembered with pleasure. Mrs. Carter, whose poetry is otherwise philosophical and stiff, has shown her judgment in always winding up with a beautiful thought or expression; and two of the most mellifluous writers in our language, Parnell and Mrs. Barbauld, almost invariably observe this rule: the consequence is, that the reader always finishes their poetry without weariness, and rises from his intellectual meal with a gust.

We are pleased to find that Mr. Edmeston thinks with us, that there is true poetical imagery in honest John Bunyan's *Pilgrim*, and that he has turned some of it to good account. There is much behind, both tender and sublime, and we shall be happy to see more of it embodied in his future productions.

We prefer greatly the pieces numbered 6. 8. 11. 15. 17. 29. and 39 in the first volume, in addition to those already particularized, though we have room only for the eleventh:—

Oh whence is the freshness that gives the flower
Its scent and its summer hue?
It came in the dark and the midnight hour,
In drops of heavenly dew:

So, often in sorrow, the soul receives
 An influence from above,
 That beauty, and sweetness, and freshness gives
 To patience, and faith, and love.

"But the sun is high, and the dew is dry,
 And the flower has lost its bloom;
 Its bell droops low, and the passer-by
 Perceives no sweet perfume;
 So, like again to the drooping flower,
 In the sunshine of fortune's ray;
 The graces that bloomed in a darksome hour
 Have faded and passed away."

We select one verse however from the 17th, as at once expressive of our opinion of sacred poetry in general, and of the merits of the author.

"The hymn that o'er the desert floats,
 From heart of flame and saintly voice,
 Is sweeter than the gayest notes
 When pleasure's mirthful sons rejoice." p. 22.

Of the second volume, "the Hectic Flush," inserted in our last Number, previous to its publication in the present volume, is a very fair specimen. As a whole, we think it not quite equal to the first. The best piece is "Absence." "Cease thy struggles," is too close an imitation of Montgomery; and the sonnet from Metastasio, p. 69, should in its closing line, and in part of the 10th, be marked with inverted commas; as they are borrowed *verbatim* (perhaps unconsciously) from the translation of Agostina Isola, published at Cambridge, we believe, about 1788.

Upon the whole, we think very highly of Mr. Edmeston's powers; and as a proof of our sincerity, we advise him to apply himself to imitations of the poetical parts of the holy Scriptures. They contain a mine of virgin ore, rich beyond description, and could our Montgomerys, and Wiffens, and Edmestons, be allured to break it up, the world would soon know that the harp of Israel is sweeter than Sidonian music; and "how great a poet sat on her throne." Our author has succeeded very well in his imitation of the 29th Psalm, one of the finest pieces in the world. In the original, it carries marks of the purest antiquity. It is rude and simple, but majestic and forcible to the highest degree, and all its images both rural and majestic, transport the mind to the wild scene which it was intended to describe. How capable it is of being transfused with effect, may be seen in a little

volume lately published, the *Musæ Biblicæ*, which contains a very sublime imitation by an anonymous poet, who has taken a different view of it from our author.

Observations on Mr. Brougham's Bill, "For better providing the Means of Education for his Majesty's Subjects;" showing its inadequacy to the end proposed, and the Danger that will arise from it to the Cause of Religious Liberty.. Second Edition. 8vo. London, 1821. Baldwin. pp. 34.

INTO the question of the policy or impolicy of Mr. Brougham's Education Bill, it is not our intention to enter—at least for the present. Our sentiments on the dangerous tendency of its principles and provisions, to increase the ruinous burthen of the poor's rates—to infringe upon the rights of conscience—to violate the spirit of the toleration acts—and to injure those most useful establishments, Sunday schools, will be found at length in the pamphlet advertised in the beginning of this Number; though upon its merits or demerits, reasons of a private nature will prevent our delivering any opinion. The inadequacy of the measures it adopts to the attainment of their proposed end are there also fully pointed out; and we would only add, in this place, our decided concurrence in the author's conviction, that churchmen, as well as dissenters, will have occasion to rue the day on which the bill passes into a law, as we hope though, and believe, it never will. To prevent its doing so, it becomes, however, the imperative duty of every dissenter of every denomination,—of every friend to Sunday schools, and of all, in fact, of whatever name or denomination, who feel themselves already sufficiently burthened by the parochial taxes—as who does not?—to inform themselves accurately of the nature and operation of the proposed measures; and, if they do not approve of them, to petition parliament, without delay, against their legislative adoption. In as far as the main objections to the bill are concerned, they will be materially assisted in arriving at a proper conclusion upon the subject, by a perusal of the able and dispassionate pamphlet now under our review. It is well written: temperate, yet firm in stating his reasons against the entire character and provisions of the bill, its author yet evinces great liberality of sentiment, and an acuteness in tracing the remote consequence of measures, specious and plausible in their pretensions and appearance, which—if he had superadded to his

talents and discrimination, that knowledge of the less obvious oppressions of the bill, which, in practice, may prove most annoying, to be acquired only by professional experience—might, perhaps, have rendered the publication of the other pamphlet, at which we have but glanced, in a great measure superfluous.

AMERICAN LITERATURE AND INTELLIGENCE.

THE illness of the member of our little editorial band to whom this department has hitherto been consigned, whilst the greater part of our present Number was in preparation, and passing through the press, compels us to defer, until the next quarter, the continuation of the subjects partially discussed in our last. We regret this, however, the less, from our having just received from America a most interesting work, a short account of which will, unless we are greatly mistaken, be highly acceptable to our readers. It is introduced also to their notice at this period the more appropriately, in that the extracts which we have made from its pages will be materially illustrated by the Essay on the Religion of the North-American Indians, inserted in the former part of this Number of our work, from the pen of the Rev. Samuel Farmer Jarvis, D. D., rector of St. Peter's, Boston; to whom the poem which we are now about to notice, is most appropriately inscribed.

That poem is entitled "*YAMOYDEN, a Tale of the Wars of King Philip.*" It celebrates, as its title indicates, the adventures of Philip, the Indian chief, called in derision, *king*, and of some of his compeers, in their last struggles for liberty with the European invaders of their country, and usurpers of their rights. The poem consists of six cantos, and is the joint production of the late Rev. James Wallis Eastburn, A. M., and an anonymous friend. It is with unfeigned regret, that we write *late* in connexion with the name of Eastburn; for every lover of piety and genius must lament the early dissolution of one, who, on both these accounts, promised to be an ornament to his country, and an eminent blessing to the Christian church. America is not rich enough in authors yet, and especially in poets, not to feel and to deplore the

loss of such a writer; to the maturity of whose powers she might have looked with confidence for distinguished accessions to her sacred eloquence and national literature. The friend of Mr. Eastburn seems to be a man of congenial mind, and remarkable similarity of talent. They were both young when the poem was composed; Mr. E. twenty, and his friend, who is the editor of the work, but eighteen years of age. It appears to have been undertaken as a memento of a warm and endearing friendship; and, except a few hints in the advertisement, no clue is given by which the literary property of the respective authors may be ascertained, so that their identity is blended, and the tale flows on without the possibility of ascertaining where the one laid down his harp, and the other resumed the strain. The modesty and diffidence of the editor are extremely pleasing; nor does the tender concern which he cherishes for the reputation of his departed friend less command our admiration. "As to his individual reputation," he observes, "on that score, he believes, he is sincerely and perfectly indifferent: but it would be folly to deny, that he could not, without pain, see this joint production, now consecrated in his memory by the death of his friend, meet with unfair criticism or sullen neglect." We are free to confess, that we have deeply sympathized in the amiable feelings of the editor--the affecting consideration, that the hand of one of these youthful bards, that struck the lyre so skilfully, is impotent in death, has followed us throughout the perusal of the poem, and given a still deeper interest to many passages sufficiently touching in themselves; and we are happy to pay our humble and distant tribute to the departed genius, and the living merit, of which it furnishes so gratifying an example.

There is something peculiarly tender and touching in the opening and closing stanzas of the poem by the editor, with which we shall proceed to introduce some extracts from the poem to our readers:—

"Go forth, sad fragments of a broken strain,
The last that either bard shall e'er essay!
The hand can ne'er attempt the chords again,
That first awoke them, in a happier day:
Where sweeps the ocean breeze its desert way,
His requiem murmurs o'er the moaning wave;
And he who feebly now prolongs the lay,
Shall ne'er the minstrel's hallowed honours crave;
His harp lies buried deep, in that untimely grave!

" Friend of my youth! with thee began the love
Of sacred song; the wont, in golden dreams,
'Mid classic realms of splendours past to rove,
O'er haunted steep, and by immortal streams;
Where the blue wave, with sparkling bosom, gleams
Round shores, the mind's eternal heritage,
For ever lit by memory's twilight beams;
Where the proud dead, that live in storied page,
Beckon, with awful port, to glory's earlier age.

" There would we linger oft, entranc'd, to hear,
O'er battle fields, the epic thunders roll;
Or list, where tragic wail upon the ear,
Through Argive palaces shrill echoing, stole;
There would we mark, uncurbed by all control,
In central heaven, the Theban eagle's flight;
Or hold communion with the musing soul
Of sage or bard, who sought, 'mid Pagan night,
In lov'd Athenian groves, for truth's eternal light.

" Homeward we turned, to that fair land, but late
Redeemed from the strong spell that bound it fast,
Where Mystery, brooding o'er the waters, sate
And kept the key, till three millenniums past;
When, as creation's noblest work was last,
Latest, to man it was vouchsafed, to see
Nature's great wonder, long by clouds o'er-cast,
And veiled in sacred awe, that it might be
An empire and a home, most worthy for the Free.

" And here, forerunners strange and meet were found,
Of that blest freedom, only dreamed before;—
Dark were the morning mists, that lingered round
Their birth and story, as the hue they bore.
" Earth was their Mother;"—or they knew no more,
Or would not that their secret should be told;
For they were grave and silent; and such lore,
To stranger ears, they loved not to unfold,
The long-transmitted tales, their sires were taught of old.

" Kind nature's commoners, from her they drew
Their needful wants, and learnt not how to hoard;
And him whom strength and wisdom crowned, they knew,
But with no servile reverence, as their lord.
And on their mountain summits they adored
One great, good Spirit, in his high abode,
And thence their incense and orisons poured
To his pervading presence, that abroad
They felt through all his works,—their Father, King, and God.

" And in the mountain mist, the torrent's spray,
 The quivering forest, or the glassy flood,
 Soft falling showers, or hues of orient day,
 They imaged Spirits beautiful and good ;
 But when the tempest roared, with voices rude,
 Or fierce, red lightning fired the forest pine,
 Or withering heats untimely seared the wood,
 The angry forms they saw of powers malign ;
 These they besought to spare, those blest for aid divine.

" As the fresh sense of life, through every vein,
 With the pure air they drank, inspiring came,
 Comely they grew, patient of toil and pain,
 And, as the fleet deer's, agile was their frame ;
 Of meaner vices scarce they knew the name ;
 These simple truths went down from sire to son,—
 To reverence age,—the sluggish hunter's shame,
 And craven warrior's infamy, to shun,—
 And still avenge each wrong, to friends or kindred done.

" From forest shades they peered, with awful dread,
 When, uttering flame and thunder from its side,
 The ocean-monster, with broad wings outspread,
 Came, ploughing gallantly the virgin tide.
 Few years have past, and all their forests' pride
 From shores and hills has vanished, with the race,
 Their tenants erst, from memory who have died,
 Like airy shapes, which eld was wont to trace,
 In each green thicket's depths, and lone, sequestered place.

" And many a gloomy tale Tradition yet
 Saves from oblivion, of their struggles vain,
 Their prowess and their wrongs, for rhymers meet,
 To people scenes, where still their names remain ;
 —And so began our young, delighted strain,
 That would evoke the plumed chieftains brave,
 And bid their martial hosts rise again,
 Where Narragansett's tides roll by their grave,
 And Haup's romantic steep is piled above the wave.

" Friend of my youth ! with thee began my song,
 And o'er thy bier its latest accents die ;
 Misled in phantom-peopled realms too long,—
 Though not to me the muse averse deny,
 Sometimes, perhaps, her visions to descry,—
 Such thriftless pastime should with youth be o'er ;
 And he who loved with thee his notes to try,
 But for thy sake, such idlesse would deplore,—
 And swears to meditate the thankless muse no more,

" But, no ! the freshness of that past shall still
Sacred to memory's holiest musings be ;
When through the ideal fields of song, at will,
He roved, and gathered chaplets wild with thee ;
When, reckless of the world, alone and free,
Like two proud barks, we kept our careless way ;
That sail by moonlight o'er the tranquil sea ;
Their white apparel and their streamers gay,
Bright gleaming o'er the main, beneath the ghostly ray ;—

" And downward, far, reflected in the clear,
Blue depths, the eye their fairy tackling sees ;
So, buoyant, they do seem to float in air,
And silently obey the noiseless breeze ;—
Till, all too soon, as the rude winds may please,
They part, for distant ports : Thee gales benign
Swift wafting, hore, by Heaven's all-wise decrees,
To its own harbour sure, where each divine
And joyous vision, seen before in dreams, is thine." [pp. ix-xii.]

The body of the poem is composed in the irregular measure of Scott's *Lay of the Last Minstrel* ; and, probably, some readers may deem the resemblance which the style of poetry throughout bears to that justly celebrated author, too close, when the striking difference between the character and manners celebrated by the Scotch and American bards is considered. But we are too much pleased with the poem as a whole—too deeply interested in many of its select and exquisite beauties, to dwell, for a moment, on any thing connected with it, that might be considered as a defect. We quote the introduction.

" Hark to that shriek upon the summer blast !
Wildly it swells the fitful gusts between,
And as its dying echoes faint have past,
Sad moans the night-wind o'er the troubled scene.
Sunk is the day, obscured the valleys green ;
Nor moon, nor stars, are glimmering in the sky,
Thick veiled behind their tempest-gathered screen ;
Lost in deep shades the hills and waters lie ;
Whence rose that boding scream, that agonizing cry ?

" Spirit of Eld ! who, on thy moss-clad throne,
Record'st the actions of the mighty dead ;
By whom the secrets of the past are known,
And all oblivion's spell-bound volume read ;—
Sleep wo and crime beneath thine awful tread ?
Or is it but idle fancy's mockery vain,
Who loves the mists of wonder round to spread ?
No ! 'tis a sound of sadder, sterner strain,
Spirit of by-gone years, that haunts thine ancient reign !

" 'Tis the death wail of a departed race,—
 Long vanished hence, unhonoured in their grave;
 Their story lost to memory, like the trace
 That to the greensward erst their sandals gave;
 —Wail for the feather cinctured warriors brave,
 Who, battling for their fathers' empire well,
 Perished, when valour could no longer save
 From soulless bigotry, and avarice fell,
 That tracked them to the death, with mad, infuriate yell.

" Spirit of Eld! inspire one generous verse,
 The unpractised minstrel's tributary song;
 Mid these thine ancient groves he would rehearse
 The closing story of their Sachem's wrong.
 On that rude column, shrined thy wrecks among,
 Tradition! names there are, which time hath worn,
 Nor yet effaced; proud names, to which belong
 A dismal tale of foul oppressions borne,
 Which man can ne'er recall, but which the muse may mourn."
[pp. 3—5.]

The poem opens with an admirable picture of the scenery of Mount Hope, or *Haup*, as it is perhaps improperly called through the poem, the spot on which king Philip erected his wigwam. It is a lofty and beautiful eminence in the eastern part of Bristol:—

I.

" The morning air was freshly breathing,
 The morning mists were wildly wreathing;
 Day's earliest beams were kindling o'er
 The wood-crowned hills and murmuring shore.
 'Twas summer; and the forests threw
 Their chequered shapes of varying hue,
 In mingling, changeful shadows seen,
 O'er hill and bank, and headland green.
 Blithe birds were carolling on high
 Their matin music to the sky.
 As glanced their brilliant hues along,
 Filling the groves with life and song;
 All innocent and wild and free
 Their sweet, ethereal minstrelsy.
 The dew drop sparkled on the spray,
 Danced on the wave the inconstant ray;
 And moody grief, with dark control,
 There only swayed the human soul!

II.

" With equal swell, above the flood,
 The forest-cinctured mountain stood;

Its eastward cliffs, a rampart wild,
Rock above rock sublimely piled.
What scenes of beauty met his eye,
The watchful sentinel on high!
With all its isles and inlets lay
Beneath, the calm, majestic bay;
Like molten gold, all glittering spread,
Where the clear sun his influence shed;
In wreathy, crisped brilliance borne,
While laughed the radiance of the morn.
Round rocks, that from the headlands far
Their barriers reared, with murmuring war,
The chafing stream, in eddying play,
Fretted and dashed its foamy spray;
Along the shelving sands its swell
With hushed and equal cadence fell;
And here, beneath the whispering grove,
Ran rippling in the shadowy cove.
Thy thickets with their liveliest hue,
Aquetnet green! were fair to view;
Far curved the winding shore, where rose
Pocasset's hills in calm repose;
Or where descending rivers gave
Their tribute to the ampler wave.
Emerging frequent from the tide,
Scarce noticed mid its waters wide,
Lay flushed with morning's roseate smile,
The gay bank of some little isle,
Where the lone heron plumed his wing,
Or spread it as in act to spring,
Yet paused, as if delight it gave
To bend above the glorious wave.

III.

" Where northward spread the unbounded scene,
Oft, in the valley's bosom green,
The hamlets' mouldering ruins showed,
Where war with dæmon brand had strode.
By prostrate hedges and fence o'erthrown,
And fields by blackening hillocks known;
And leafless tree, and scattered stone,
The midnight murderer's work was shown.
Oft melting in the distant view
The cot sent up its incense blue,
As yet unwrapt by hostile fire;
And, mid its trees, some rustic spire,
A peaceful signal told that there
Was sought the God of peace in prayer.

The WAMPANOAG from the height
Of Haup, who strained his anxious sight,
To mark if foes their covert trace,
Beheld, and curst the Christian race!

IV.

" Now two score years of peace had past,
Since in the west the battle yell
Was borne on every echoing blast,
Until the Pequot's empire fell;
And SASSACOUS, now no more,
Lord of a thousand bowmen, fled;
And all the chiefs, his boast before,
Were mingled with the unhonoured dead.
Sannap and Sagamore were slain,
On Mystic's banks, in one red night,
The once far-dreaded king in vain
Sought safety in inglorious flight;
And rest of all his regal pride,
By the fierce Maqua's hand he died.
Long o'er the land, with cloudless hue,
Had peace outspread her skies of blue;
The blood stained axe was buried long;
Till METACOM his war-dance held,
And round the flaming pyre the song
Of vengeance and of death was yelled.
The steeps of Haup reverbed afar
The Wampanoags' shout for war;
Fiercely they trim their crested hair,
The sanguine battle stains prepare,
And martial gear, while over all
Proud waves the feathery coronal.
Their peag belts are girt for fight,
Their loaded pouches slung aright,
The musket's tube is bright and true,
The tomahawk's edge is sharp anew,
And counsels stern, and flashing eyes
Betoken dangerous enterprize." [pp. 7—12.]

The strength and boldness of the following delineations,
bespeak a hand of no ordinary power:—

XIV.

" There met the council, round the throne,
Where he, in power, in thought alone,
Not like the sentenced outlaw sate,
The abandoned child of wayward fate,
But as of those tall cliffs a part,
Cut by some bolder sculptor's art,—

The imaged god, erect and proud,
To whom the simple savage bowed.
His was the strength the weak that sways;
The glance the servile herd obeys;
The brow of majesty, where thought
And care their deepest lines had wrought,
And told, like furrows broad that mark
The giant ash tree's fretted bark,
How stormy years, with forceful sway,
Will wear youth's scarless gloss away.
Shorn were his locks, whose ample flow
Had else revealed him to the foe;
And travel-stained the beaver spoils,
That sheathed his martial limbs below.
But seemed it that he yet would show,
Even mid the hunter's closing toils,
Some splendours of his former state,
When in his royalties he sate.
For around his brow, with symbols meet,
In wampum wrought with various die,
Entwined a studded coronet,
With circling plumage waving high.
Above his stalworth shoulders set
A feathery-woven mantle lay,
Where many-tinctured pinions gay
Sprinkled the raven's plumes of jet.
Collar beneath and gorget shone,
The peäg armlets and the zone,
That round with fretted shell-work graced,
Clipped with broad ring his shapely waist.
And all war's dread caparison,
Horn, pouch, and tomahawk were slung;
And wide and far descending hung,
Quaintly embossed with bird and flower,
The belt that marked the Sachem's power.

XV.

" Know ye the Indian warrior race?
How their light form springs in strength and grace,
Like the pine on their native mountain side,
That will not bow in its deathless pride;
Whose rugged limbs of stubborn tone
No flexuous power of art will own,
But bend to heaven's red bolt alone!
How their hue is deep as the western die
That fades in Autumn's evening sky;
That lives for ever upon their brow,
In the summer's heat, and the winter's snow;

How their raven locks of tameless strain,
 Stream like the desert courser's mane :
 How their glance is far as the eagle's flight,
 And fierce and true as the panther's sight :
 How their souls are like the crystal wave,
 Where the spirit dwells in his northern cave ;
 Unruffled in its caverned bed,
 Calm lies its glimmering surface spread ;
 Its springs, its outlet unconfest,
 The pebble's weight upon its breast
 Shall wake its echoing thunders deep,
 And when their muttering accents sleep,
 Its dark recesses hear them yet,
 And tell of deathless love or hate ! —

XVIII.

“ Up started Metacom ; — the train
 Of all his wrongs, — his perished power, —
 His blasted hopes, — his kindred slain, —
 His quenchless hate which blazed in vain,
 So fierce in its triumphant hour,
 But now to his own heart again
 Withdrawn, but ran like liquid flame
 Boiling through all his fevered frame, —
 All, all seemed rushing on his brain : —
 Each trembling fibre told the strife,
 Which quelled that storm with madness rife,
 Gathering in horrors o'er his brow,
 And flashing wildly bright below.
 While o'er his followers faint and few,
 On inquest stern his glances flew,
 Across his quivering lips in haste
 A smile of bitterness there past ; —
 As if a beam from the lamp had stole
 That burnt within his inmost soul,
 As in a deep, sepulchral cell, —
 It seemed with transient curl to tell,
 How in his triumph or his fall,
 He doubted and he scorned them all !
 But silence straight the Sachem broke,
 And thus his taunt abrupt he spoke : —

XIX.

“ ‘ Still do we live ? to yonder skies
 Yet does our warm breath buoyant rise, —
 To that great Spirit, who ne'er inhales
 Incense from all the odorous gales,
 In the world of warrior souls, more blest,
 Than that respired from the freeman's breast ! —

Yet do we live? or struck by fear,
As the wretch by subtle sorcerer near,
Palsied and pining, must we lie
In yon dark fen, and dimly spy
Our fathers' hills, our native sky! —
Like the coward ghosts, whom the bark of stone
Leaves in the eternal wave to moan,
And wail for ever, as they descry
The blissful isle they can come not nigh;
Where the souls of the brave from toil released,
Prolong the chase, the dance, the feast,
And fill the sparkling chalice high,
From the springs of immortality!

“ ‘ Say, has oblivion kindly come,
To veil remembrance in its gloom?
Have ye forgot, that whilome here,
Your fathers drove the bounding deer;
When now, so works the Evil One,
Like heartless deer their children run; —
Or trembling in their darksome lair,
While fear's cold dews gush full and fast,
One venturous glance no longer dare
Round on their native forests cast.
The hunters came, the charm they brought;
The tempting lure the senseless sought,
And tamely to the spoiler gave
The ancient birthright of the brave!

XX.

“ ‘ Oblivion? O! the films of age
Shall shroud yon sun's resplendent eye,
And waning in his pilgrimage,
His latest beam in heaven shall die,
Ere on the soil from whence we fled,
The story of our wrongs be dead!
Could the tall trunk of peace once more
Lift its broad foliage on our shore;
And on the beaver robe outspread
Our remnant rest beneath its shade;
From stainless bowls send incense high
Amid the blue and cloudless sky;
Mark round us waves unrimpled flow,
And o'er green paths no bramble grow; —
Say where in earth profoundly deep,
Should all our wrongs in darkness sleep?
What art the sod shall o'er them heap;
And rear the trees whose verdant tower
Aloft shall build, beneath embower, —

Till men shall pass, and shall not know
 The secrets foul that rest below?
 The memory ne'er can die, of all
 For blood, for vengeance that can call,
 While feels a red man in his breast
 The might, the soul his sires possess,
 Toil, death, and danger can defy,
 Look up to heaven, and proudly cry,
 Eternal and Almighty One,
 Father of all! I am thy son!

XXI.

“ ‘ Poor, crouching children of the brave!
 Lo! where the broad and sparkling wave
 Anointed once the freeman's shore,
 Your fathers' tents arise no more.
 There lie your masters in their pride;
 And not so thick, o'er torpid tide,
 The blessed light that beams on earth
 Warms the coiled vipers into birth,
 And not so loathsome do they spread
 Their slime along its sedgy bed,
 As glittering on my aching eyes,
 The white man's homes accursed rise!
 I rave! — and ye are cold and tame;
 Forget ye Massasoiet's shame?
 Forget ye him, who, snared and caught,
 Soared on the chainless wings of thought,
 A lowly captive might not be,
 For his heart broke, and he was free!
 Last, poorest of a mighty race,
 Proscribed, devoted to the chase,
 I hold this cumbrous load of life,
 Avenging powers! from you;
 The remnant of its dreary strife
 To hoarded vengeance due!
 But ye — live on; and lowly kneel,
 And crouching kiss the impending steel,
 Which, in mere weariness of toil,
 Full sated with your kinsmen's spoil,
 May haply grant the boon to live; —
 For this your cringing *taubut* give;
 And o'er your father's hallowed grave
 Drag the foul members of the slave!
 O slaves! the children of the free!
 The hunted brute cries shame on ye!
 At bay each threatening horn he turns,
 As fierce the enclosing circle burns; —

And ye are baited in your lair,
And will ye fight not for despair?" [pp. 22—6, 28—33.]

The address to evening, at the opening of Canto II. is singularly beautiful:—

- " Hail! sober Evening! thee the harassed brain
And aching heart with fond orisons greet:
The respite thou of toil; the balm of pain;
To thoughtful mind the hour for musing meet:
'Tis then the sage, from forth his lone retreat,
The rolling universe around espies;
'Tis then the bard may hold communion sweet
With lovely shapes, unkenned by grosser eyes,
And quick perception comes of finer mysteries.
- " The silent hour of bliss! when in the west
Her argent cresset lights the star of love:—
The spiritual hour! when creatures blest
Unseen return o'er former haunts to rove;
While sleep his shadowy mantle spreads above,
Sleep, brother of forgetfulness and death,
Round well-known couch, with noiseless tread they rove,
In tones of heavenly music comfort breathe,
And tell what weal or bale shall chance the moon beneath.
- " Hour of devotion! like a distant sea,
The world's loud voices faintly murmuring die;
Responsive to the spherul harmony,
While grateful hymns are borne from earth on high.
O! who can gaze on yon unsullied sky,
And not grow purer from the heavenward view!
As those, the Virgin mother's meek, full eye,
Who met, if uninspired lore be true,
Felt a new birth within, and sin no longer knew.
- " Let others hail the oriflamme of morn,
O'er kindling hills unfurled with gorgeous dies!
O mild, blue Evening! still to thee I turn,
With holier thought, and with undazzled eyes;—
Where wealth and power with glare and splendour rise,
Let fools and slaves disgustful incense burn!
Still Memory's moonlight lustre let me prize;
The great, the good, whose course is o'er, discern,
And, from their glories past, time's mighty lessons learn!"

[pp. 55, 56.]

Nor have we less admired the introduction to the third Canto:—

- " Bright as the bird whom Indian legends sing,
Whose glance was lightning, and whose eye was flame,
The deep-voiced thunder trembling in his wing,
When from the ocean earth emerging came;—

Fair freedom soars with wing and glance the same,
 And calls, from depths profound and cheerless waste,
 The quickening spark that fires the burning frame,
 Glows deathless in the patriot's ardent breast,
 While loud the thunders speak, where lie her sons oppress.

" O! who hath ever from her buoyant air
 Drank vigorous life beneath her wings outspread,
 And would not that the scenes of nature fair
 Lay rather like the desert seared and dead,—
 Than see the spirit that inspired them fled,
 Quenched the bright lightnings of her awful eye;
 Hope, valour, crushed beneath oppression's tread,
 And o'er the darkening scene of death desecry
 How stern destruction holds her drear ascendancy.

" Hearts that loved freedom came, away to tear
 From fellow-men, that birthright which they blest;
 And they, to whom religion's cause was dear,
 Fanned the unholy passion in their breast; —
 The persecuted sought on the oppressor
 To trample; — bared the exterminating sword,
 Above their victim's last, defenceless rest;
 Yea, self-deluded, loud their cries they poured
 For aid, to him, the God of peace, whom they adored." [pp. 89, 90.]

But we find it quite impossible to multiply our extracts to the extent which our inclination would dictate — at least in the present Number. We may hereafter enrich our poetical department with future clusters from this luxuriant vintage. Our American authors have the advantage, both in local knowledge, and priority of publication, of our Poet Laureat, who has avowed his intention of consecrating his prolific genius to the same theme—too rich in materials for poetry to have escaped his observation. But the editor, in the conclusion of the poem, pays a most elegant tribute to the acknowledged superiority of the courtly bard. We insert the whole:—

" Sad was the theme, which yet to try we chose,
 In pleasant moments of communion sweet;
 When least we thought of earth's unvarnished woes,
 And least we dreamed, in fancy's fond deceit,
 That either the cold grasp of death should meet,
 Till after many years, in ripe old age;
 Three little summers flew on pinions fleet,
 And thou art living but in memory's page,
 And earth seems all to me a worthless pilgrimage.

" Sad was our theme; but well the wise man sung,
 ' Better than festal halls, the house of woe; '
 'Tis good to stand destruction's spoils among,
 And muse on that sad bourne to which we go.
 The heart grows better when tears freely flow;
 And, in the many-coloured dream of earth,
 One stolen hour, wherein ourselves we know,
 Our weakness and our vanity,—is worth
 Years of unmeaning smiles, and lewd, obstreperous mirth.

" 'Tis good to muse on nations passed away,
 For ever, from the land we call our own;
 Nations, as proud and mighty in their day,
 Who deemed that everlasting was their throne.
 An age went by, and they no more were known!
 Sublimar sadness will the mind control,
 Listening time's deep and melancholy moan;
 And meaner griefs will less disturb the soul;
 And human pride falls low at human grandeur's goal.

" Philip! farewell! thee king, in idle jest,
 Thy persecutors named; and if, in deed,
 The jewelled diadem thy front had prest,
 It had become *thee* better, than the breed
 Of palaces, to sceptres that succeed,
 To be of courtier or of priest the tool,
 Sate dull sense, or count the frequent bead,
 Or pamper gormand hunger; thou wouldst rule
 Better than the worn rake, the glutton, or the fool!

" I would not wrong thy warrior shade, could I
 Aught in my verse, or make, or mar thy fame;
 As the light carol of a bird flown by,
 Will pass the youthful strain that breathed thy name:
 But in that land whence thy destroyers came,
 A sacred bard thy champion shall be found;
He of the laureate wreath for thee shall claim
 The hero's honours to earth's farthest bound,
 Where Albion's tongue is heard, or Albion's songs resound."

[pp. 253—255.]

The poem is illustrated by a collection of most interesting and entertaining notes.

RECENT INTELLIGENCE FROM SUMATRA.

A LETTER, bearing date July 17, 1820, has lately been received by one of the conductors of this work, from Sir.

Thomas Stamford Raffles, lieutenant-governor of Bencoolen, from which the following are extracts :—

“—Messrs. Burton and Evans arrived here early in last month, and are both likely to do well for themselves, and the good cause in which they are embarked. I like them much, and they seem disposed to meet all my wishes : if any thing, they are rather above than below the standard I would have fixed ;—they are scholars and gentlemen, and their wives are well calculated to aid their endeavours. Mr. Evans and his wife remain at Bencoolen, where they propose opening a school on the 15th of next month ; I have assisted them, by placing the children of our free school under their superintendence, and advancing them funds to commence the undertaking. Mr. Burton proposes fixing himself at Tappanooly, or Nuttal, in the northern part of Sumatra, with a view to the conversion of the Battas, and people of Pulo Neas. The field for his exertions is new and interesting, and I hope he will have energy and courage to explore it. The world knows little of these people ; and their habits and customs are so peculiar, that all the information he collects will be useful. You are, of course, aware that they are cannibals. The population of the Batta country does not fall short of a million ; and, throughout the country, it is an invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted by eating the prisoner alive, for the five great crimes. You may rely on the fact, and that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state. The island of Neas lies off the coast of Sumatra, nearly opposite Nuttal, and contains a population of above a hundred thousand souls. They have no religion whatever ; and I am convinced, that an active government, and zealous missionary, may do wonders among them.—Of our progress at Bencoolen, I can now speak with more confidence than when I last wrote to you. The native school has fully answered my expectation, and upwards of seventy children distinguished themselves at the last annual examination. I am now extending the plan, so as to include a school of industry, in which the children will be instructed in the useful arts. The arrival of the missionaries is most fortunate, and I hope they will, in time, complete what they have so successfully begun ; the progress, however, must necessarily be slow. I have lately made a very long stride towards the general civilization of the country, by the establishment of a property in the land, and the introduction of order and regulations, on the principles of a fixed and steady government. You would, I am sure, be gratified with the details, had I time to send them ; but my health has not been very good for some weeks, and I dare not write too much : hereafter you shall have all the particulars.”

P O E T R Y.

THE DEATH OF MUNGO PARK.

By the Author of "*Aonian Hours*,"* *Julia Alpinula*, &c.

Wilt thou by land,
Thy bark deserted, speed thy flight on foot?
Perils await thee 'midst these barbarous tribes
Through pathless wilds. And 'twixt the clashing rocks
Narrow the passage for the flying bark
And long. Unhappy; ah unhappy thee!
EURIPIDES. *Iphigenia in Tauris*.

[The poem opens with a brief retrospect of the history of Africa to the period of the first expedition of our traveller, which is concisely alluded to, and from which a transition is made to his last journey, commencing with his embarkation at Sansanding, from which place his last despatches were dated. In the particulars of his death, Amadi Fatouma's account, though open, in two or three points, to observation, has been followed; yet, a little liberty has been taken in fixing the time of the catastrophe at sunset.]

I.

MAID of swart brow and dusky lineament,
Thou who for ages didst thyself enthrone
On hills that prop the pillared firmament,
And bound the angry planets in thy zone;
And bent thine ear to each mysterious tone,
Hymned by thy wizard worshippers,—the while
Religious horror made the heart her own,
And timbrels on the banks of haunted Nile,
Called from his bed of reeds the sacred crocodile:—

II.

Dark Ethiop! to thy long-deserted shrine,
Say, may the Muse one cypress garland bring,
And o'er the lyre, at pity's voice divine,
Her solemn fingers in thy service fling,
Each wire of mournful cadence visiting,
Shedding such sadness as despairing grief
May love to nurse, since AZRAEL (!) compassing
Thy waves with ruin, smote adventure's chief,
And our long cherished hopes are withering in the leaf.

* "*Aonian Hours*, a poem in two cantos, and other poems. By J. H. WIFFEN." Longman and Co.
Julia Alpinula; with the *Captive of Stamboul*, and other poems. By J. H. WIFFEN. Warren.

III.

With many a treasure in the youth of time,
 Had bee-eyed science blest thy busy shores,
 And view'd from many a pyramid sublime,
 Thy bright waves flash beneath unnumbered oars;
 Loud hums the mât; abroad the city pours
 Her swarming sons, and plenty crowns thy states;
 Anon, the fiery-footed battle roars, (2)
 And that long toil of glory uncreates;
 The marble columns bow, and burst the plated gates.

IV.

Then Theban portico, and Memphian arch,
 In echo ring alternately and loud,
 As their mooned bands in military march,
 High-turbaned satellites and satraps crowd,
 Innumerable, darkening like the locust cloud
 That from Arabian deserts wings its way,
 Beneath whose resonant flight, the twilight's shroud
 Swift-moving, intercepts the golden day,
 And ravaged Ceres mourns her desolate array.

V.

So, wheresoe'er the Persian banners fly,
 Rapine, and ruinous revenge have trod,
 And compassed, in one living canopy
 Of flame, each sumptuous and august abode;
 The temples to their deep foundations nod,
 Where yet perchance his vaults and shrines among,
 The sorcerer nightly his deserted God
 Summons with vigils and the power of song,
 His sanctuary to shield from sacrilege and wrong.

VI.

Vain hope! nor orison recalls, nor hymn
 Osiris to the shrines he loved to haunt,
 Nor long-invoked within his temple dim,
 Yields he the listening priest, responses dark;
 Fast flies each tutelary power; and hark!
 Hear ye their revelry? those shouts which tell
 The conqueror's hand hath quenched the radiant spark
 That lights the altar: mournful was the knell—
 Birth-place of arts and arms, majestic Thebes, farewell!

VII.

Swift passed thy vision of renown, which now
 Is but a record memory may delight
 To gaze and grieve at; in whose overthrow
 Sank the commanding majesty,—the might

Of fancy's first creations : now the night
Of time is over thee ;— all that commands
High pride and wonder perished in that blight
Of armed desolation ! save what stands
Thy monument of grief—the pillar of thy sands.

VIII.

But lo ! where westward, with the speeding years,
Mother of mighty armies yet to be,
Bold on her rock triumphant, Carthage rears
Her towers and turrets o'er a purple sea,
Whose waters heave rejoicingly and free,
And, breaking, melt in music on the shore,
As though they ne'er had rolled tumultuously
Beneath conflicting prows, or nevermore
Should shake with hostile shouts, or blush with Roman gore.

IX.

But not for this did fiery Hamilcar
Train from the cradle his impetuous boy,
To hurl defiance at the Roman : war
Was his soul's essence ; Pity, her alloy
Mingled not in him—nor could Conquest cloy,
E'en with the dazzling trophies she had given
His lion spirit : peril was his joy ;
And when by frenzy to his ruin driven,
He seemed the icy Alp his own proud hand had riven.

X.

E'en as a cloud, by Heaven's assaulting thunder
Wrought into darkness, trembles not, nor reels
By whirlwinds from without, but leaps asunder
With the keen lightning which itself reveals ;
He who had potency to break the seals
Which held his country's liberty in thrall, (3)
Yet fell : so fares it when Indulgence steals
The temper of our purpose ; in his fall,
A vassal empire view—a burning capital !

XI.

And when those pageants from thy stage were swept,
No brighter story was it thine to show ;
The chronicle thy mystic finger kept,
Was traced in bitterness, and tears, and woe :
To view red Murder hurrying to and fro,
Dispeople the glad vale, and blast the plain,
And curse the Atlantic waves, that urge too slow
His bark, whose heavy inmates, tossed with pain,
Bend to his iron yoke, and sicken at the chain,—

XII.

Was long thy lot: mild Mercy pleadeth well;
 But Mercy's seraph-tones were idle there,
 No talisman might burst the enthralling spell,
 Hurl'd by the anger of divining seer (4)
 On Ammon's withering heart and guilty ear;
 But countless thousands yet are doomed to share
 Their father's curse;—through many a lingering year,
 Each frantic passion of the soul to bear,
 In bitter bondage nurs'd—affianced with despair.

XIII.

Borne o'er the shrinking surge to other lands,
 Where nevermore the vesper-sun displays;
 His river, murmuring o'er its glittering sands,
 His little hut, and field of ripening maize;
 Oft the poor savage, weeping, turned to gaze
 O'er the wide wilderness of waves—the gleam
 Of sunset on them; of departed days
 His feverish fancy forms romantic theme,
 Till the harsh lash resounds:—O! was it all a dream?

XIV.

The Exile of a changeless destiny,
 Fond fool! thy baseless dream of bliss forego;
 The enduring fire of quenchless agony,
 Hope of anticipated death: the flow
 Of overgushing heart-drops—reckless—so
 They soothe awhile its madness,—all are thine;
 Ere to revenge thy wrongs, and overthrow
 Thy proud oppressor, stirring millions join,
 And on thy soul restamp the character divine.

XV.

As when, oppressed with grief, to Horeb's height
 Heaven's jealous seer his weary flight had bent,
 Wrapping the sunshine of the noon in night,
 A whirlwind shook the vital firmament;
 The marble pillars of the earth were rent—
 And as the shapeless meteor, gliding by,
 Mysterious horror to the tempest lent,
 Through his hushed heart the unseen Spirit nigh,
 Breathed the still voice which calmed his inward agony.—

XVI.

So, bosomed in dun woods, whose solitude
 Nursed the deep fever of his soul to flame,
 As in sublime communion CLARKSON stood—(5)
 To him the still voice of the spirit came.

Not vainly : he, with deep-determined aim,
The gauntlet to the proud Enslaver threw ;
And, soaring high above a nation's shame,
As the rejoicing eagle pierceth through
The storm, from her disgrace the light of glory drew.

XVII.

To frequent synod, in her stormy hall,
Moved Albion's powers : the generous and the good,
At his and Freedom's spirit-stirring call,
Like rocks, amid assailing billows, stood,
Inflexibly serene ; and, when the flood
Of interest ebb'd away, triumphantly
Freedom her golden trumpet took, and loud
Pealed to thy sons their chartered jubilee.
Recoiling Murder knew her funeral knell,
Snapt their resounding chains, and fled, and fell.

XVIII.

Then PARK, whose cultured mind, serenely brave,
Fair Science welcomed from the Indian wave, (6)
Whose step, in danger's arduous track, pursued
Each sand-girt isle that cheers thy solitude,
From thy wild regions chased the brood of night,
Thy morning-star—thine harbinger of light.

XIX.

Eager each varying shade of mind to trace,
And win to lovelier deeds thy lawless race,
The pilgrim came :—to Heaven his course resigned,
Though the scale trembled to each passing wind.
Yet fearless came :—by guardian spirits led,
The dire Cerastes (7) from his presence fled.
Deep in his burning-wilds, with blood-shot eye,
The glancing Lion saw—yet passed him by. (8)
In air afar the pillared whirlwinds spring,
Harmattan shuns him on his blasting wing. (9)
What gentle powers at fervid noon renew
Life's ebbing stream with Mercy's treasured dew ?
With dreams of bliss his captive hours beguile,
Till charmed to feeling, Hope has learned to smile,
With fiery indignation burst his chains,
And sped his joyous course to happier plains—
Forests and vales, which whispering waters lave—
Where jealous Niger rolls his yellow wave—

O yet ye ministers of heaven ! employ
Your blissful powers to wake the pulse of joy ;

A few brief moons of summer-rapture give,
 Whilst yet the energies of Fancy live,
 Ere the commissioned angel of his doom
 Crop Life's fair flower when brightest is its bloom.

XX.

Night slowly wanes; the starry centinel
 Of morn yet lingers of her flight to tell,
 Dim in yon orient cloud, whose reddening glow
 Casts a sweet sadness on the scene below:
 There curls the coloured mist; the plantain there
 Fans with its giant leaves the dewy air.
 Brightening in their advance, the glad waves run
 On tripping foot to meet the morning sun;
 Pavilioned in the east, till darkness gray
 Counts the slow hours, and silent steals away.
 Her lamp is spent; o'er eastern hills afar,
 Day shoots in triumph on his burning car,
 With spangling dewlights up the uncurtained scene,
 And Earth rejoices in her vest of green.
 Lo! from beneath yon cocoa-shaded steep,
 Where first pale Evening lulls the winds asleep,
 How sweet the adventurer's solitary sail
 Flies on its path before the summer gale!
 Whilst curling surges urge its airy flight
 In countless throngs, and sparkle with delight;
 And flowers that on the river's lucid bed,
 To heaven's pure light their starry bosoms spread;
 Bend their mild heads in duteous guise below,
 The kindling speed of that advancing prow.
 And hark! the light tread of ærial powers
 Sounds the sweet dance of leaves in yonder bowers,
 And mingling with the wild bee's distant hum,
 Murmur of soft paced pleasures yet to come.
 Afar the coy giraffe is seen to browse,
 Half hid among the plaintain's waving boughs,
 Around whose trunk the wreathed serpent clung,
 In pastime, calms the anguish of his tongue.
 Above, unnumbered birds their plumes display,
 Brightening with rainbow hues the smile of day—
 And fluttering o'er the odorous blossoms, give
 A flush of joy, till thus they almost seem to live.

XXI.

The negress, as she wreathed her jetty locks,
 With shells and corals from Arabian rocks; (10)
 Or watched the proud Baobab's sacred stem, (11)
 Duly unfold its floral diadem,

Half ceased her hymning voice, with eye of fear,
 To mark the white man in his fleet career.
 Soon in blue distance o'er the wave has set
 Sansanding's pride of mosque and minaret, (12)
 And as the stranger's ravished eyes explore
 Rocks, woods, and vallies unrevealed before,
 Each cloud of thought, by Hope's sweet smile repress,
 Fades from the sun-bright mirror of his breast.
 Rapt in an agony of bliss he stands—
 Free as the rolling wave his soul expands—
 Already views in Fancy's magic glass,
 His future triumphs in long order pass;
 Unbars the awful gates where Niger dwells,
 And tracks the hermit to his inmost cells;
 That darling thought has lent a livelier glow,
 To his flushed cheek, calm eye, and dauntless brow,
 And each so grateful seems, so sweetly suit,
 Pleasure's spring-blossom and her summer fruit,
 That scarce he knows to welcome or to chide
 The wafting wind, and unreluctant tide. (13)

(To be continued.)

NOTES.

Note (1) Page 421, Line 16.

Azrael, the Mahometan angel of death.

Note (2) Page 422, Line 7.

This and the four following stanzas, refer to the Persian invasion under Cambyzes, who for a slight affront, invaded Egypt at the head of a formidable army. This stern conqueror destroyed, as far as he was able, her temples and her celebrated buildings, and, above all, he strove to extinguish the torch of science, which the Egyptians surrounded by waves and deserts, had lighted in her fertile valleys. Thebes, which in its day of splendour, sent from its hundred gates, 20,000 fighting men and 200 chariots, and Memphis, a city upon which the Egyptian princes had lavished all their skill, till it even eclipsed the magnificence of Thebes, and which, thus becoming the capital of a flourishing empire, endured for many ages, were ravaged by fire and sword, and their sacred temples were abandoned to plunder. The "City of the Sun," the peculiar abode of her priests and the residence of her worshipped gods, fell in a similar destruction. "And what now remains to her of all her science," says Savary, "of all her monuments; a Persian barbarian overthrew her temples, a frantic Arab burnt her volumes, and one solitary obelisk raised on its ruins, says to the passenger—Here stood Heliopolis!"

Note (3) Page 423, Line 29.

The fatal pause which Hannibal made at Capua, after that his victory at Cannæ had almost placed in his hands the capital of Italy, and which subsequently led to his own defeat at Zama;—the burning of Carthage by Scipio—and his voluntary death by poison, are events generally known.

Note (4) Page 404, Line 4.

The prophecy of Noah, "Cursed be Canaan, a servant of servants shall he be unto his brethren," received the most complete and remarkable fulfilment, in the repeated judgments which befel his descendants: first, in the awful visitation on the cities of the Plain, by fire from heaven: again, in the irruption of the Israelites under Joshua who made a part of their land tributary, as Solomon did the rest: in the destruction of Tyre by Alexander, which is now literally become "a rock where the fisher spreads his net," and the destruction of Carthage by Scipio: in the respective domination of the Saracens, Romans, and Turks, over the natives of Africa, who first drew their origin chiefly from Ham; and finally, in the fearful system of slavery, pursued by the Europeans for many ages, whereby their cup of degradation was filled to the brim.

Note (5) Page 424, Line 39.

One of the most interesting passages in the "History of the Abolition of the Slave Trade," written by this distinguished philanthropist,—is that in which, he describes his agitation of mind, before he could resolve to devote himself to the cause of the enslaved Africans. "Having reached," says he, "the place of my usual meditations—the woods, I began to balance every thing on both sides of the question. In favour of the undertaking, I urged to myself, that never was any cause which had been taken up by man, in any country or in any age, so great and important; that never was there one, in which so much good could be done; never one in which the duty of a Christian charity could be so extensively exercised, that never was there one, in which so much misery was heard to cry for redress; never one more worthy of the devotion of a whole life towards it, and that, if a man thought properly, he ought to rejoice to have been called into existence, if he were only permitted to become an instrument in forwarding it in any part of its progress. Against these sentiments on the other hand, I had to urge that I had been designed for the church; that, I had already advanced as far as deacon's orders in it; that my prospects there on account of my connexions, were then brilliant, that by appearing to desert my profession, my family would be dissatisfied, if not unhappy. These thoughts pressed upon me, and rendered the conflict difficult; but the sacrifice of my prospects staggered me, I own, the most. When the other objections which I have related occurred to me, my enthusiasm instantly, like a flash of lightening, consumed them; but this stuck to me and troubled me. I had ambition, I had a thirst after worldly honours, and I could not extinguish it at once; I was more than two hours in solitude under this painful conflict. At length I yielded, not because I saw any reasonable prospect of success in my new undertaking, but in obedience I believe to a higher power."—*History of the Abolition of the Slave Trade*, vol. i. pp. 229, 230.

Note (6) Page 425, Line 17.

It was after his return from the East Indies in 1793; that Mungo Park offered his services for the prosecution of discoveries in the interior of Africa, to the Association formed for that purpose.

Note (7) Page 425, Line 27.

The horned viper.

Note (8) Page 425, Line 29.

"As we were crossing a large open plain, where there were a few scattered bushes, my guide, who was a little way before me, wheeled

his horse round in a moment, calling out something in the Foulah language, which I did not understand. I inquired in Mandingo, what he meant: '*Wara billi billi*,' (a very large lion) said he, and made signs for me to ride away. But my horse was too much fatigued, so we rode slowly past the bush from which the animal had given us the alarm. Not seeing any thing myself, however, I thought my guide had been mistaken, when the Foulah suddenly put his hand to his mouth, exclaiming, *Soobah an alluhi!* (God preserve us!) and to my great surprise, I then perceived a large red lion, at a short distance from the bush, with his head couched between his fore paws. I expected he would instantly spring upon me, and instinctively pulled my feet from my stirrup to throw myself on the ground, that my horse might become the victim, rather than myself. He however, quietly suffered me to pass, though we were fairly within his reach. My eyes were so rivetted on this sovereign of the beasts, that I found it impossible to remove them, until we were at a considerable distance."—PARK'S *Travels*, vol. i. p. 309.

Note (9) Page 425, Line 31.

"The harmattan is a dry and withering wind, passing over the sands of Zahara, and generally sets in after the rainy season. It blows from the north-east, and is accompanied by a thick, smoky haze, through which the sun appears of a dull red colour. Its ill effects are, that it produces chaps on the lips, and afflicts many of the natives with sore eyes."—PARK'S *Travels*, vol. i. p. 386.

Note (10) Page 426, Line 42.

"In Kasson, the ladies ornament their heads in a very tasteful and elegant manner, with white sea-shells. Those of Kaarta and Ludamar decorate their hair with a species of coral, brought from the Mediterranean and Red Sea, by pilgrims returning from Mecca."—*Ibid.* vol. i. p. 30.

Note (11) Page 426, Line 43.

The Baobab (the *Adansonia digitata* of Linnæus,) is one of the largest of the African trees. It is held sacred by the natives, its excavated trunk sometimes forming a temple, at others a hall of assembly. Its fruit is called the bread of apes, and serves for the nourishment of the negroes, who religiously watch at sunrise the opening of the flowers. Park calls it, in the account of his last journey, the Monkey-Bread Tree. Golbury (II. 94,) observed one of this kind, twenty-four feet in height, by thirty-four in diameter, and a hundred and four in circumference.

Note (12) Page 427, Line 4.

It was from Sansanding, that Mr. Park set sail on his last expedition in the schooner-rigged canoe, which he had himself constructed. Sansanding is said to contain 11000 inhabitants. Its mosques are the only public buildings: two of these are built with mud, and are by no means inelegant. The market-place is a large square, and the different articles are exposed for sale on stalls covered with mats, to shade them from the sun. It is crowded with people from morning till night, more particularly by the Moors, who bring salt from Beeroo, and beads, and coral, from the Mediterranean, to exchange for gold-dust and cotton-cloth. In his last visit to Africa, Mungo Park here disposed of his European merchandize, and with such success as to turn on one market day 25756 pieces of money (cowries).—*Vide* PARK'S *Mission*, vol. ii. p. 217.

Note (13) Page 427, Line 20.

"Nothing," says the African traveller, "can be more beautiful, than

the view of this immense river ; sometimes as smooth as a mirror ; at other times ruffled by a gentle breeze ; but, at all times, wafting us along at the rate of six or seven miles an hour."—*Account of the Life of M. Park*, vol. ii. p. 113.

PHILOSOPHICAL AND LITERARY INTELLIGENCE

Mines of Peru.—Lima gazettes, and private letters that have been received to the end of May, speak in favourable terms of the progress then making in the mining speculations carried on there, with the assistance of individuals from this country. A few years ago, a cargo of steam-engines, and other machinery, was shipped for Lima, for the purpose of draining the mines of Pasco, in the neighbourhood of that city. This great work, it appears, is now nearly accomplished, and chiefly through the indefatigable perseverance and public spirit of Don Pedro Abadía, and his friends, who have since patronised another undertaking of equal, perhaps greater importance—that of smelting the hard ores, whose composition resists the process of amalgamation ; and which, on this account, have, till now, been considered useless, the art of smelting having been hitherto unknown in that country. It appears, that, in the steam-engine concern, the improvement had been so great, that the contributions to the Company, which, in the month of July last year, did not exceed two hundred cargoes or mule-loads of ore per month, had increased, in the month of November following, to upwards of 1,500 cargoes *weekly*. This success had excited hopes of very extensive future advantages. Among these are some which were not anticipated in the great saving of human life—that it will prevent many hundreds (perhaps thousands) of the Indians perishing yearly from the effluvia emitted by some of those ores, in the miserable and inefficient attempts to render them available.

New Iron Bridge over the Tweed.—The new iron bridge over the Tweed is the invention of Captain Brown, of the royal navy, and is entirely new. High pillars, or buttresses of stone, are erected on each side of the river. Over these the chains are stretched, and fastened to the ground at some distance. From these chains, the platform, which forms the road, is suspended by other chains, and thus together they form the ballustrades of the bridge. The novelty and beauty of the invention consists in reversing the usual order ; the bridge does not support the parapet, but the latter supports the bridge. The chains are not formed in the common manner of links, but of long pieces of iron wrung together. The road, or platform, on one side, passes by an arch through the stone buttress ; on the other it winds round it. The whole has a light and picturesque effect, which is much heightened by the beauty of the surrounding scenery. The extreme length of the suspending chains is 590 feet ; from the stone abutments, or towers, 452. The platform, or road-way, is 360 feet. The height of the bridge, above the surface of the river, 27 feet. The weight of the chains, platform, &c. is about 160 tons ; but the bridge is calculated to support 360 tons—that is, 200 more than its own weight. In the centre of the bridge, on each side, is an emblem of the Thistle and the Rose ; and, a little below, joined hands, with the following inscription—"VIS UNITA FORTIOR."

Canal in India.—The magnificent canal constructed by Ali Merdan Khan, in the reign of Juhangeer, extending from the river Jamna, nearly

opposite Kurnal, to Delhi, a distance of upwards of one hundred miles, had, during the period of a century, conferred the blessings of fertility on the territories through which it passed. This stupendous work was suffered to fall into ruin after the invasion of Nadir Shah; and it remained choked up and useless, till the vast importance of its restoration attracted the attention of the British government. An estimate of the expense of clearing its whole course was prepared by Lieutenant Macartney; and the practicability of effecting this purpose, and of rendering the work permanently efficacious, was abundantly ascertained. The reputation of reviving a boon of such extraordinary magnitude to the country and towns in a line parallel with the west bank of the Jumna, from Kurnal to Delhi, belongs to the administration of Lord Hastings. The advantages contemplated by the restoration of this canal are manifold. To agriculture, the means of irrigation, and, consequently, of productive cultivation, must be eminently beneficial; and, it is justly expected, that the police of the country will also be greatly improved: for as long as the canal was choked up, many of the Pergumals in its course could not be cultivated for want of water, and the inhabitants were necessarily diverted from settled habits of industry and exertion, and from those agricultural pursuits, which fix the peasant, and attach him to his home. They were, therefore, compelled to seek for subsistence by other means, and generally became vagrant and desperate adventurers, gaining a precarious livelihood by plunder and devastation. In 1817, Captain R. Blane, of the engineers, was appointed by government to superintend the cleaning and repairs of this canal, at an estimated cost of about 350,000 rupees; and the work has been performed with such expedition and success, that, on the 2d of January, in the last year, the waters of the Jumna were turned into it, and passed Bowanna, sixteen miles from Delhi. The arrival of the water was every where hailed with demonstrations of the greatest delight; and the tardiness of its progress is to be attributed to the immediate and extensive use made of it, in irrigating the adjoining land in its course. The channel within the walls of Delhi is not yet quite finished.

Grand Canal of Languedoc.—To secure a supply of water, in dry seasons, for the canal of Languedoc, which connects the Atlantic and the Mediterranean, a basin has been constructed at Ferrol, which is, perhaps, the most extraordinary part of the whole undertaking. The immense reservoir, built of granite, is an English mile in length, about half that distance in breadth, and contains an area of 595 acres, collecting the waters of the various springs which arise in the Black Mountain.

Arctic Expedition.—Effects of the Cold.—When John Smith, one of the men who lost his fingers by the frost on the 24th of February, put his hand into a basin of cold water to thaw his fingers, the cold communicated by them to the water was so great, that a thin film of ice was formed on the surface!—Another circumstance also demonstrates the extraordinary rapidity with which water was converted into ice, during the time of the intense cold, and is unparalleled in the history of congelation. On the 15th or 16th of February, the morning when the thermometer stood at 55 degrees below Zero, one of the officers (we believe Mr. Fisher, the surgeon,) took a bottle of fresh water up to the main-top, and poured the water through a cullender; and, by the time it reached the roofing of the ship, the drops congealed into irregular spherical pieces of ice, which the mate of the ship, Mr. Crauford, received into a tin dish. The height of the main-top was not above forty feet; so that, according to the law of falling bodies, the water must have been frozen in less than two seconds of time!

French Voyage of Discovery to the Polar Seas.—The French have it in contemplation to fit out an expedition for discoveries in the Polar seas, to sail early in the spring. The king of France has drawn up the plan himself.

Russian Settlers in Behring's Straits.—The Russian American Company have received news from its colony at Stika, that there are Russian families in the north of Behring's Straits, and 67° N. lat., whose ancestors were driven there by a storm a century ago. The directors of the company expect, in a short time, a circumstantial account of this remarkable occurrence.

Liverpool Travelling Society.—A society has been recently formed in Liverpool, of gentlemen who have travelled into foreign countries, with a view to collect and preserve interesting information respecting foreign parts. Many literary and scientific persons are connected with it; and, from its local situation, it promises to be a useful and important association.

Interesting Work in Natural History.—Mr. William Swainson, of Liverpool, is publishing a work in parts, under the title of "Zoological Illustrations;" the object of which is to give accurate descriptions and figures of such subjects in zoology as are either altogether new, unfigured, or which require elucidation, as well as occasionally to introduce *types*, or examples of such genera, as the advanced state of the science has rendered it necessary to establish. Lithography is employed in the engravings for those subjects to which that art is adapted; and, where peculiar thickness and delicacy are required, the engraving is on copper. The entomological part will be chiefly drawn and engraved by Mr. Custi, of just celebrity in this department of the arts. The work is in monthly numbers, at 4s. 6d. each, containing six beautifully coloured plates.

Liverpool Museum.—A public museum of natural history has been attached to the Royal Liverpool Institution, and opened to the proprietors and strangers. The zoological part, filling two commodious rooms, is systematically arranged, with reference to the modern discoveries and improvements, by Mr. W. Swainson, F.L.S., who has superintended the whole. The collection of zoophytes is uncommonly fine, and is arranged after the admirable system of Lamarck.

Course of the Niger.—It is at length ascertained, that the river Niger empties itself into the Atlantic Ocean, a few degrees to the northward of the equator. This important fact is confirmed by the arrival of Mr. Dupuis from Africa. This gentleman was appointed consul from this country at Ashantee, where Mr. Bowdich resided for some time. He is acquainted with the Arabic and Moorish languages, and got his intelligence by conversing with different traders with whom he fell in at Ashantee. He thought it so important as to warrant his voyage home, to communicate to government what he had learnt. We say that Mr. D. has *confirmed* this fact; for it so happens, that he has been anticipated in the discovery by the geographical acumen of a gentleman of Glasgow, who arrived at the same conclusion by a most persevering and diligent investigation of the works of travellers and geographers, ancient and modern, and examining African captives; and had actually constructed and submitted to the inspection of government, a few months ago, a map of Africa, in which he lays down the Niger as emptying itself into the Atlantic in about four degrees north latitude, after tracing out its entire course from the interior.

French Travellers as Naturalists.—M. Lucas, keeper of the Cabinet of Mineralogy in the Museum of Natural History, has terminated a journey, that has occupied him more than twenty-one months, in Italy and Sicily. He has brought home more than thirty boxes of minerals, and other valuable articles, collected in those countries; and he highly praises the reception he

has met with throughout. M. Leschenault de Latour has sent from Pondicherry to the Museum of Natural History, a young elephant, living, and an antelope; a shoot of the cocoa tree; a large black squirrel; and a large box, containing specimens of plants and seeds. M. Plée, a naturalist in the service of government, is on his journey to Porto Rico. M. Augustus L. Hilario has given information of his having completed the hazardous and laborious expedition that he had undertaken in South America. M. Milliart, naturalist, and draughtsman in natural history, who had been obliged, by the state of his health, to quit the company of Captain Baudin, during his expedition in the south, is now in North America, as correspondent of the Museum of Natural History. In the space of these three years, he has sent over fifteen consignments of rare and interesting objects; among them are a bison, several deer of an uncommon species, and other living animals never before seen in France. In compliance with the request of the professors in the Royal Botanic Garden, the minister of the marine has nominated M. de Sauvigny to repair to Senegal, in quality of botanical agriculturist.

Travels in Egypt, Nubia, and Palestine.—M. Gau, an antiquary and architect of Cologne, is returned from his travels in Palestine, Egypt, and Nubia, where he has ascended to the second cataract. He brings a very valuable collection of drawings of remarkable monuments. Many of these have been taken for the first time, and others have been executed in a more correct manner than before. There will be about sixty plates on Nubia, of which there are none in the great French work, and twenty additional plates on Egypt and Jerusalem. The explanations to be in French and German. A specimen of five or six plates will appear very shortly, representing buildings and bass-reliefs.

North American Indians.—The land expedition fitted out by the American government, for acquiring topographical and scientific information respecting the vast wilderness, from the Council Bluffs, on the Missouri, to the foot of the Rocky Mountains, has returned, and an account of the country explored is about to be published. About half way between the Mississippi River and the Pacific Ocean, the exploring party met with several tribes of men, the aborigines and proprietors of the soil of the country, who were ignorant, not only of the existence of the people of the United States, but of the existence of a race of white people.

Bompland.—Bompland, the naturalist, and the fellow-traveller of Humboldt, has established himself, with his family, at Buenos Ayres. He is at present engaged in laying out a garden, in which are many curious and interesting plants. He has discovered a plant in the river, containing a large quantity of tannin, with which he proposes forming an establishment on the Parana for the tanning of leather, which, he expects, will be very profitable to him. More recent accounts state, that he left Buenos Ayres on the 1st of October, to explore the coasts and islands of the Parana, and of Paraguay, and to penetrate into the interior of the latter province.

Travels of a Chinese in the Thirteenth Century.—Considerable light has been thrown on the geography of interior Asia, by a French translation from the Chinese, of a description of the kingdom of Camboge, by a Chinese, who visited that country at the close of the thirteenth century. To this is added, by M. Abel Remusat, the translator, a chronological notice of the same country, extracted from the annals of China, with a map. This work not only adds to our knowledge of a country, with which Europeans are but little acquainted, even at the present day; but it also contributes to a favourable estimate of the talents and acquisitions of the Chinese geographers, whose information appears to have exceeded what many of the

learned in Europe, who, by the bye, could not read their works, have thought of them. The subject is likely to be further investigated by the translator, who proposes to do justice to the knowledge of the Chinese literati in an *exposé* on the subject. The year in which this Chinese travelled (1297) is the same as that in which Marco Polo, who first informed Europe on the subject, returned to Venice.

Royal Society.—On St. Andrew's day, the Royal Society held their annual meeting at Somerset House, when Dr. W. H. Wollaston, the temporary successor of Sir Joseph Banks, announced the gold Copley medal to Professor J. C. Oersted, for his electro-magnetical discoveries. After this, they proceeded to the election of a president, and other officers. Sir Humphrey Davy, Bart. was chosen president; D. Gilbert, Esq. treasurer; W. T. Brande, and Taylor Combe, Esqrs. secretaries.

Royal Society of Scotland.—Sir Walter Scott, Bart. has been, upon the resignation of Sir James Hall, unanimously elected president of the Royal Society of Scotland, at the fullest meeting of that learned body that ever assembled. This honour, which is the highest that Scotland has to bestow on literary or scientific eminence, was entirely unsolicited, either by the distinguished person who has received it, or by any of his friends.

Improved Mode of Growing Potatoes.—Dr. Alderson, of Holderness, has made the following experiment on a crop of potatoes:—He had the flowers taken off as soon as they were well formed; and the result was, that he had nearly a ton per acre more than on the crop which he suffered to apple.

New Mode of Cutting Wheat.—M. Salle, of Beziers, has made a great discovery in agriculture. By cutting wheat eight days before its maturity, he has found that it is more productive and nutritive, and always free from weevil, a kind of maggot. In point of quantity, wheat cut eight days before it is quite ripe, has also a great advantage; fifteen gallons cut in this way last year, when made into bread, weighed seven pounds more than the same measure cut full ripe.

Destruction of the Turnip Fly.—Sir John Sinclair strongly recommends the following plan for the destruction of the fly or beetle, which attacks the turnip crop in its infant state:—As soon as the ground is completely prepared for sowing the seed, let a quantity of stubble, straw, furze, heath, or any thing that will burn, be spread upon the surface, and burnt upon the ground. This is easily done in dry seasons, when alone the fly is to be dreaded. As soon as that operation is completed, the seed should be sown without a moment's delay. The flame and smoke either kill the insects, or compel them to take shelter in the soil, where they remain until the crop is out of danger. The heat also thus applied, and the ashes thus produced, are of use to the crop; nor does it require such a quantity of combustibles as, at first sight, might be apprehended, but merely that an adequate quantity of smoke and flame to destroy the insects may pass over the surface of the field. The practice of burning straw or furze has long been practised in Norfolk and Lincolnshire; it manures the soil, and utterly destroys all insects. Sir John recommends from two and a half to three pounds of turnip seed to be sown on an acre.

Ripening Wall Fruit.—An experiment was made last summer by Mr. H. Dawes, of Slough, for ripening of wall fruit, by covering the wall with black paint; and the result was, that the half of the vine nailed to the black part of his wall produced twenty pounds ten ounces of fine grapes, while that on the plain part yielded only seven pounds; the fruit on the black part of the wall was also much finer, and the bunches larger. This practice is universal in Ireland.

Fattening Oxen.—The practice of *fatting oxen with raw potatoes*, has of late, been attended with great success in the counties of Kent and Norfolk. They gradually become fond of them, and thrive rapidly. The cattle should be in a thriving condition when put on potatoes, as, if lean, they will yield a poor profit. No water should be given, when the animals are fed entirely on potatoes. The potatoes need not be cut, and it is unnecessary to wash them. One acre of fair potatoes will fatten two beasts. It is not recommended to give potatoes to milch cows; mangel-wurzel will suit them better, by increasing the quantity of milk, the quality of which will not be injured.

New Plough.—A plough has lately been invented by the Rev. Dr. Cartwright, which works merely by human power, with two men to keep it in motion, and with a third to regulate its course. It performs its office with as much precision and despatch as could be done by any common pair of horses and a plough-holder. The utility of the invention will not, it is presumed, be confined to this object only; it being equally applicable to every purpose for which horses can be employed, excepting conveying a burden on the back.

Elephant's Tooth found in Scotland.—In digging the Union Canal, near the west march of the Clifton-hall estate, and adjoining the river Almond, an elephant's tooth was lately dug up, measuring upwards of three feet long, and a foot in circumference, weighing about 26 lbs.; it was in a state of perfect preservation. This is the second time remains of this animal have been found in Scotland. A similar tooth, found near Eglinton-castle, is now in the College Museum. Sir Alexander Maitland, to whose care it was proposed to be intrusted, hesitated, till he could consult the canal committee. In the mean time one of the workmen sold the tooth to a toymen, who began to cut it before it could be recovered. It was found twenty-five feet below the surface of the ground.

Sinking of Land into Lake Champlain.—At Middlebury, a piece of land of upwards of five acres, lying on the east side of the bank of the lake Champlain, lately sunk about 40 feet, and slid into the lake, throwing the bed of the lake up about 10 feet above the surface of the water. A number of men, who were rafting near the place, were surprised by a sudden swell of the water, without knowing the cause of the phenomenon; but they soon perceived the ground settle and break up in various directions, and move towards the lake. A part of the land was covered with small trees of various kinds, some of which were torn up by the roots. The land being much elevated as you proceed from the water, caused it to move with great force; and so sudden and powerful was its pressure against the water, that it occasioned it to rise nearly three feet on the opposite shore, which is about a mile and a half distant.

Detachment of the Top of a Mountain.—On the night of the 21st of March, a terrible event took place in the circle of Sarez, in Bohemia. The upper part of a mountain detached itself, carrying with it sixteen houses and two churches of the village of Strohm, which it partly buried some fathoms deep in the loosened carth. The top of the mountain was about twelve hours in coming loose, but so equally, that, in the space of an hour, some of the buildings slid down ten paces, others twenty, till at length they all fell into ruins, at the distance of two hundred paces: happily no lives were lost. This event seems to have been prepared by the wet seasons which preceded the last year, and the heavy snow of the winter is supposed likewise to have contributed to it. The spot over which the detached part of the mountain passed, presents the appearance of flakes of ice piled upon each other.

Habits of the Toad.—The following is a copy of an article from the *West Chester New York Herald*:—Mr. John Lacock, of this place, a gentleman of undoubted integrity and veracity, while splitting a cedar tree into quarters for posts, discovered in the heart of it a living toad, about half grown. The cavity in which it was lodged was but merely large enough to contain it, and there was not even the smallest communication from the cavity for the circulation of any air; the tree was perfectly solid, and, from its size, is supposed to be at least twenty or thirty years growth. As soon as the tree was quartered, the toad, conscious of having regained its liberty, instantly leaped from its confinement, and still lives.

Ferocity of a Tiger.—As Bhoom, now the chief of a body of 4,600 of the Rajah of Mysore's horse, was marching at the head of his riasala during the late campaign, accompanied by Mahomed Ashruff, a jamadar of horse, and at some distance from the main body, the horse-keeper of the latter was seized by a tiger; he immediately jumped off his horse, and cut the animal across the loins, ripping open part of his bowels with the sword. The enraged brute quitted the horse-keeper, who was, however, dead, seized Mahomed Ashruff by the thigh, and, throwing him up in the air, hurled him to the ground; the arms of the jamadar instinctively were thrown round the beast's head, when Bhoom Row, who had dismounted, drew a pistol, and, laying hold of the jamadar's hand, told him to put it aside from the tiger's ear, into which he introduced it, and shot him dead. This fact was told by Mahomed Ashruff himself, who survived, and was the jamadar commanding the horse composing Sir John Malcolm's escort during the war.

Compressibility of Water.—Mr. Perkins, the ingenious inventor of the Siderographic Art, is said to have placed beyond a doubt the most important fact, that water submitted to a pressure of 326 atmospheres, is diminished in bulk about 1-29th, or $3\frac{1}{2}$ per cent.

Venom of the Snake.—On the morning of Feb. 10th, a native sleeping in his hut upon the Patna road, near Calcutta, was stung by a snake in the right leg, which immediately swelled to an enormous size, and was almost instantly covered with large livid spots; medical aid was applied, and every assistance given to the unfortunate man that humanity could dictate, but in vain; the effect of the venom appeared in every part of his body, distending and bloating to an almost incredible size, until the wretched being expired, foaming at the mouth, and convulsed with indescribable agony.

Copper Mine in Scotland.—A copper mine has lately been discovered near Kirkcudbright; the ore is of a superior quality, and the vein is so extensive, that although the excavation does not exceed nine feet in depth, about fifty tons were soon raised.

Rediscovery of the Cement of the Ancients.—Mr. Randolph, an American chemist, asserts that he has rediscovered the long lost secret of the mortar or cement of the ancients, which was proof against fire, water, and the influence of time. He states, that his composition daily growing harder, becomes more and more solid and unalterable. He has not judged proper to make his secret known to the public.

New Mode of Combustion.—The celebrated French chemist, Mr. Guy-Lussac, is stated to have made a very valuable discovery of a means to render the most inflammable substances combustible without flame and without fire. These bodies are consumed without properly catching fire; or, in other words, without feeding or propagating the fire. Muslin, prepared after the process of the inventor, has been exposed to the flames, and was consumed without producing even a spark. This discovery, though now first publicly announced, is said not to be of recent date.

Galvanic Magnetism.—An important result of electro-magnetic experi-

ments has recently been obtained by Professor Oersted. He states, that a plate of zinc (about three inches high, and four inches broad), placed in, and by an arch of small wire, connected with a trough nearly fitting it, made of thin copper, and containing a mixture of one part of sulphuric acid, one part of nitric acid, and sixty parts of water, forms an apparatus, which, being suspended by a very small wire, only sufficiently strong to bear its weight, will, if a powerful magnet be presented to it, exhibit magnetic polarity—turning its corresponding pole to the pole of the magnet. The suspending wire is attached to the apparatus by a thread, rising from one side of the trough to the wire, and descending to the other side of the trough; and the plate of zinc is kept from coming in contact with the copper case, by a piece of cork interposed on each side of the plate.

Double Refraction.—M. Soret has, in the *Journal Physique* (see p. 353), given two simple methods to ascertain the double refraction of mineral substances. The apparatus for the first method is simply two plates of tourmaline, cut parallel to the axis of the crystal, and placed crossways, so as to absorb all the light. The substance to be examined is to be placed between these plates: if it be double refractory, the light reappears through the tourmalines; if not, it all remains dark. The second method consists in placing the mineral to be examined over a hole in a card, and examining the light transmitted through it by an achromatic prism of Iceland spar. If the two images produced are coloured differently, it indicates double refraction.

Electric Fluid.—An extraordinary phenomenon was lately observed at Thorncroft iron-works, near Sheffield. During a tremendous thunder-storm, the workmen, in presence of all the resident proprietors, were casting a tilt shaft, of about five tons weight, in a perpendicular mould; when the casting was nearly complete, the liquid mass suddenly shot up like a cataract of fire from the orifice of a volcano, and, mingled with clouds of heated sand, fell in red hot flakes on every side. Of about 40 persons present, 22 were burnt more or less severely, nine of whom are since dead. The immediate cause of this unparalleled catastrophe seems beyond ascertainment: from any failure of the cast-iron moulds it could not be; they were found perfect after the accident. From moisture within the pit seems nearly as impossible, the casting having been comparatively completed before the irruption. It is the opinion of the proprietors, that some communication took place between the electric fluid, with which the atmosphere was highly charged at the time, and the dense sulphureous vapour arising from the upright column of molten mineral in its matrix, whereby an explosion, resembling an earthquake in violence and noise, was occasioned.

Vinegar from Wood.—Mr. Stotze, apothecary at Halle, has discovered a method of purifying vinegar from wood, by treating it with sulphuric acid, manganese, and common salt, and afterwards distilling it over. For this method he has obtained a prize from the Royal Society of Göttingen. This gentleman has likewise verified the method proposed by Professor Meincke, in 1814, of preserving meat, by means of vinegar from wood; and, by continued treatment with the same acid, has converted bodies into mummies.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Merchant Seamen's Society.—On Tuesday, Nov. 14th, a very numerous and highly respectable meeting of the supporters of the above religious institution was held in the City of London Tavern. The institution claims

for its objects, to provide seamen with suitable places of worship, and to furnish them with proper helps for cultivating their minds in the knowledge of religion. The room exhibited a sombre yet grand appearance, from the effect of Bethel Flags, which were hung all around. Lord Gambier was in the chair, supported by Sir Thomas Keith, Sir George King, R.N., Captains Fabian and Allen, Mr. Philips, Rev. Mr. Evans, of Greenock, and many other gentlemen of the navy and the church. A handsome subscription was raised; and at the doors a book, called "The Sailor's Magazine," was disposed of for the support of the institution.

Port of London Society.—A public meeting was held at the Freemasons' Tavern, on Thursday the 19th February 1841, called by the committee of the "Port of London Society for promoting Religion among Seamen;" the Right Hon. J. C. Villiers, M. P. in the chair. The assembly was highly respectable and numerous. There were many masters of merchant ships and seamen present, and many ladies. All appeared harmony and ardour for the good of the souls of British sailors. The report stated, that the society was established in March 1818—that the committee had purchased a vessel for a Floating Chapel, at the expense of £3000, and had fitted it up to accommodate 800 hearers, and which was now generally well attended; that the Bank of England, the East India Company, and other public bodies, had generously encouraged them, and contributed to their support—and that other societies had been established in furtherance of the same object.

Liability of Trustees of Chapels.—In the Court of Common Pleas, the Rev. Mr. Stodhart, minister at Pell-street chapel (formerly Lady Huntingdon's), lately sought to recover the amount of half a year's salary. The subscriptions had, during the last year, fallen short, and the trustees had paid all but the plaintiff, who, however, conceived that they were personally responsible, if any deficiency should arise in the contributions. The Chief Justice was of opinion that the trustees were no further responsible than to appropriate the contributions received. The jury therefore found a verdict for the defendants.

New Religious Sect.—A new religious sect has sprung up in the western parts of America, particularly in Marietta. They style themselves Halcyons; and the most novel feature of their creed is, that "Aaron's breastplate, called by the Jews Urim and Thummim, must be retrieved before the resurrection of the dead."

Liberality in Prussia.—The custom which has till lately prevailed of separate burying-grounds for each of the Christian confessions, has been abolished in the Prussian dominions, as contrary to the spirit of genuine Christian tolerance.

Sacrifice of Indian Widows prevented.—"In our journal of the 7th of January," says the editor of the *Oriental Star*, printed at Calcutta, April 20, 1820, "was a letter from a British officer, dated Lucknow, describing the prevention of the immolation of a widow on the funeral pile of her husband, by a party of officers, who saved her, at the risk of their lives, from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances have been related to us of similar sacrifices having been prevented in a much less hazardous manner, by the interference of the collector of the place, near which it was intended to effect them. The circumstances of the first of the instances we allude to, are these: A young Bramanee woman of respectable family, married to a dependant Zemindar, who was receiving from the head Zemindar a pension of 1000 rupees per month, was about, on his decease, to burn herself with the body. The collector of the district, however, as soon as he had information of this, sent a Brahin to endeavour to dissuade the

widow from her intention; but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force; and aware that any measure he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons, whom he stationed in a street through which the body was to pass, to seize the woman and conduct her to her house; and at the same time concealed a guard of sepoy below, in the bund of a tank, to enforce this measure if necessary. The result was, that the people, hearing of these arrangements, desisted from proceeding with the intended ceremony; the widow was quite reconciled to live, and sent a message to the collector, requesting, that as the pension of her deceased husband would go to her brother, that he (the collector) would provide for her. She is now enjoying a pension of 18 pagodas per month, out of the allowance formerly granted to her husband. The second case was of the wife of a principal Zemindar, whose death, and the determination of his widow to sacrifice herself on the following morning, were not announced to the collector till 12 o'clock at night. He immediately despatched a letter to the heir, threatening to oppose him to the utmost of his power, as a magistrate, if he did not prevent the sacrifice; he also addressed letters to the widow's relatives; and these measures were attended with the desired effect, and the widow in this, as in the former case, was reconciled to live. We cannot conclude this subject without remarking on the conduct of the collector, to whom we have alluded; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart, however, he will find a richer reward than the praises the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made too public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt, from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results. At all events, we think that the collector, magistrate, or judge of the district, should not suffer these sacrifices to take place without seeing the intended victim, and being assured by *viva voce* evidence, that the intended immolation was perfectly voluntary. If, too, the unhappy widow could be separated for four and twenty hours from the wretches who surrounded her, and who are interested in persuading her to adhere to her resolution, and she could afterwards be examined alone as to her wish to put an end to her existence in this horrible manner, we imagine that this resolution, made generally under the united influence of violent grief, and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person, particularly if a promise of securing to her a provision for her life were held out. It is unquestionably a subject of the deepest interest to humanity, and, as such, we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole British India to the calm consideration of the means by which such an abomination to God and man can be most speedily and effectually abolished, so as to wipe off the foulest stain that hangs upon the empire of the East. We have the pleasure to add, that Ram Mohun Roy, the celebrated Hindoo reformer, has exerted himself very zealously in this cause, and in behalf of the female character. He has, it seems, published more than one tract upon the subject."

Liberal Bishop.—A late quarterly meeting of the Worcester Infirmary was very numerous attended, in consequence of an expected effort on the

part of the Methodists, to introduce their tracts, and to sanction the presence of any of their society who might choose to preach and pray with the patients. The bishop was in the chair. After expatiating for some time on the facilities to be offered to every patient, of whatever religious persuasion he might be, to receive the assistance of his respective teachers, his lordship said, "Were I in this house, and informed there was a Catholic who wished for the assistance of his priest, if there was no one I could send, I would myself set out in search of him; nor would I give over my search till I had found him: having found him, I would say, 'Yonder lies a poor fellow-creature stretched on the bed of sickness, perhaps of death; he wishes for your assistance, hasten to afford it him.' Were the priest sick or infirm, I would lend him my arm, and having conducted him to the threshold of the door, I would there take my leave of him, but not without having first expressed an ardent wish and offered a prayer for his success." During the whole of his lordship's address, he was repeatedly cheered by a large majority of his hearers, and the resolution he proposed to the above effect was carried unanimously.

New Colony of Jews.—A Jewish merchant of New York, named Mordecai Noah, has demanded permission from the government of the United States, to become the purchaser of an island on the Niagara, between the lakes Erie and Ontario, not far from the English territory, and containing about a thousand acres on its surface. The member of congress who acted as reporter of the commission charged to examine this demand, pointed out to the chamber, in very lively colours, the persecutions to which the Jews are still exposed in many parts of Europe, and suggested that the professed principles of the United States perfectly coincided with the views of Mr. Noah, in seeking to make this purchase: it being his object to offer an asylum, under the protection of the liberal and tolerant laws of the United States, to a class of men who sought in vain for a country on the soil of the old world. In short, it is the intention of this opulent Jew to found a colony of his countrymen in this island; and his proposition has been sanctioned by the American legislature.

Protestant Museum of Celebrated Reformers.—The Protestants of France have not only ventured, within a few years past, to institute new works, explaining and vindicating their sentiments, but they have very recently taken a step that formerly would have been deemed the height of presumption. They have proposed to publish a collection, entitled "*Musée des Protestans Célèbres*," &c. (Museum of Celebrated Protestants) who have appeared from the commencement of the Reformation to the present day. The work will consist of lithographic portraits of the earliest Reformers, and others of the same faith, distinguished by their rank, their talents, or their sufferings, with short memoirs of their lives. It is proposed to extend this collection to about 150 portraits. It will be published at the protestant library in the *Place du Louvre*. The nature of the subjects and of the histories to be introduced can hardly fail of putting to the test the Christian charity and pious forbearance of the *ultras* among the Catholics, who may, if they please, present to the world a collection of those heroes of their church who most exerted themselves to suppress the progress of the *soi disant* reformation; believing, as they doubtless and unquestionably have a right to believe and maintain, that in this course they did God service.

Refuge for the Houseless.—On Monday, Nov. 6th, a meeting of the subscribers to the institution of the Refuge for the Houseless in London Wall, was held in the Egyptian hall of the Mansion-House; the Right Hon. the Lord Mayor in the chair. The report spoke in particularly warm terms of the powerful and efficient assistance which the committee of management received from a committee of ladies, who succeeded in rescuing numbers of

their own sex from the most horrible misery, and restoring them to society. No less a number of persons than 1,875 had been relieved, of whom 400 were houseless seamen, and nearly an equal number were disbanded soldiers. A very small proportion were artisans out of employ; and the remainder were miserable objects of every description. Four hundred of those who received shelter were labouring under those maladies incidental to extreme poverty, and received the medical attentions and assistance of Dr. Conquest. Of these, some had been cured, others had died, and the remainder had been transferred to various hospitals in the metropolis; and a committee, at the head of which was the bishop of Chester, had gone from house to house, investigating such cases as had presented themselves, and dispensing their relief of bedding, food, or clothing. The number of cases which this committee had investigated was 734, out of which 228 were rejected, and the remaining 506 had been relieved. In the whole, 2,183 individuals had received succour from the institution before its termination. The total amount of the subscriptions received was £12,694. Out of this sum £2,255 had been expended in the relief of the houseless; £1,000 in the relief of the unobtrusive poor; and after all expenses had been paid, there remained a balance of £8,645, of which £8,165 had been vested in exchequer-bills, for the future application of the subscribers, and £490 remained unappropriated. It was resolved, that the committee should continue in their offices for the ensuing year, and that they should be empowered to apply the money under their care, to such purposes as they might judge proper and consistent with the views of the founders of the society, but that no division of the funds shall be made by them to other objects, without first calling a general meeting of the subscribers, and submitting the plan to their consideration. It was also moved, that the committee should be requested to take into their consideration a plan for the formation of an auxiliary committee, to examine into the truth and merit of the allegations of begging letters sent to obtain charitable assistance from the subscribers to the institution. After considerable discussion, a show of hands was taken, which proved to be equal, when the casting vote of the chairman was taken, which decided in favour of the resolution. On the 29th of December, the members of the house committee, appointed by the general committee, waited upon the governors of the London workhouse, to request that they would permit so much of the workhouse as could be spared, to be appropriated to the use of the indigent and unprotected poor, for whom it was their object to provide a refuge. After some discussion, this proposition was acceded to, and on the following Monday a part of the workhouse, in which the committee had previously caused some necessary alterations to be made, was opened for the reception of the destitute. It has been determined by the committee, that the cases of applicants for admission shall undergo the strictest immediate examination that can be made, and that none shall be received who have a distinct legal claim upon any parish. The object the committee profess, is the saving from starvation, or the fatal effects of an exposure to the cold, those who have no recognizable claim to parochial relief. Members are to be appointed from the committee to scour the markets and pent-houses of the metropolis nightly, in search of fit objects. They calculate that hunger is not "amongst the postponable wants," and that many a young man comes up to London full of expectations, and with little or no money, and that unless he can get immediate employ, he is already half undone—that boys bred up in London without any means of livelihood are in a still worse condition, and servants out of place are not much better off. To carry these benevolent purposes into effect, this excellent charity is now in full operation. On Thursday night, the 4th of

January, 180 individuals partook of its benefits, and on Friday night the number was rapidly increasing. Two other receptacles will be opened so soon as suitable premises can be obtained. The exertions of the committee are unremitting, and a rotation of attendance has been adopted which insures the presence of a certain number of the members every night. The duty devolving on these individuals is to superintend the admission of applicants, and it generally occupies them until past midnight. There has also been a perambulation of the city by some of the committee, who presented a very interesting report as to the state of the streets, and the immense benefits arising from this association, which are universally felt and admitted. A considerable increase took place in the number of applicants on the Saturday, and Sunday night; those parts of the London workhouse, which have been placed under the control of the committee, were crowded with inmates, most of them appearing in the most abject distress, and all grateful for the assistance afforded by the charity. As a minute examination is taken, and a record kept of the circumstances of every individual admitted, it was found that many were seafaring, or rather what are technically called "longshore men," including those usually employed upon the river, but whose employment is of a very precarious nature. In consequence of this, and with a view to diminish the pressure in Bishopsgate-street, the committee determined on opening an asylum in the usual haunts of this description of poor; and we are happy to say, that, by permission of Mr. Inglis, chairman of the London Dock Company, a spacious warehouse in Wapping-street, opposite to the Dundee Arms, has been lent for this purpose. A sub-committee accordingly met upon the premises on Sunday morning, where they were joined by Mr. Biggs, surveyor to the company, who kindly gave his professional advice and assistance; and by great exertion on the part of the committee, some of whom are indeed engaged in this work day and night, the alterations and fittings up were completed, and the necessary stores having been furnished through the activity of Mr. Hick, Mr. Morris, and others, the building was opened on Monday night, under the same regulations as those observed at the London workhouse. From the locality of this building on the bank of the river, in a populous neighbourhood, and immediately contiguous to the docks, it is peculiarly adapted to the purpose for which it has been engaged, and will, no doubt, be highly serviceable. A third asylum at the west end of the town is spoken of, and it has been suggested that some of the buildings, which are now empty and about to be pulled down for the new street, might, for a temporary measure like the present, be made available. The committee are now so completely *au fait*, that they can in a few hours bring into use any premises of sufficient size; and we cannot think they will be long without an offer of accommodation in the neighbourhood we have alluded to. Three are considered to be sufficient for all who are likely to apply. It must be a pleasing reflection to every person who has contributed to, or assisted to promote this charity, that there need be no longer a single individual in this great metropolis unsheltered, unhoused, or unfed, during those hours when the darkness of night aggravates the sufferings of these wretched beings whom misfortune has cast in want and misery upon our public streets.

Frame-work Knitters' Relief Society.—At a Meeting of the Trustees of this Society, held at the Exchange, Leicester, Nov. 15th, Mr. James Cort, in the chair; a Report was read, which stated, that from the commencement of the Society to the present time, (little more than a year) £6,000 and upwards had been distributed to the Members of the Society out of work, yet a balance still remains in favour of the Society: and of the above sum no less than £4,400 has been contributed by the Frame-

work Knitters themselves. The good effects of this Institution have been a rise in wages of 4s. per week to regular workmen, without any falling off in the demand, and a great relief to the public, who would otherwise have been called upon for a great advance of poor's rates. This, it may be remembered, is the Institution which, at its commencement, called forth the transcendent eloquence of the Rev. Robert Hall.

Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates.—The following notices have lately been issued by this useful Association:—A bill being contemplated to be laid before the Legislature, for the amelioration of the condition of the labouring classes, and multiplying employment through the culture of the soil, for the purpose of producing the most universal co-operation, the exhibition of opinions and facts is desirable. The importance of supplying agricultural labourers, in proportion to their families, with small portions of land, (the men with several children, to have sufficient for a cow) for the cultivation of their leisure hours, is proved, by the example of individuals, of parishes, and even of counties, wherein the practice has tended to the encouragement of industry, the promotion of moral conduct, furnishing a most suitable employment to the rising race, the repression of poor's rates, and the prevention of crimes. For our manufacturing population, which, by the great and valuable improvements in machinery, are necessarily, in whole or in part, displaced in such vast multitudes from their accustomed employments, the cultivation of land, principally waste land, to be obtained as near as possible, will afford the most advantageous and permanent resource. While Great Britain intrusts to its Legislature these important measures, the following information, which has been some time since communicated, will not be considered uninteresting. A benevolent society has been established in Holland, having for its object the formation of colonies in the northern provinces; prince Frederick, the king's second son, being the patron. The following has appeared in some of the Dutch papers:—That lands have been purchased on the borders of the Overysel; and necessary materials collected, and building commenced. The funds have been raised by associations of charitable individuals; sub-committees having been appointed in a great number of towns, &c. &c.

King's Head, Poultry, Nov. 1820. BENJ. WILLS, Hon. Secretary.

The Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates, will be glad to receive accurate information upon the following objects. First; The quantity of waste land in any county, hundred, or parish? Secondly; What proportion, if any, of the same be crown lands? Thirdly; The general quality of such lands? Fourthly; The probable expense of erecting economical and convenient cottages, to be durable, and of the cheapest materials, in such neighbourhood? Patriotic individuals, interesting themselves in communicating the above desirable information to the committee, are respectfully informed, that it is necessary that such be postage paid. For the provisional committee,

BENJAMIN WILLS, Hon. Secretary.

The Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates, in reference to the anticipated operations of the Legislature, desires to impress upon the public attention the following facts:—That at a time when a deficiency of employment was found to require the notice of the Legislature, in the reign of queen Elizabeth, it was enacted, that every newly erected cottage in the country should be provided with a certain quantity of land: also, that under the reign of king Charles I. a special commission was appointed for the purpose of enforcing the same. The Provisional Committee, in the present cir-

circumstances of our country, especially as it respects poor rates, trade, manufactures, and commerce, the state of agriculture, and to arrest the alarming progress of crime, being convinced, that the cultivation of our native soil, especially waste land, is an eminent object, trusts that it will not fail to obtain in the present Session of Parliament, the co-operating concurrence of the nation: The power at present conferred upon parishes may be ascertained by reference to an "Act to amend the Laws for Relief of the Poor," cap. 12, sec. 12, 13, 59 Geo. III. which will be also found in the "Labourers' Friend," Magazine for February.

King's-head, Poukry.

B. WILLI, Hon. Sec.

Society of Schoolmasters.—At the annual dinner of the Society of Schoolmasters, on the 29d of December, Dr. Kelly presented to the Society an interesting lithographic print, from the duke of Orleans, who, when the troubles consequent on the revolution drove the surviving members of the royal family from France, took refuge in Switzerland, and supported himself nearly a year by teaching Mathematics in one of the Swiss colleges. The duke is represented in the print, sitting in his school, and instructing some attentive pupils.

Roman Catholic "Irish National Society," for promoting the Education of the Poor.—At a general meeting of the Catholic Clergy of Dublin, convened Jan. 10, 1831, at the Chapel House, Dublin, the most rev. Dr. Troy in the chair, Mr. L'Estrange presented the plan of an Institution under this title. The object was stated to be to promote a well-ordered system of education for the poor, combining economy, cleanliness, discipline, and Christian charity. It proposes a model school in the metropolis for instruction of teachers, and to furnish books and other necessary articles, at reduced prices. The plan embraces all denominations; and the following liberal resolution we recommend to the attention of Mr. Brougham and the established clergy. "As it is conceived that schools best adapted to the wants and circumstances of Ireland, are those in which the appointment of governors, teachers and scholars, shall be *uninfluenced by religious distinctions*, from which all books of religious controversy shall be excluded, and in which catechetical and religious instruction shall not be given to any denomination of Christians except by persons of *their own persuasion*, separately and apart from all others, and in which the morals of the pupils and instructors shall be anxiously attended to, and the most strenuous efforts made to promote mutual cordiality and affection, and reciprocal confidence between all classes and persuasions; where habits of decency and cleanliness shall be considered indispensable; where *reading, writing, and arithmetic*, shall be taught in a *cheap and expeditious manner*, and in which good order and regular discipline shall be duly enforced; the funds of the Institution shall be devoted to the support of such schools alone.

Refuge for the Destitute.—Feb. 1, a general court of the governors of this valuable institution was held at the Male Establishment in Hackney Road, Edward Foster, Esq. in the chair; when a report was laid before them by the committee, relative to the progress of the establishment, which includes 60 persons of each sex. The females are occupied in washing and household work, and the males in different mechanic arts. During the past year, 79 females have been admitted, and 75 discharged; males, 42 admitted; 44 discharged. Beside these, 38 have been assisted to procure an honest livelihood by labour. Temporary refuges have also been established for each sex, with a view to the improvement of prison discipline, and to afford temporary protection to penitent offenders. Of 320 males, admitted from its commencement, 292 have been provided for; and of 171 females, 157 have been discharged. The committee conclude with a powerful

appeal to public benevolence, and with a grateful acknowledgment of the assistance afforded by the government.

Mendicity Society.—On Wednesday, Feb. 28, a very numerous and highly respectable meeting, comprising a considerable number of ladies, assembled at the Old London Tavern, for the purpose of receiving the report of the proceedings of this society for the last year. His R. H. the duke of York in the chair. The Report, which is a very interesting document, was read by W. H. Bodkin, Esq. the honorary secretary, and it stated that the total number of cases which had come under the consideration of the Society during the last year, was 4,546, of which 542 were impostors. It also announced the important fact, that similar societies to this existing in the metropolis, are now in the course of being established in most of the principal towns in the kingdom. It was ordered to be printed, and to be distributed, we believe, gratuitously; and we earnestly call the attention of the public to it, as it affords the most conclusive evidence of the immense advantages which have resulted from the institution of this excellent society.

Floating Hospital on the Thames.—On Thursday, March 14, a public meeting was held at the City of London Tavern, for the purpose of establishing a Floating Hospital on the Thames for seamen. A long list of subscribers was read by the secretary, at the head of which stood an annual subscription of £50, from his majesty.

General Benefit Insurance Company.—A society under this title has recently been formed at 180, Aldersgate-street, for the purpose of insuring a weekly allowance, medical attendance, annuities in old age, burial expenses, and other important objects, hitherto trusted to Benefit Clubs and distinct societies. This institution, we understand, is to be founded on a capital of £50,000, independent of the contributions of the members themselves, secured by 14 trustees. It is formed under the patronage of his royal highness the duke of Gloucester; the duke of Bedford, president; eight noblemen and gentlemen, vice-presidents; and Messrs. Fry and Chapman, treasurers. The terms of insurance in monthly payments, and the benefits to be obtained, are regulated by printed tables, founded on the estimates of the ablest calculators, and therefore not liable to the disappointments so common in Friendly or Benefit Societies, nor attended with any of the temptations or expenses attached to convivial meetings.

Sale of Captured Negroes to Christophe.—The *Philadelphia Press* states, that sir Home Popham, during his late visit to Hayti, concluded a treaty with Christophe, by which he is to pay to the British government at the rate of 45 dollars per head for every negro they may land in his dominions. It is presumed that the negroes taken on board slave-ships will be sent to Hayti by the British. We are assured that this step was taken by Christophe, because he had ascertained that his subjects decreased at the rate of 6 per cent per annum. We question, however, the right of our government thus to repopulate his territories, unless they have the free assent of the captured negroes to this settlement of their future lot, with which though, in all probability, they would have comparatively but little reason to be dissatisfied, especially now that this black Buonaparte is no more.

OBITUARY.

THE REV. WILLIAM HOLLINGS.—This gentleman was a native of Hereford, and after receiving the rudiments of his education in the Grammar School of that city, graduated at Brazen Nozen College, Oxford. Taking

orders, he officiated for several years as curate of Ullingwick, in Oxfordshire, under Dr. Talbot, on whose death, in 1789, the parishioners recommended him to the patron as the fittest person to fill the vacant benefice; and on his not complying with their wishes, Mr. Hollings threw up his situation in disgust, and made a vow that he never would resume the functions of the clerical office. To this resolution he strictly adhered during the remainder of his life, which was passed in a manner so singular, as to entitle him to a brief notice in our pages.

As his education had been respectable, his understanding was good, and his conversation not unpleasant. Cleanliness did not distinguish his person, and his dress was grotesque and shabby. Avarice was the ruling passion of his mind, and its sway was never disputed but in the instance already mentioned, of his voluntary resignation of professional emolument.

His living and furniture strictly corresponded with the appearance of their master. No domestic of any description was ever admitted within his walls, lest they should rob him, every office of every description being performed for himself. His diet was cheap and homely, a few pennyworths of tripe, and a quart of the water in which it had been boiled, occasionally constituted a meal of unusual indulgence. The cooking of this rich dish was simple and efficient; it consisted in soaking the crumb hollowed out from the loaf for the first day's repast, and in placing the tripe itself in the cavity of the loaf for the next day's feast. A steak from the butcher's was an extravagance of very rare occurrence. His gun and his rod afforded a casual supply, though his principal reliance was on the bounty of his relatives, in the presents of his numerous friends, who, from their constant assiduities, or his professions of esteem, considered themselves reasonable expectants of his property. He left his bed at the earliest hours in search of some kind of provender or other. If observed in a wood, his gun was his excuse, if near a river, his rod, whilst the fishing basket at his back answered the double purpose of containing his plunder and concealing the hole in his coat. On one of these marauding expeditions, when hares were often mistaken for rabbits, and tame ducks for wild ones, he had the good fortune to discover, in his favourite walk on the banks of the river Lugg, the mutilated remains of a large-sized pike, which, after glutting the appetite of the otter, became the princely spoil of our hero, and supplied him with at least half a score dinners of unwonted splendour. On another occasion, he was apprehended whilst sitting near the confines of a wood watching for game, within a circuit of the adjoining field, which he had carefully marked out by sticks placed in the ground, to show the distances at which he might depend on the action of his gun, with the least possible risk of discharging it to no other purpose than the loss of the powder and shot. The gamekeepers conducted him in custody to the lord of the preserve; mutual congratulations ensued on the apprehension of the wholesale poacher, who had so long eluded their vigilance, and his capacious and distended pockets were unloaded before the party. Great, however, was their surprise and disappointment, when, instead of the game they had expected, these ample pockets were found to contain a miscellaneous collection of potatoes, sticks, turnips, glass vials, and hogshhead bungs, all purloined from a neighbouring cottage, in which he had obtained shelter from a storm. Thus, if game and poultry and fishes failed, his resources were not exhausted, but the turnip fields or the hedges could always assist him; and on his removal from one house to another, he filled three hogshheads with the broken sticks which had been the produce of his foraging expeditions; whilst at the time of his death, nearly that quantity was found in his garret: so indefatigable had he been in obtaining his almost daily, or rather nightly supplies.

In his rural walks he formed many intimacies with the cottagers of the district; and, under pretence of remembering them in his will, often put them to the expense of maintaining him for a week. From his more opulent friends he frequently solicited the gift of a hare, which he turned to very good account by fixing himself for a long residence with those to whom he presented it. He was once, however, exposed to an unpleasant rebuff, on making an application of this kind to a gentleman of Hinton, who made it an indispensable condition of complying with his request, that the applicant should prove, that on some one occasion of his life he had given away what cost him the value of a hare. As compliance with this condition was impracticable, the request was fruitless, and the gentleman was never forgiven.

The appearance of this miserly being was grotesque in the extreme. The capacity of the pockets seemed to be the principal object in the construction of the coat, which was made of cloth of the coarsest texture, originally of a black colour, though the effect of time had strongly tinged it with the *verde antique*. His waistcoat was of similar materials, and being prudently furnished with long pockets, in compliment to his coat, was met above the knees by a pair of worsted boot stockings, and thus happily saves the description of any intermediate garment. His hat was round and shallow, his hair sandy, and, despising the control of a black wig, acquired for him the appellation of "Will with the golden whisker." Thus adorned in his outer man, and equipped with his rod and basket, an excellent portrait of him was taken last year, by Mr. Leeming of Park street.

His mother lived with him to the hour of her death, which happened about thirty years since; when she left behind her a set of chemises nearly new. The circumstance of her son wearing and washing these garments after her decease, might have been concealed from the ken of history, had he not been often observed to place them on the drying lines of his garden. Other parts of the wardrobe of his father and mother, which even Mr. Hollings's ingenuity could not convert to his own personal uses, were found in his house at his death, and afford no bad specimens of the costume of the reign of George the second.

He once possessed more extensive property in land than remained to him at his death, for, being situated in the front of a country baronet's demesne, it was purchased at a price nearly double its worth, though Mr. Hollings long repented the sale, from an idea that, under all the circumstances of the case, a still higher price might possibly have been extorted.

The circumstances of his death were in perfect unison with the ruling principle of his life. He abruptly and harshly pressed for immediate payment of principal from a tradesman who had assisted another person with his name in borrowing a hundred pounds. The interest was paid, and an acknowledgment given on unstamped paper. The person who received it, feeling himself aggrieved by Mr. Hollings's harshness, laid an information against him for this omission, and the penalty of five pounds was recovered. This was the miser's death blow; from that moment, to use his own words, he "could neither eat, drink, nor sleep." Under this mental depression he lingered for about five weeks, gradually declining in health and spirits, until the morning of the 26th of March, when, his street door being forced, he was found dead in a miserable house, in a miserable room, without attendant, without fire, without curtains, without sheets, without any visible comfort. The scene which followed on the news of his death being spread abroad, bids defiance to description. It operated like a London hoax, in bringing together claimants and expectants of all sorts, sizes, and descrip-

tions. Wives, widows, and maids, urged the promises they had received; one person required remuneration for drugs, another for drams, a third for dinners, and a fourth for cider. In short, the demands, the expectations, and the confusion, seemed universal throughout the neighbourhood; when, lo! on unfolding the will, it appeared that, with the exception of a few trifling legacies, his relatives were excluded, his legatees in expectancy disappointed, and that a property of about 3000*l.* was divided, to their great surprise, between a respectable yeoman in the country, and a gentleman in the city who had managed his pecuniary concerns. Of the hospitality of the former he had occasionally partaken; and his favour towards the latter was secured by the return of a five pound note which Mr. Hollings had unconsciously deposited in his hands beyond the sum intended. On this occasion he emphatically exclaimed, "Then there is one honest person in the world!"

Thus lived, and thus died, the rev. William Hollings—for, on the maxim of once a clerk always a clerk, though he had long ceased to discharge any of the offices of the clerical profession, he was a reverend to the last—a prey to the feverish wakings of his own penuriousness, as many misers most righteously have been before him. Whilst his character amuses by its singularity, it disgusts by its despicableness. His life was useless to himself or others, except in the lesson read by its closing scenes, which show, that of avarice, as of other crimes, the scripture denunciation has its frequent fulfilment, even in this world, when the sinner is found out by his sin, and that which was his chief delight becomes his severest punishment.

Carrying his eccentricities beyond the grave, agreeably to the directions in his will, his remains were interred at Wilkington, under the salute of a merry peal of bells; the same ceremony being ordered to be repeated for twelve hours on every anniversary of his funeral, in consideration of a sufficient endowment left to the parish ringers for the purpose.

Dec. 8, in a deep decline, in the 34d year of his age, CHARLES EDWARD NEWBERRY, Esq. late surgeon to H. E. I. C. ship, Marquess Camden. Mr. Newberry was a young man of great promise in his profession, to the zealous discharge of whose duties during a sickly voyage to and from China, it is most probable that he fell, in the prime of life, a lamented victim. As a son, a brother, a friend, his conduct was so exemplary, that those who were connected with him, through these endearing relationships of life, will long continue most deeply to feel his loss. Bearing the severe pains of a protracted and wasting illness with the fortitude of a Christian, he tranquilly breathed his last, full of the Christian's hope, and confident of soon partaking in the highest of the Christian's joys. He was apprenticed to Mr. Parker, of Woburn, in Bedfordshire; but his professional education was finished at Guy's hospital, where he was a dresser, and resident pupil of Mr. Lucas. Besides three voyages to India and China, he spent some time in Syria, as the medical attendant of Lady Esther Stanhope, then residing at the foot of Mount Lebanon. He also passed about four months of his short, but active life, in those mountainous regions of the country inhabited by the singular tribe of wild Arabs, the *Druses*, on the family of whose chieftain he professionally attended, and by whom he was earnestly pressed to take up his abode, at least for some time, amongst them as his physician. This offer, though accompanied by promises of a splendid remuneration, filial and fraternal affection, coupled with the recollection of friends dearly beloved in his native home, induced him to decline; and he returned to England, where he had not long remained, ere he set off upon a voyage which proved his last—in another sense, than his friends had hoped

that it would do. In the course of his extensive journeyings to foreign lands, he had seen much that was curious and rare; and, had not diffidence prevented his entertaining any thoughts of giving the result of his observations to the world, he was capable of adding materially to the stock of information on parts of the globe, of which much that is valuable remains to be known. A most intimate friend—a brother, indeed, by adoption—of one of the editors of this work, we had hoped, from his communications, materially to have enriched those pages, in which the decrees of a kind, but mysterious Providence, has left him but the melancholy task of recording his early death. It was to him that a friend, who knew and loved him well, addressed the following beautiful lines at the close of the second canto of his "Aonian Hours," noticed with deserved approbation in our last:—

" But whilst Mnemosyne awakes, and loves
To picture forth the absent, where art Thou,
N*****, of late my partner of the groves?
Thou tread'st not Syria's holy mountains now,
Nor see'st in Greece unfading myrtles blow,
As in sweet seasons past—but it is thine,
Whilst round me Night descends, and waves the bough,
To mark through breaking clouds the morning shine,
Sweeping with orient keel the many-coloured brine.

" From the wild depth of woods; from silent hills,
And valleys by the maiden moon made pale,
Shrined in the solitude which most insiles
The tenderness of thought, I bid thee hail:
Health to my friend! where'er thy Indian sail,
By cliff or cape, in haven or in bay,
Waves to the influence of the tropic gale,
The blessing of that Spirit on thee lay,
Whose voice the absent forms of past delight obey!"

Alas! that the one of the poet should have proved so short a forerunner of his farewell! To the scenes so beautifully described in his volume, the Indian voyager returned indeed; but, wasted and emaciated by disease, he sought in vain to gather health and strength from their balmy influence, though he did while away a portion of his pains in the society of the minstrel of the groves; and of friends whom he highly prized. S.

Died, on the 11th of February, at Richmond, in the 90th year of his age, Mr. ADAM WALKER, the well known lecturer upon experimental philosophy. The useful labours of this ingenious man preceded all those of our present institutions, and contributed to spread a taste for, and a knowledge of nature throughout every part of the kingdom. He was born in the county of Westmoreland, where his father was a woollen-manufacturer, who having a large family, scarcely allowed him a sufficient time at school to acquire the art of reading. Being, however, of a mechanical turn of mind, he early overcame every obstacle opposed to the display of his genius. He modelled machinery, and even built himself a house in a bush, where he might retire to read the books he borrowed, on a Sunday. He taught himself with such success, that he was employed as usher in a school at Ledsham in Yorkshire, when only 15 years old. Afterwards he was chosen writing-master at a free school at Macclesfield, where he perfected himself in mathematics. He then entered into trade, but failed; and this disappointment made him resolve to turn hermit in one of the islands of Windermere; from doing which he was only prevented by the ridicule of his friends. He next lectured upon astronomy at Manchester with such success, as enabled him to open an

extensive seminary for education, which he gave up for the purpose of travelling as a lecturer in natural philosophy. After visiting many different places, Dr. Priestley recommenced his lecturing in the Haymarket in 1778. The encouragement he met with made him take a house in George Street, Hanover Square, where he also gave lectures. Dr. Bernard of Eton college engaged him to lecture at that school, and he did the same at other great seminaries. Among his inventions are three methods for pumping water at sea; wind and steam carriages; the empyreal air stove; the celestine harpichord; the orrery; the rotatory lights at Scilly, &c. &c. He published "Lectures on Experimental Philosophy," "Philosophical Estimate of the Cause, Effects, and Cure of Unwholesome Air in Cities;" "The Causes and Cure of Smoky Chimneys;" "Ideas suggested in an Excursion through Flanders," &c. &c.

Died, on Monday, Feb. 25, in the 66th year of his age, the Rev. THOMAS NORTHCOTE TOLLER, Minister of the Congregation of Independent Dissenters in Kettering, Northamptonshire. The kind of death he always desired, was by a kind Providence granted him. It appears to have been an instantaneous translation, for he was found a lifeless corpse in three minutes after leaving his parlour, as well as usual. One who has filled the situation of a public teacher of religion for near half a century, though his stated labours during all that time, (more than forty-five years) were confined to a single congregation, must be well known in a large circle, and Mr. TOLLER's worth was felt and acknowledged by all denominations of Christians and all ranks in society. As a member of society, "Peace on earth and good will towards man" was the aim of his whole life. In his domestic relations, his most prominent characteristic was a constant strong affection particularly manifest in his "cries and tears" for the eternal salvation of all around him, especially his children, so tenderly beloved. As a professing Christian, he was sincere, and candid, heartily loving and wishing well to all (whatever called), "who loved the Lord Jesus Christ in sincerity." As a minister of the gospel, he was eminent indeed. His sermons, delivered in a style and manner peculiarly his own, were perspicuous, earnest, affectionate, and faithful, often forcibly arresting the attention of the most indifferent hearers; but his prayers, entirely without familiarity or fanaticism, were such a holy flow of devotion, such a pouring out of the soul before God, that they must have been heard—nay, they must have been participated in, to be duly appreciated.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Aug. 12. At Alexandria, of a bilious fever, Nathaniel Pearce, the celebrated Abyssinian traveller, a native of Acton, near London.—Nov. 1. At George Town, Barbica, his excellency Charles W. Bentinck, lieut.-gov. of the colony.—Dec. In the Minories, Mrs. Mumford, widow, 108.—In Great Ormond Street, rev. Daniel Duff, A.M. late of Salvador House, Tooting.—In Charlotte Street, Portland Place, rev. E. B. Johnson.—Anthony Von Huell, late minister from Holland to the court of Spain.—16. At his house, in Queen Square, Westminster, after four days' illness, Joseph Hopkins, M.D. He is said, as an accoucheur, to have delivered nearly 16,000 females; and was much esteemed for his charity in affording relief to numerous individuals, who came under his observation during the course of an extensive practice of more than half a century.—In Upper

Berkley Street, Arthur Saunderson, M.D., senior fellow of the College of Physicians.—18. At Brunswick, prince Augustus of Brunswick, uncle to the reigning duke.—26. At Trieste, of a stomach complaint, Fouché, duke of Ottanto, the celebrated minister of police under Buonaparte. In the earlier stages of the Revolution, it was this unprincipled man who, when on a mission from the Convention to Nevers, first issued the celebrated impious decree, that all citizens should be interred within forty-eight hours after their death, in a burial place common to all parties, planted with trees, under whose shade should be an image representing sleep, whilst on the floor of the enclosure was this inscription, "Death is an eternal sleep." His last words, addressed to his wife, were: "Now, you can return to France."—At Angers, Charles, viscount Walsh de Servant.—Jan. At Pimlico, rev. David Lowe.—In Holborn, rev. R. B. Cotton, late of Tottenham, 57.—In the 74th year of her age, Mrs. John Hunter, widow of the celebrated surgeon, and authoress of a volume of Poems and Songs of very great merit.—9. In Park Place, Mary-le-boné, rev. Fred Thruston, M.A., officiating minister of Bayswater Chapel, and author of a work in two volumes upon Prophecy.—12. In Brompton Grove, at an advanced age, sir John Macpherson, bart., for many years a member of the supreme council at Bengal, and afterwards governor-general of India.—13. Gen. Gwyn, col. of the king's Dragoon Guards, and gov. of Sheerness.—20. In York Street, Portman Square, lieut.-gen. W. Popham, at the advanced age of 81. The military career of this excellent man commenced, in the year 1757, as ensign; and, in 1759, retaining his rank in the king's service, he passed into that of the East India Company, where he acquired the highest panegyric from the most eminent commanders, as well as governors of India. He survived his brother, sir Home Popham, only six months.—Feb. 9. In Hab's Place, Sloane Street, rev. Dr. Nicol, minister of the Scot's Church, Swallow Street, who had been 25 years usefully and honourably engaged in the Christian ministry.—14. In his 67th year, rev. Jas. Lindsay, D.D. of Grove Hall, Bow, upwards of 35 years minister of the Presbyterian meeting, Monkwell Street. The doctor received the fatal stroke while assembled with the Protestant dissenting ministers of the three denominations at Dr. William's Library, in Red Cross Street, with a view of considering Mr. Brougham's projected bill on the subject of education. After delivering his opinion on the subject with extraordinary zeal, energy, and clearness, he sat down in full health. The secretary, Dr. Morgan, was proceeding to read a series of resolutions, when the attention of the company was arrested by the appearance of severe indisposition in Dr. Lindsay. He fell insensible into the arms of those around him. Medical aid was instantly called in, but it was too late. The spirit had fled to another, and, it is to be hoped, a better world. The whole company were too much affected to proceed with business. The rev. Dr. Waugh, attended by a large company of ministers, offered an appropriate prayer; and the ministers departed deeply impressed with the powerful admonition on the uncertainty of life, and the necessity of being always ready for the stroke of death. In the public establishment where he died his body lay till Friday, and thence it was carried forth and interred in Bunhill Fields. The dissenting ministers, with whom he had been connected, attended in a body; his congregation followed; six coaches were filled with distinguished pupils, who attended with mournful veneration the funeral of him whose instructions had laid the foundation of their respectability and success in life. These, with his family and friends, formed a procession of thirty-three mourning coaches, and thirteen private carriages. After the corpse was laid in the grave, the rev. Mr. Barrett addressed the company in terms at once appropriate and affecting. Dr.

Lindsay was a native of Forfarshire. He succeeded the late Dr. Fordyce at Monkwell Street Meeting in May, 1783; Drs. Kippis, Fordyce, and Hunter, all assisting at his ordination. In 1787, he gave up the afternoon service on being elected afternoon preacher to the Presbyterian congregation, Newington Green, where he opened an academy. This congregation, however, greatly declining, he removed to Old Ford, and about the same time received a diploma from Aberdeen. Dr. Lindsay printed and published *Funeral Sermons* for Dr. Fordyce, and Dr. Jos. Towers, in 1796 and 7.—16. At his house, near the chapel, in the City Road, aged 73, of a gradual decay of nature, rev. Joseph Benson, formerly of St. Edmund's Hall, Oxford, and a distinguished preacher and writer, for more than half a century, among the Wesleyan Methodists, of whose periodical publications he was for many years the sole editor. He was pre-eminent in learning, piety, and usefulness; and will long live in the grateful and reverential recollection of his friends, and of the religious body to which he belonged.—20. Mrs. Robson, wife of Mr. Isaac Robson, of the Paragon, Hackney.—26. In Devonshire Place, sir Charles William Rouse Boughton, bart., of Downton Hall, Salop, and Rouse Lench, Worcestershire.—38. In Portugal Street, William Mainwaring, esq., many years member and chairman of the Quarter Sessions for the county of Middlesex, 86.—*March* 11. In Carey Street, Lincoln's Inn Fields, in the 38th year of his age, Jeremiah Jackson, esq., surgeon, of a decline, after a painful illness of many months, which he bore with Christian resignation; leaving a widow and seven children to lament his loss.—13. John Hunter, esq., vice-admiral of the red, in the 83d year of his age. He entered the naval service at an early period of life, and served under three successive sovereigns.

Ecclesiastical Preferment.—Rev. C. Goddard, archdeacon of Lincoln, St. James's, Garlickhithe, R.

BEDFORDSHIRE.

Ecclesiastical Preferment.—Rev. H. S. J. Bullen, R. of Dunton, Bucks, Westlingworth, R.

BERKSHIRE.

Deaths.—Dec. Rev. W. Clarke, M.A. rector of Orpington, Kent, vicar of Wilsden, Middlesex, and upwards of 54 years a minor canon of St. George's Chapel, Windsor.

Ecclesiastical Preferments.—Rev. J. W. Champnes, vicar of Upton, united livings of Langley and Wyrardsbury; patrons, dean and chapter of Windsor.—Rev. Mr. Pack, junior minor canon of Windsor.

New Chapel.—Aug. 10. A neat Independent chapel, for the congregation under rev. J. S. Watson, late of Cat Hall, Sussex, was opened in London Street, Reading; preachers, rev. G. Evans, and C. Hyatt, of London.

Philanthropic Intelligence.—At the third annual meeting at the bank for Savings held at Newbury, on the 19th of Jan., it appeared that the sum of £18,427. 4s. 3d. had been received since its first establishment; that £4,952. 16s. 6d. had been repaid, exclusive of interest; and that the sum now remaining to the credit of the depositors amounts to £13,274. 7s. 9d. of the above £18,427. 4s. 3d.: the sum of £4,679. 16s. 5d. has been received in the last year.

BUCKINGHAMSHIRE.

Deaths.—Dec. 13. At Dinton vicarage, near Aylesbury, rev. R. W. Williams, curate of Dinton and Long Crendon: he was indebted to a pious mother, under God, for his first serious impressions; and the anticipation of the first anniversary of her death appeared to hasten his flight to the

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eternal world, in the 28th year of his age.—*Feb.* At Marsh Gibbon, rev. E. Nash, R. of Steeple Claydon.

Ecclesiastical Preferment.—Hon. and rev. C. Percival, Claverton, R.

Ordination.—Rev. T. Terry, late of Queenborough, Kent, over the Baptist church at Princes Risborough.

CAMBRIDGE.

Ecclesiastical Preferments.—Rev. J. Blaker, B.D., Wentworth, R.; and rev. J. Dampier, West Wrathing, R.; both on the presentation of the dean and chapter of Ely.

Ordination.—*Dec.* 20. Rev. S. Thodey, late of Homerton academy, over the Independent church, Downing Street, Cambridge.

CHESHIRE.

Death.—*Jan.* 12. James Topping, esq., of Whatcroft Hall, one of his majesty's counsel, a benchler of the Inner Temple, and late attorney-general of the counties palatine of Lancaster and Durham.

Ecclesiastical Preferment.—Rev. J. Jackson, A.M., curate of Bowden, Over, V.

CORNWALL.

Ordination.—*May* 18. Rev. Edmund Clarke, late a student in Stepney academy, over the particular Baptist church at Truro.

CUMBERLAND.

Deaths.—*Dec.* Rev. J. Bolton, V. of Melbourn.—*Feb.* Mrs. A. James, 101.

DERBYSHIRE.

Death.—*Feb.* Near Chesterfield, E. Davison, 100.

DEVONSHIRE.

Deaths.—*Dec.* At Cheyford, rev. G. H. Hames.—Rev. W. Badcock.—At Plymouth, rev. Mr. Hornbrook.—At Hatherleigh, Mrs. Joanna Facey, 100.—In one of Dovey's almshouses, Exeter, Mary Heath; her sister, Elizabeth Heath, having died in the same house but six months before, at the age of 103.—*Jan.* At Axminster, rev. C. Buckland.—At Crediton poorhouse, Elizabeth Alan, 102.—17. Rev. Thos. Wm. Barlow, R. of Halberton, and prebendary of Bristol.—20. At Plymouth Dock, after a few days' illness, rev. Samuel Taylor, for many years an acceptable and useful preacher among the Wesleyan Methodists.

New Church.—On Sunday, Oct. 22, the new church for the parish of the Holy Trinity, Exeter, was opened for divine service. It is a handsome edifice, in the Gothic style.

Ordination.—*May* 17. At Falmouth, rev. S. Green, late a student in Stepney academy, over the particular Baptist church in Falmouth.

Philanthropic Intelligence.—The following report was made at a late monthly meeting of the Devon and Exeter Savings bank:—

Deposits received	£4,876 12 5
Payments made	1,839 0 5
Making the total amount received.....	£318,443 12 1
Amount of re-payments of principal money and payments of interest, for five years	46,445 15 7
Leaving a balance in Savings bank	171,997 16 6
Half year's interest to Nov. 30, 1830	3,637 12 3
Total	£175,635 8 9
Number of accounts opened	8,118.
Number of deposits made	21,179.

DORSETSHIRE.

Death.—*Jan. 5.* At Blandford, rev. Henry Field, nearly 60 years pastor of the Protestant dissenting congregation in that place.

Ecclesiastical Preferment.—Rev. J. F. St. John, Manston, R.

Ordination.—*Oct. 18.* Rev. J. Evans, from Hoxton academy, over the congregational church, Minton's Lane, Shaftesbury.

DURHAM.

Ecclesiastical Preferments.—Bishop of St. David's to the first prebendal stall in Durham Cathedral.—Rev. J. Saville Ogle, prebend of Durham.

Ordination.—*April 6.* Rev. W. Fisher over the particular Baptist church at Rowley and Hindley.

ESSEX.

Deaths.—*Jan.* Rev. Edward Earle, R. of High Ongar, 77.—Rev. J. H. Wright, upwards of 80 years curate of Tillingham.—At Inworth, C. Smith, 110.

Ecclesiastical Preferment.—Rev. J. Harcourt Skrine, B.A., Thunderley, R.; patron, Rev. S. Hemming, D.D.

New Church.—His majesty has graciously given £1000. towards the erection of the new church at Harwich.

Philanthropic Intelligence.—The magistrates of this county have determined to erect a spacious Penitentiary, in which all the prisoners are to be classed, and those who are able obliged to work for their own support, whilst imprisoned.

GLOUCESTERSHIRE.

Deaths.—*Dec. 16.* At his seat, Hill House, Rodborough, sir G. O. Paul, bart., well known to the public by his great exertions for improving the prison discipline of this county, on which subject he published two or three ingenious pamphlets.—At Newnham, Mr. S. Averill, shoemaker, 107. He worked at his trade until within seven years of his death.—At Lewin's Mead almshouses, B. Stock, 100.

Ecclesiastical Preferment.—Rev. J. J. Lathes, Carlton Abbots, P. C.

New Chapel.—*Nov. 29.* A new chapel was opened in the hamlet of Welford, in the parish of Kempford; preachers, rev. D. Williams, and rev. J. J. Church, the Baptist and Independent ministers of Fairford.

HAMPSHIRE.

Death.—*Jan. 28.* Sir George Campbell, C.C.B., admiral of the white, and commander-in-chief of the fleet at Portsmouth. He shot himself with a pistol in a fit of insanity. Sir George was one of the grooms of the bed-chamber to his majesty, with whom he was a very great favourite, having been one of his early friends. Lord Nelson considered him one of the best officers in the navy.

Ecclesiastical Preferment.—Rev. T. S. Shapcott, East Kennet, P. C.

New Church.—*Oct. 5.* The beautiful new church at Dean, recently erected at the sole expense of Mr. Bramston, the patron of the living, was consecrated by the bishop of Winchester.

Philanthropic Intelligence.—The committee of the Southampton Savings bank lately held their twelfth quarterly meeting at the Guildhall, when it appeared that the deposits made during the last quarter amounted to £1,943. 19s. 6d., and the sums returned to the depositors to £646. 2s. 11d. During the last year deposited £7,897. 8s. 6d. Invested funds £23,336.

HEREFORDSHIRE.

Death.—*Jan.* At Hereford, rev. S. Beavan, 78.

HUNTINGDONSHIRE.

Ordination.—*May 24.* Rev. J. Pagett, late a student in Stepney academy, over the Baptist church at Hail Wooton.

KENT.

Deaths.—*Jan. 18.* Rev. Henry Kipling, vicar of Plumstead, who has bequeathed £1000. for keeping up Sunday schools at Plumstead and East Wickham.—*Feb. 24.* At the Royal Arsenal, Woolwich, lieut.-gen. George Rochfort, chief fire-master to the royal Laboratory, 82.

Ordination.—*Sept. 20.* Rev. W. Groser, jun., late of Princes Risborough, Bucks, over the Baptist church at Maidstone.

LANCASHIRE.

Death.—*Jan. 20.* At Cockerham, rev. J. Viddit, V.

Ecclesiastical Preferments.—Rev. Joseph Selkirk, curate of Balderstone, Ashworth, P. C.—Rev. R. J. Beadon, Heaton Norris, P. C.

LINCOLNSHIRE.

Death.—*Dec.* At Spalding, rev. M. Johnson.

Ecclesiastical Preferments.—Rev. J. Brewster, A.M., V. of Greatham, Durham, Laughton, V.; patron, marquess of Hertford.—Rev. W. C. Crutenden, A.M., minister of Christ Church, Macclesfield, Sleaford, R.

New Chapel.—*Nov. 8.* The new Independent chapel at Lincoln was opened for public worship; preachers, rev. Messrs. Gilbert, of Hull; Haynes, of Boston; and Parsons, of Leeds.

Miscellaneous Intelligence.—The magistrates of Lincoln have issued a notice prohibiting drovers and carriers from travelling on the Sabbath, and butchers from killing or selling meat on that day, under the penalties of the act passed in the third year of king Charles I.

MIDDLESEX.

Deaths.—*Nov. 17.* At Chelsea, rev. Isaac Pickett, upwards of 20 years minister of Paradise chapel, in that parish.—*Dec.* In Chelsea College, sir John Peschell, bart.—8. At Chelsea, Dr. M'Leod, surgeon of the Royal Sovereign yacht, and author of the Voyage to China in H. M. S. Alceste.

Ecclesiastical Preferment.—Rev. H. Glossop, Isleworth, valuable R.

MONMOUTHSHIRE.

Death.—*Feb.* Rev. W. Davis, R. of Lanark.

NORFOLK.

Deaths.—*Dec.* At Hethell Hall, sir T. Beevor, bart., 68.—At Wells, J. Walden, 102.

NORTHAMPTONSHIRE.

Death.—*Jan.* At Northampton, Rev. T. Watts.

Ecclesiastical Preferments.—Rev. S. Parkins, Preston deanery, V.; patron, Langham Christie, esq.—Rev. E. R. Butcher, St. Sepulchre, Northampton, V.

NOTTINGHAMSHIRE.

Death.—*Dec. 23.* Rev. J. T. Jordan, B.D., R. of Hickling, Notts, and of Bircholt, Kent, and many years senior tutor of Queen's College, Cambridge.

OXFORDSHIRE.

Deaths.—*Dec.* At Hardwick, Mr. T. Collingwood, 101.—*Jan.* At Ambrosden, near Bicester, rev. T. Pardee Matthews, M.A., V. of Ambrosden and Piddington.

New Chapel.—Oct. 24. A neat place of worship was opened at Stoken church; preachers, Messrs. Thomas, of Oxford; Goulty, of Henley; and Harrison, of Woburn.

RUTLANDSHIRE.

Death.—Jan. At Belvoir Castle, rev. sir J. Thoroton, bart.

SHROPSHIRE.

Death.—At the vicarage house, Cheswardine, rev. W. Hammersley, 62.

Ordination.—June 20. Rev. W. Keay, over the Baptist church at Wellington.

SOMERSETSHIRE.

Deaths.—Dec. Rev. J. Wood, M.A., many years R. of Newton St. Loe, near Bath, 76.—At Nelson's Gardens, Bedminster, near Bristol, at the advanced age of 105 years, Mr. Giles Vickery. He was out a few days before his death, and retained his faculties to the last.—17. At Wells, Francis Drake, esq., formerly envoy extraordinary at the court of Munich.—Jan. At Bath, Mr. John Cranch, artist, painter of the celebrated picture of the death of Chatterton, now in the possession of sir James Winter Lake, bart.—3. At Bath, gen. W. Morris, of Chesham House.—18. Rev. W. Blake, of Crewkerne.—Feb. By falling down stairs, Moses Langdon, of Upton, near Wiveliscomb, esq., better known by the appellation of Old Moses, from his niggardly disposition. He has been frequently known to pick, dress, and eat crows and magpies, found dead in the field by boys. He never kept any servant, but gave an old woman from the work-house her victuals to dress his: he was in the habit of frequenting Wiveliscomb, and put up at a small inn, where they usually dressed tripe, which he generally took for his dinner; and if any person sitting near him left any tripe on their plates, he always ate it up, saying it was a pity to waste any thing. When at home, he wore the coarsest linen for shirts, but kept fine holland ones, which he wore when he went a journey; and if he slept out, he invariably took the shirt off, and lay without one, to prevent its being worn out. He died intestate; and his landed property, to a considerable amount, falls to John Langdon, a second cousin, heretofore a day labourer.—Feb. 10. At Dr. Langworthy's Asylum, Kingsdown House, Box, John Randall, aged 104, upwards of 69 of which he had been a patient in that institution, enjoying good bodily health, and walking regularly in the garden, until a few weeks prior to his death. He was an early riser, was confined to his bed but a few days, and possessed his retentive powers to the last.

Ecclesiastical Preferments.—Rev. Peter Gunning, R. of Bathwick, Newton St. Loe, R.; patron, W. G. Langton, esq.—Rev. C. Ashfield, Lodington, R.—Rev. E. Fane, R. of Fulbeck, Clifton, prebend.

Ordination.—Feb. 22. Rev. Henry Cuzner, of Trowbridge, over the Baptist church at Norton St. Philips.

Miscellaneous Intelligence.—A well-executed altar-piece was recently erected in the parish church of Dowliswake, near Ilminster, the gift of Charles Park, esq. The subject is taken from Luke, iii. 50, 52, and 53. It was painted by a self-taught artist, Mr. Barrett, master of the Free School, Ilminster.—There are now living at the small healthy village of Nunney, in the space of twelve yards, eleven persons whose united ages amount to 372 years, which being added to the ages of 32 other persons residing in the same village, make it a grand total of 3518, or a fraction more than 81 years for each person.

STAFFORDSHIRE.

Deaths.—Dec. At Fulford, Thomas Brookes, a woodman, 105 years old. He enjoyed all his faculties (except that of hearing) to the last. He lived

o'clock at night, and the sexton of the parish."—*March 2.* At his house at Halifax, in the 63d year of his age, rev. sir Thomas Horton, bart., of Chaderton Hall, in the county of Lancaster, and R. of Badsworth, Yorkshire.

Ecclesiastical Preferments.—Rev. W. N. Parnell, P. C. of Crossgate, Leeds.—Rev. A. Crigan, Marston, valuable R.—Rev. James Willis, of Donnington, Wilberfoss, P. C.

Ordination.—*Aug. 2.* Rev. J. Mason, over the Baptist church at Idle.

Philanthropic Intelligence.—The late countess dowager Conyngham has bequeathed, among other charities, an annuity of £30 to each of ten poor clergymen, respectively in possession of only one living under the yearly value of £100. situated within the county of York.

WALES.

Ecclesiastical Preferments.—Rev. J. H. Morris, curate of St. John's, Hackney, a prebend of Landaff.—Rev. J. Ellis, vicar of Languin, Cerrig-y-Druidion, Denbigh; patron, bishop of St. Asaph.—Rev. Ebenezer Morris, P. C., of Llanon and Llandarry, Llanelly, V.—Rev. James Coles, chaplain to the earl of Tankerville, Michaelstoane Veddowe, R. Monmouthshire.

Ordination.—Rev. R. Owens, late of Llanfyllin, over the Independent church at Bwllch-Towyn.

New Chapels.—*Oct. 8.* A new congregational chapel was opened in the parish of Llanleched, Carnarvon; preachers, rev. Messrs. Davis, of Rhôslan; Everett, of Denbigh; Morgan, of Machynluth; Jones, of Carnarvon; and Lewis, of Pwllheli.—*22.* A new congregational chapel was opened at Llandwrog, Carnarvonshire; preachers, rev. Messrs. Jones, of Carnarvon; Williams, of Tfestiniog; Griffiths, of Bethel; and Roberts, of Bangor.

SCOTLAND.

Deaths. *July 27.* At Hollywood manse, rev. Dr. Crichton, minister.—*Aug. 2.* At Edinburgh, rev. Dr. Dickson of Persilands, one of the ministers of that city.—*7.* At Whetsome manse, Berwickshire, rev. G. Drummond.—*31.* At Killin, Perthshire, very rev. William Beaumont Busby, D. D. dean of Rochester.—*Sept.* At Muirkirk, rev. Dr. W. Rutherford.—At Musselburgh, rev. J. Taylor, master of the grammar school, 67.—At Aberdeen, rev. W. Stuart, 79.—At Magdalen College, Edinburgh, rev. B. Potts, D. D.—*17.* At Inverary, in the prime of life, Mr. Donald M'Nicol, whose remarks on Dr. Johnson's journey to the Hebrides are well known. Like his father, he was a supporter and a judge of the Gaelic language.—*Jan. 14.* Rev. J. Brown, minister of the Relief congregation, Falkirk, for 40 years.—*15.* At Hamilton, rev. Dr. Alexander Hutchison.—*17.* Sir Alexander Dick of Fountain-hall, near Inverness. He was found dead in his bed.—*Feb.* At the manse of Kingarth, Bute, rev. Mr. Marshall.—*17.* At Nether Currie, (in the parish of Currie, where he was born, and spent most of his days), John Dawson, gardener, aged 100 years all but a few weeks.

Ecclesiastical Preferments.—Rev. D. Martin of Inverness, to the parish of Abernethy.—Rev. John Wilson, to the parish of Carington; patron sir C. Macdonald Lockhart, bart.—Rev. Francis W. Grant, to the united parishes of Dyke and Moy, Moray; patron the king.—Rev. Hector Maclean, to the parish of Lochalsh, Ross-shire; patron the king.—Rev. David Cannon, to the united parishes of Strathmartine and Mains, Forfar; patron the king.—Rev. H. Grey, of the chapel of ease, St. Cuthbert's, to the New North Church; patrons the magistrates and town-council.—Rev. J. Glegg, parish of Bervie in Inverdie, Kincardineshire; patron the king.—Rev. J. Currie, parish of Murroes, Forfar; patron the king.

IRELAND.

Deaths.—*Dec.* Rev. Dr. Bray, R. C. archbishop of Cashel, 73.—*Jan.* At his seat in Kilkenny, the earl of Desart.—At Colcan, rev. Mr. Fercestall.—2. at Castle Howard, Ireland, W. Parnell, esq., M. P. for Wicklow, a man amiable in private life, and highly esteemed in public: he was author of two very able and patriotic pamphlets, "The Causes of Popular Discontents in Ireland," and "An Apology for the Catholics of Ireland."—30. At Warren Court, county of Cork, sir Augustus Warren, bart., formerly M. P. for the city of Cork. He is succeeded in his title and estates by his eldest son, Augustus.—*Feb.* At Clark's Bridge, Cork, Mrs. M. Skinnick, 104.—17. In Cork, rev. David Dacon, LL.D. 76.—Andrew Walsh, of Deansford, 107.

Ecclesiastical Preferments.—Rev. T. Ebrington, D. D. provost of Trinity college, Dublin, bishoprick of Limerick, Ardfort, and Aghadoe.—Rev. Dr. Warburton, bishop of Limerick, translated to the bishopric of Cloyne.

Owing to the severe illness of the final Editor of this work, we are under the necessity of postponing to the next Number our Missionary and Political summaries. In that Number we purpose also giving the title and index to the second volume, now completed.

END OF THE SECOND VOLUME.

I N D E X

TO

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- Y.
- Yamoyden, a tale of the wars of King Philip, notice of, 406.

五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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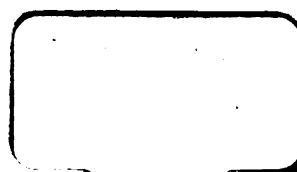
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